

Reflections on The Full Awareness of Breathing Sutra Part II

The layout of this article may feel a little unusual /curious. This pre-prologue is followed by the contents. We then move on to an extended A: Prologue; followed by a Preamble (Section 1); and then continue with Sections 2, 3, 4, dealing with different aspects of the Sutra; to 5 (Epilogue); and beyond. This is intentional; the teaching of the Sutra on the Full Awareness of Breathing is a deep and reflective meditation; and is best approached by gradually assimilating – by practising – its inner wisdom and being.

The insights within the Full Awareness of Breathing Sutra overlap with other traditions / spiritual practices; all true spiritual teachings are, axiomatically, interlinked. Where appropriate, these connections / overlaps are discussed. For example, they overlap with the spiritual teachings of Yeshua regarding spirit, breath, and breathing; and the intermingling of these words and meanings in Aramaic.

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This article F 21 follows on from F 20: 'Reflections on the Full Awareness of Breathing Sutra Part I', completed in 2024. I had not anticipated then that it would take three years for Part II to come to fruition. In retrospect, this may have been a blessing, as it has given me more time to reflect on these matters. In particular, I increasingly realise the dangers of assuming that we understand the real essence of great teachers – especially when coming from different cultures / ways of being / millennia; and ways of speaking in terms of language. Wittgenstein once said something extra-ordinary that in many ways is obvious once said; yet at the same time is often not realised or appreciated by most of us....

“The limits of my language are the limits of my world”

*Ludwig Wittgenstein***

Different languages have different words – with meanings that do not exist in other cultures. Without some understanding of the language / culture of their time, our views will remain erroneous / distorted regarding, for example, ancient wisdom teachings. This is the case with Buddhist meta-psychology; and perhaps even more true regarding the actual meaning of what Yeshua said. In an attempt to reduce misunderstanding to a minimum, more than a smattering of Aramaic, African, Chinese, Pali, Jain Philosophy and Sanskrit terms are introduced, and these words also appear in the Glossary. Many of these do not have an exact / apposite / equivalent translation.

The diverse teachings and practices reflected upon in this article F 21 can enable us to “know ourselves” more deeply; befriend the distresses and “knots” within us – so allowing ourselves to become more whole within our homes, families, society, and all beings on Mother Earth.

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** Please also see Glossary

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☸ Changing the Peg

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Caveat and Disclaimer /

Caveat and Disclaimer / prerequisite regarding F 21

It is inappropriate (and potentially dangerous) to embark on the Full Awareness of Breathing Exercises Numbers nine to sixteen without first having studied and practised the first eight covered in the previous article, F 20.

Below is the Caveat regarding breathing exercises that appears on page 5 of F 20.

Caveat regarding breathing exercises

Breathing exercises have been practised by humans for millennia; and are generally very safe – and in therapeutic and psychotherapy circles are often introduced as an experiential way of dealing with physical and mental distress. This is backed up within neuroscientific circles [E.g.: Dana 2018 Chapter 11: Toning the System with Breath and Sound pp 134-150].

It can happen with some people that if they start focusing on the breath, this may cause distress. For this reason, Williams and Penman in their 2023 book suggest an alternative to a breathing exercise in the early weeks of practice [Williams and Penman 2023 pp 66-75], and this is a grounding practice which I have found very helpful as a brief (or not so brief) meditation.

Should the reader have concerns regarding the First Four Breathing Exercises, then they are encouraged to practise for a week or more this Grounding Exercise – please see:

 [Section 5.4: Appendix V: Finding our Ground Meditation](#) pp 101-102. (page 5 of F 20)

This latter approach is also advocated by Mindfulness Now – <https://mindfulnessnow.org.uk/> [e.g. Mindful Monday Support Group for Mindfulness Now Teachers / Therapists on 26 02 2024 when it was guided by Alison Bale – with thanks for her gentle and beautiful reflections and meditations.]

Further caveat / disclaimer re F 21

Every effort has been made to ensure that the information given in this article is accurate and up to date. However, the author will not be liable for any loss or damage of any nature occasioned to or suffered by any person acting or refraining from acting as a result of reliance on the material contained within this paper.

Acknowledgements; Credits; and Thanks /

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*** **

As previously, also great thanks to Michael Ross, one of my brothers; and Annie Sturgeon, a now retired Autogenic Therapist, for their help and advice in proof-reading. This is a longish article¹, with a gestation period dating back to 2023; and a work in progress since then. I am aware that there are some inconsistencies hidden within; however, I feel the time has come to accept these – and let it go forth in its present form. As usual, any errors or omissions remain, of course, my responsibility.

Ian Ross – 1st June 2026
East Lothian, Scotland

¹ Please note, although the article per se has 86 pages. The Appendices, Thematically Related Articles, Glossary and References cover pp 87-203.

A: PROLOGUE

A1: A brief Introduction

This is the second article on the Full Awareness of Breathing and complements the first article, F 20, which focused on the first eight exercises. The first eight exercises can be seen as the grounding for these second eight exercises – i.e. nine to sixteen.

These breathing exercises are based on the interlinking, in Buddhist psychology / metaphysics, of two primary sources:

- ❖ The Sutra on the Full Awareness of Breathing
This is also known as the [Ānāpānasati Sutra](#)
- ❖ The Sutra of the [Four Establishments of Mindfulness](#).

Purpose of this Prologue / Introduction

The Purpose of this Prologue / Introduction is to give an overview of the sutra as a whole, and the underlying principles of it. It then goes on to cover all the sixteen breathing exercises (1-16) in turn; yet in an experiential and non-technical format.

Following this A Prologue, we move on to Section 1, the Preamble, which briefly reviews the breathing exercises 1-8 that were covered in the previous companion article F 20. Sections 2, 3, and 4 deal specifically with breathing exercise 9-16, including some more in-depth reflections on the metaphysics / meta-psychology / neuroscience behind the sutra.

Section 5 forms an Epilogue to these discussions; and then we move on to Section 6 (Appendices); Section 7: Thematically Related articles; the Glossary in Section 8, followed by Section 9: References.

*** **

A2 Essence of Breathing Sutra is Practice

The Full Awareness of Breathing Sutra is a subtle document, and much within it is not obvious on first or second reading.

Primarily it is taught as a meditation; it is not an academic thesis. To imagine or think that we can understand it by simply reading about it is a serious misrepresentation of its essence. It can only become manifest by regular practice; and this then allows inner transformation to come about / be catalysed.

The sutra deals with the state of our body; the state of our feelings; the activities of our minds; of liberating our minds; of the nature of impermanence; of desire / craving; and of letting go – in the sense of letting go of *erroneous* notions; we do not let go of Reality [Hanh].

It is a deep teaching.

*** **

A3 Underlying Principles of Sutra

I have gradually come to see and feel this Sutra from a different perspective. The transformational process is implicit within the series of exercises. For example, Exercise 5 is described with these words [Hanh 2014 p 85]:

- ✿ Breathing in, I feel joy;
- ✿ Breathing out, I feel joy.

These are wholesome and positive statements per se; and so can be seen in terms of Wholesome Mental Representations. It came to me during a meditation in April 2026 that these Wholesome Mental Representations can, I feel, be equated to Wholesome [Mental Formations](#) in terms of Buddhist metapsychology. Mental Formations are a fundamental dynamic within the Sutra of the Full Awareness of Breathing.

When reflecting on painful feelings, we invite seeds of Mindfulness and CARE [Panksepp 1998]) to take good care of our distressed feelings. We can only do this if we are in, or moving towards, the A Autonomic State² – in terms of the [Polyvagal Theory](#); breathing in Joy facilitates this process.

Such Wholesome Mental Representations / Mental Formations will be watering the wholesome seeds within us and others.

A3.1: Mental Representations

Our Mental Representations at any moment can be positive / wholesome; negative / unwholesome; or neutral. These mental representations have an effect on our body and physiology; and these in turn then have an effect on our present moment state / mental representations, as illustrated in Figure A3.1A.

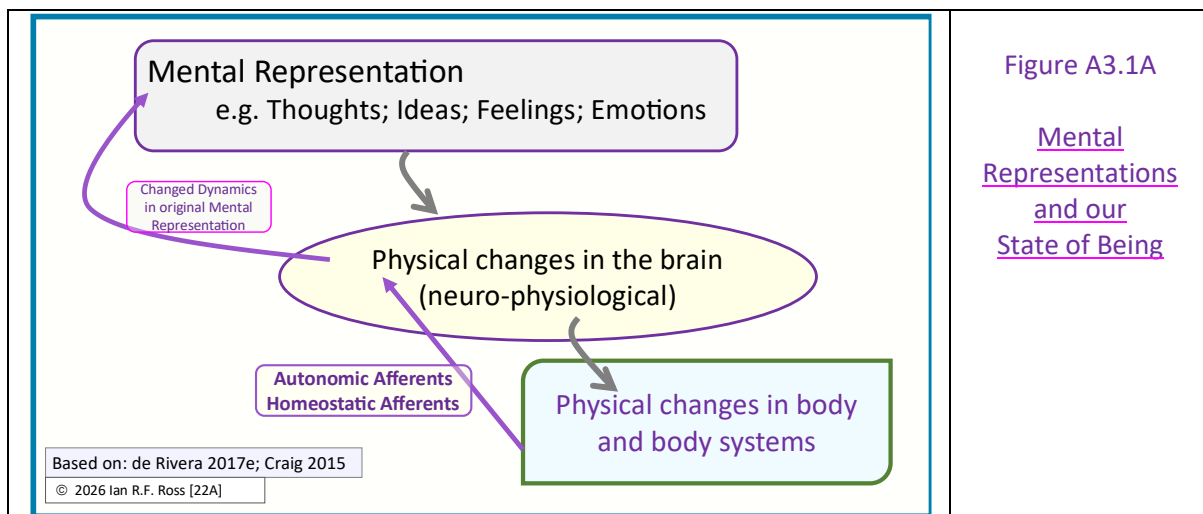
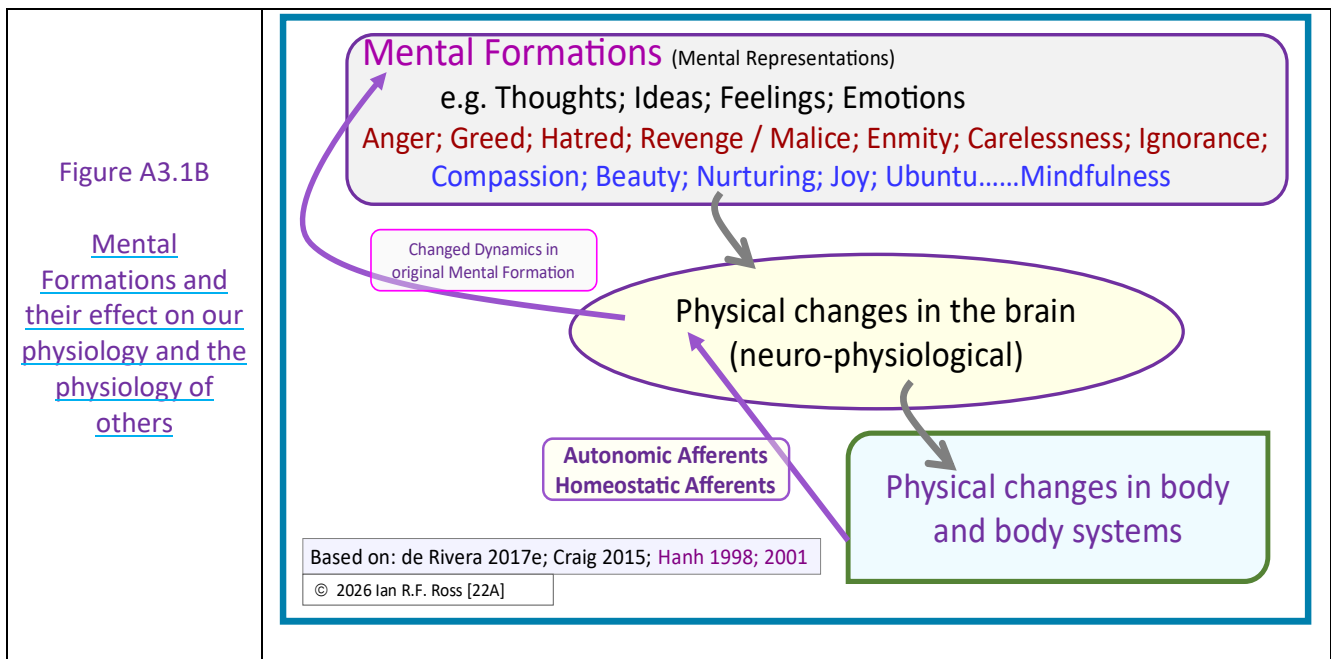


Figure A3.1A

Mental Representations and our State of Being

² In technical terms, the Ventral Vagal manifestation of the Para Sympathetic Nervous System [Porges 2011]

As discussed in Section A3 (Underlying Principles of Sutra) above, Mental Representations can be seen in terms of the Buddhist concept of Mental Formations; the two, in essence, inter-are. Both have wholesome, neutral, and unwholesome manifestations. Figure A 3.1B below reconfigures Figure A3.1A in terms of Mental Formations.



Much of the sutra reflects our present state of mind and the nature of our present moment Mental Representations / Mental Formations.

- ❖ If these are negative they will be watering the seeds of distress within us; this in turn will change the dynamics of brain and body; as a result of which, the present moment Mental Representation / Mental Formation will become even further distressed and unwholesome.
- ❖ This can be seen in terms of the [Second Arrow](#) penetrating deeper and deeper into us.

The essence of the Sutra as a whole is to enable us to develop skilful means so that we can deal appropriately with whatever state our mind / feelings / thoughts are in. It can perhaps best be seen in terms of:

- ❖ an anti-dote to us watering the seeds of delusion and suffering; while
- ❖ also watering the seeds of flourishing and Well-Being – in ourselves and others.

*** **

The layout of the Sutra on the Full Awareness of Breathing – whatever our present moment state, is subtly moving us towards more wholesome Mental Formations / Representations.

A3.2: Delusions /

A3.2: Delusions; ignorance; and seeds of enlightenment

What effect do our misrepresentations and delusions have on our life and well-being? I recently rediscovered Hanh's reflections on this matter.

If the seed of delusion
 is watered in us,
 our ignorance will grow.

Hanh 2001 p 22

Since 2001, much has changed in the world – and with the rise of social media, advertising, and authoritarian perspectives, there have been increasing tendencies world-wide for these seeds of delusion to be watered more and more.

However, while the seeds of delusion can be watered; so too can our seeds of wellbeing. For example, if our seeds of [Innate Goodness](#)³ [Davidson 2018] are watered, our Insight / deep understanding will grow.

If the seed of enlightenment
 grows in us,
 our wisdom will flourish.

Hanh 2001 p 22

Our Innate Goodness is within us and is catalysed by our CARE, nurturing, and PLAY circuits [Panksepp 1998]. Regular practice of the sutra will nurture these neuro-circuits – and so our wholesome social engagement modalities will grow⁴ [Porges 2011].

A3.3: Transmission of Seeds to our offspring

Seeds of both suffering and well-being are passed on to future generations. We all have seeds of suffering passed on to us from our parents; as well as seeds of happiness / well-being. These result in certain beliefs / feelings / ideas / thoughts and our overall perspective on life. These have been termed [Habit Energies](#) – embracing both unwholesome and wholesome dynamics.

..... Our parents suffered, and they transmitted the negative seeds of (this) suffering to us. If we don't recognise and transform the unwholesome seeds in our (store) consciousness, we will surely in turn pass them on to our children. This constant transmission of fear and suffering drives the cycle of suffering⁵.

At the same time, our parents also transmitted seeds of happiness to us. Through the practice of mindfulness, we can recognise the wholesome seeds within ourselves and others and water them every day.

Hanh 2001^{TATB} p 22

³ Our Innate Goodness. Davidson reviews the research on Innate Goodness in small children [Davidson 2018].

⁴ In technical terms, these inter-are with the Ventral Vagal division of our Vagal Nerve (Para-Sympathetic Nervous System) , which I often notate as the A State in order to avoid specialised terms.

⁵ Suffering: "[samsara](#)" in original Hanh quote.

Suffering can bring about unwholesome
 Mental Representations; no blame;
 while CARE, nurturing and being in the present moment
 will be related to wholesome Mental Representations.

Several sections of the Sutra, prior to dealing with distressing / painful matters,
 enable us to be in the flow of positive Mental Representations –
 for example, by invoking joy or a smile.

A4: Enlightenment comes from within

Davidson cites research indicating that small children are born with a sense of “Innate Goodness” [Davidson 2018; and website companion article B 25]. This is in keeping with the wisdom of Sakyamuni Buddha.

Nirvana means stability, freedom, and the cessation of the cycle of suffering ([samsara](#)⁶). Enlightenment does not come from outside; it is something we are given, even by a Buddha. The seed of enlightenment is already in our consciousness. This is our Buddha nature – the inherent quality of enlightened mind that we all possess, and which only needs nurturing.

Hanh 2011 p 22

Regular practice and mindfulness of the Full Awareness of Breathing Sutra can enable / make possible enlightenment to come into being for each of us.

The section A5 that follows looks at all 16 exercises from an Experiential Perspective, and is the longest part of this A: Prologue. Before we move on to A5, we look at two complementary ways (A4.1 and A4.2) of approaching the Full Awareness of Breathing Sutra, both based on Thich Nhat Hanh’s perspective.

A4.1 and A4.2: Two Complementary ways /

⁶ E.g. from one generation to the next.

A4.1 and A4.2: Two Complementary ways of Looking at the 16 Breathing Exercises

Figure A4.1: The Focus of the Sixteen Exercises:

The Four Sets of Four	Modality concerned with	Essence of Focus
1. Breathing Exercises 1-4	BODY [Rupa (Sanskrit / Pali) = Form (matter)]	Calming the Body
2. Breathing Exercises 5-8	FEELINGS	Calming Feelings
3. Breathing Exercises 9-12	MENTAL FORMATIONS	Liberating the Mind – untying the knots of afflictions / misperceptions
4. Breathing Exercises 13-16	PERCEPTIONS	Reflecting on Impermanence; Contemplating Letting Go – of erroneous notions
Source: Hanh 2008 p 36; pp 36-105 Hanh 2008 p 79		
<u>Figure A4.1: The Focus of Four Groups of Four Exercises</u>		

Figure A4.2: Overview /

Figure A4.2: Overview of The Sixteen Ways of Breathing /

<u>The Four Sets of Four</u>	<u>Essence of each Breathing Exercise</u>	<u>Core Focus</u>
☸ FORM (in the sense here that the body is a form / a formation)		
Breathing Exercises 1-4	1) Breathing in experiencing in breath Breathing out experiencing out breath 2) Breathing in following breath all way in Breathing out following breath all way out 3) Experiencing Body 4) Calming Body	Calming the Body
☸ FEELINGS		
Breathing Exercises 5-8	5) Experiencing Joy 6) Experiencing happiness 7) Experiencing Feelings (Mental Formations) 8) Calming Feelings (Mental Formations)	Calming Feelings
☸ MENTAL FORMATIONS		
Breathing Exercises 9-12	9) Experiencing Mind (the activities of the mind) 10) Gladdening Mind 11) Concentrating Mind Citta (Mind) 12) Liberating Mind	Liberating the Mind
☸ PERCEPTIONS		
Breathing Exercises 13-16	13) Contemplating Impermanence 14) Contemplating non-craving (desire) 15) Contemplating Nirvana 16) Contemplating Letting go	Letting go of Erroneous Notions / Ignorance <i>We do not let go of Reality / Inter-Being</i>
Adapted from, and in spirit of, Hanh Sources: <i>Hanh 2008 p 36; pp 36-105</i> Hanh 2008 p 79		
<u>Figure A4.2 The Sixteen Ways of Breathing</u> ^[Hanh 2008]		

Figures A4.1 and Figure A4.2, it will be seen, cover the same ground from somewhat different perspectives; just like a mountain can look very different from the north, east, or as an eagle sees it from above. Yet it is still the same mountain.

*** **

These Breathing /

These Breathing Exercises can initially-be confusing⁷ as there are different ways of revealing their true nature, their true inner being; and I have found Hanh most helpful in this respect. The breathing exercises, however, cover elements of psychology, metaphysics, consciousness, mind, matter and other perspectives; and in this sense they embrace the whole world, cosmos, and naturally Inter-Being.

Within Hanh, these breathing exercises can be looked at from differing angles – e.g. Hanh 2008 (Breathe, you are alive!) p 36; and his subsequent discussions later in that commentary. From a wider perspective, these different perspectives all Inter-Are (See [Inter-Being](#)).

A succinct summary of the exercises can be found in the wonderful book:

❖ “No Mud, No Lotus” [Hanh 2014 pp 84-91]

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A5: Overview /

⁷ “can initially-be confusing”: however, with regular practice and concentration, these Breathing Exercises fall into place, as it were, and become part of the nature of our being.

A5: Overview of all the Exercises of the Full Awareness of Breathing Sutra ^[FAoBS]
 i.e. Exercises 1-16 from an experiential perspective

The Exercises of the Full Awareness of Breathing take many formats; and we need to remember that these have all been translated from Sanskrit or Pali or Chinese or Vietnamese documents – to name a few. The essence is experiential, and thus Right Hemisphere modulated. If we become very clever at asking Academic (Left Brain) questions, it “profiteth us nothing.”

Figure A5 below gives examples of each of the four series of 4 exercises (4 x 4 = 16). The idea of this section A5 came to me when practising the FAoBS daily for several weeks in the autumn of 2025. Much of what is below has been the direct result of experientially transforming the most basic texts of the Sutra into present moment flowing activities of the mind that flowed to me in meditation. What follows is in no way to be learned by heart; it is more to show the flowing nature of the mind, and some of the potentials of the Sutra Breathing Exercises 1-16.

We start each Breathing Exercise with what we can call the Seed for that particular Breathing Exercise

A5: Part 1.1: Breathing Exercises 1 to 4 – becoming aware of, and befriending, our body

The First Four Breathing Exercises [1-4] – outline of nature of practice

Source; Hanh 2008 ^{BYAA} p 36 et seq.
 Adapted from this and Hanh 2014 ^{NMNL} in the spirit of TNH

FORM i.e. Body (Exercises 1-4)

The breathing exercises 1-4 illustrated below are typical examples of the sequence manifesting experientially.

SEED BREATHING EXERCISES 1 and 2 [Hanh 2014 p 85]

- ✚ Breathing in, I am aware of my in-breath;
- ✚ Breathing out, I am aware of my out-breath.
- ✚ Breathing in, I follow my in-breath all the way through;
- ✚ Breathing out, I follow my out-breath all the way through.

FIGURE A5: PART 1.1 – BREATHING EXERCISES 1-4

1) In / out	Breathing in a long breath, I know I am breathing in a long breath; Breathing out a long breath, I know I am breathing out a long breath
2) Long / short	Breathing in a short breath, I am aware I am breathing in a short breath; Breathing out a short breath, I am aware I am breathing out a short breath.
Figure A5: Part 1.1 – Breathing Exercise 1 and 2	

Comment on breathing exercise 1 and 2:

Knowing in a deep sense is to be aware. For the short breath, I have replaced “know” with “am aware” as I feel this gives a better feeling of the experiential nature of the breathing. Being aware of our Breathing in this sense also means that we are becoming aware of the body (e.g. chest; abdomen) in a general sense; preparing the way for Exercise 3 below. Once we feel comfortable with the above, we may like at times to simply silently say: In / out; Long / short – and in this way focus even more on the experience of breathing; the wonder of breathing.

✚ Also see Appendices I and II for further reflections on Exercises 1-4 and 5-8

SEED BREATHING EXERCISE 3 [Hanh 2014 p 85]

- ✚ Breathing in, I am aware of my whole body;
- ✚ Breathing out, I am aware of my whole body.

3) Experiencing the body	Breathing in, I am aware of my whole body; Breathing out, I am aware of my whole body. Breathing in, I smile to my whole body, Breathing out, my whole body smiles.
Figure A5: Part 1.1 – Breathing Exercise 3	

Comment on Breathing Exercise 3

In this exercise we can become increasingly in touch with our body.... and then with our whole body..... There may be some unconscious tensions in our body – and these we may recognise following the introductory gentle Breathing Exercises 1 and 2. Smiling to our body can become a gentle, wonderful, practice [Hanh 2008 p 49]; in this way we are taking good care of our body; and this then is facilitating the calming of the body.

SEED BREATHING EXERCISE 4 [Hanh 2014 p 85]

- ✚ Breathing in, I calm my body;
- ✚ Breathing out, I calm my body

4) Calming body	Breathing in, Body Calming; Breathing out, Body Calming Breathing in, whole Body Calming; Breathing out, whole Body Smiling.
Figure A5: Part 1.1 – Breathing Exercise 4	

Comment on Breathing Exercise 3

I feel that the idea of calming our bodies is, in some senses, misplaced; rather, it is the focus on this breathing meditation that allows and enables the body to calm per se – i.e.: It seems to me that the sequence of exercises 1-3 will themselves be calming our bodies. Hence I have re-worded this:

- ❖ Breathing in, Body Calming

Also see *Body, Breath and Mind Becoming one* on next page.

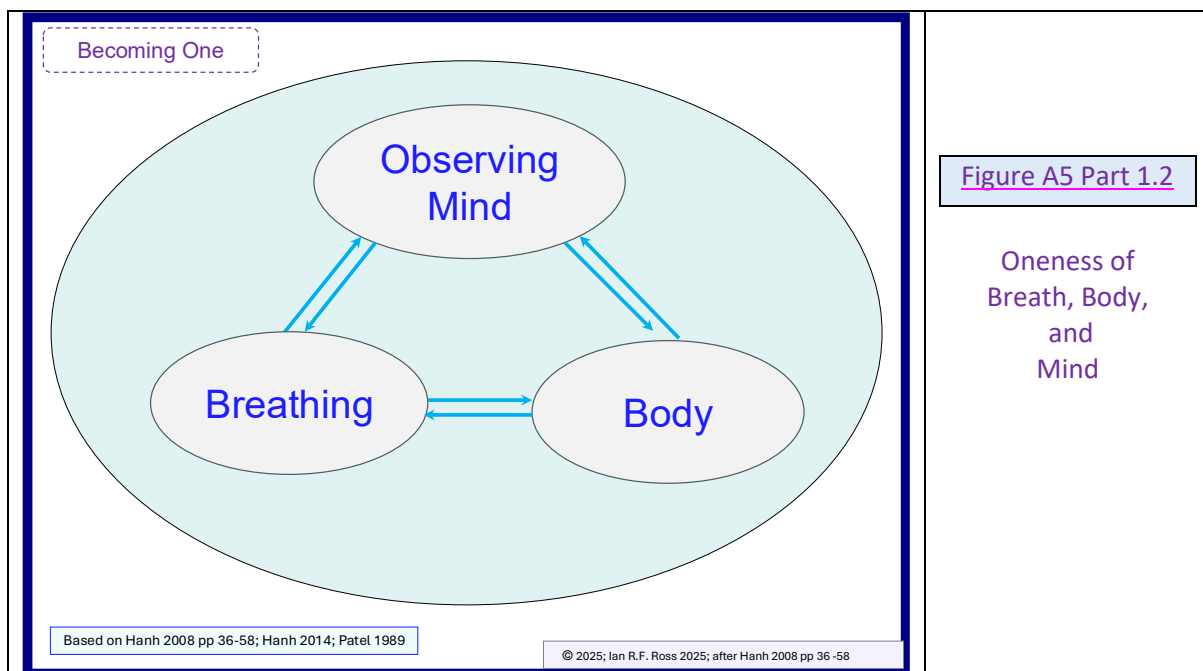
Consider returning to this experiential outline of these Breathing Exercises 1-16 from time to time when studying Sections 2, 3 and 4 of this paper.

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BODY, BREATH AND MIND BECOMING ONE

The First Four Exercises of the Sutra on the Full Awareness of Breathing are fundamental to the sutra as a whole, and the subsequent Breathing Exercises 5 to 16.

“Breathing in, I am aware I am breathing in.”⁸ This is only possible with our mind observing what is going on. Body, Breathing, Mind and Consciousness inter-are. Figure A4 Part 1.2 illustrates this. Breathing is a natural process, and as we settle in to the meditation, we (our observing mind) are becoming aware of the rising and falling of the abdomen with each in-breath and each out-breath. This movement reflects the oneness of breathing and body; the two inter are.



Comments on Figure A5 Part 1.2

- i. Breathing cannot be without the Body; Breath and Body are one.
- ii. The Observing Mind and the Breath become one as we become aware of the inflowing and outflowing of the breath in this Present Moment.
- iii. The Observing mind and the Body become one as we become aware of the flowing nature of the breath in and out of our Body.
- iv. Chandra Patel re-researched these matters within the Western Scientific Paradigm back in the 1980s [Patel 1989.]
- v. Deep Awareness of the breath can become numinous.

Sources include: Patel, Chandra: 1989; Stress Management – *the Complete Guide* Optima books ISBN 0-356-15641-9

I have /

⁸ For the avoidance of confusion re Exercises 1 & 2, an alternative versions are:

“Breathing in, I am aware I am breathing in; Breathing out, I am aware I am breathing out”; and

“Breathing in, I follow my in-breath all the way through; breathing out, I follow my out-breath all the way through” [Hanh 2014 p 85].

I have found these further reflections of Thich Nhat Hahn most helpful. While discussing the Full Awareness of Breathing meditations, Hanh comments:

During another period of meditation, we can observe our body without discriminating between the parts:

❖ “Breathing in, I am aware of my whole body.”

At this point, allow your breathing, your body, and your observing mind to all become one. Breathing and Body are one. Breathing and Mind are one. Mind and Body are one. Mind is not an entity that exists independently, outside of our breathing and our body. The boundary between the subject and the object of observation does not actually exist. We observe “the body in the body.” This principle has been developed extensively in Mahayana Buddhism: Subject and object are empty. Subject and object are not two. ⁹

[Hanh 2008 p 54](#)

(Bullet point added;
whole content in original text)

As we experience Body, Breath, Mind becoming one we may be in inner stillness; we may, as it were, become Inner Stillness. This can then lead to resonating with inner stillness. These matters are discussed further in Section:

- ❖ A6.2: Between the in-breath and the out Breath; especially noting:
- ❖ Figure A6.2a: The gap is between both the in-breath and out-breath; and
- ❖ Figure A6.2b: Stillness resonating between the in-breath and out-breath.

Inner Stillness is a profound state that links in with [Ruha](#) and [Alaha](#); these are Aramaic words that we will be returning to from time to time in this article; they can be seen to be intimately linked with many aspects of the Full Awareness of Breathing Sutra¹⁰. These two terms are also discussed further in Section:

- ❖ A6.3 Reflections on Breathing, Ruha, Naphsha; and Alaha (pp 39-40)

⁹ “Subject and object are empty. Subject and object are not two.”

- ❖ These two statements reflect the nature of Inter-Being and Reality ([Alaha](#)) [Douglas-Klotz 2025 p 5]. “[Empty](#)” here means empty of a separate self. What does empty of a separate self mean? It means that every phenomenon in the cosmos is full of non-self elements. For example, each plant, each animal, each human could not be without clouds, the sun, the earth, the atmosphere, and long extinct stars which, in their dying moments, enabled Iron (Fe) to be fused into existence; the Iron that is in our Haemoglobin carries oxygen (in the red blood cells) to every corner of our body. These reflections also allude to the nature of Inter-Being.

¹⁰ In this connection, Hanh’s “Going Home – Jesus and Buddha as Brothers” is apposite [Hanh 1999]

A5: Part 2.1: Breathing Exercises 5 to 8
Becoming aware of our Feelings, and the calming of Distressing Feelings

We will consider Breathing Exercises 5 and 6 together, and then have some extended reflections on the nature of this prelude to becoming Mindful of Distressing Feelings.... All four of these exercises focus, or facilitate, the calming of distressing Feelings.

SEED BREATHING EXERCISES 5 and 6 [Hanh 2014 p 85]

- ✚ Breathing in, I feel joy;
- ✚ Breathing out, I feel joy
- ✚ Breathing in, I feel happy;
- ✚ Breathing out, I feel happy

Figure A5 Part 2.2 illustrates an experiential format for Exercises 5 and 6.

FEELINGS: (Exercises 5-8; [Hanh 2006 p 36])	
5) Experiencing joy	Breathing in, I feel joy; Breathing out, I feel joy. Breathing in, I feel joy; Breathing out, I smile to Joy. Breathing in, I feel joy, Breathing out, Joy Smiling
<i>Brief Comment:</i> ✚ To feel / experience joy is something of wonder.	
6) Experiencing happiness (bliss) [Hanh 2008; p 36 and 59]	Breathing in, I feel happy; Breathing out, I feel happy. Breathing in, I feel happy, Breathing out, I smile to Happiness. Breathing in, I feel happy; Breathing out, Happiness Smiling 😊
Figure A5: Part 2.2 – Breathing Exercises 5 and 6	

Comments on Figure A5: Part 2.2

Breathing Exercises 5 and 6 are enabling us to change our Present Moment State, from perhaps one of stress and distress (modulated by B and / or C States), towards the A State (Ventral Vagal).

❖ See: [Polyvagal Theory and States](#) pp 162-163.

The A state is a good place to be before we move on to experiencing Mental Formations such as anger, irritation, or ignorance – covered in Breathing Exercises 9-16.

Comments continued /

Comments on Figure A5: Part 2.2 continued:

To succeed in the (this) practice, we must ‘experience’ joy and happiness. It is not enough to repeat the words “joy” and “happiness” to ourselves. If we do not use our eyes of understanding and practise right mindfulness, we will not be able to touch the conditions that can bring us joy and happiness in the present moment.

The Buddha taught us to look deeply at pleasant, unpleasant, and neutral feelings. Neutral feelings are those which are neither pleasant nor unpleasant. When we have tooth ache, for example, we have an unpleasant feeling.

- But when we do not have a toothache, we do not enjoy not having a toothache. We think having a non-tooth ache is a neutral feeling.
- Having a toothache helps us to see that not having a toothache is a very pleasant feeling.

See also: [Vedana](#)

Hanh 2008 p 62

Many things we take for granted – such as our eyesight; and in a sense feel that it is “our right”. Actually it is a gift from the beyond.

Only when we become blind are we aware that having eyes to see the blue sky and the white clouds is a miracle. While we are able to see, we rarely notice. We think seeing is neutral.....

Hanh 2003 p 63

A sense of Gratitude is one of the central tenets of Heart-Mind-fulness.

A variation of the Breathing Exercises 1-4 is to go through the whole body with a sense of awe and wonder at each part; and the part that part plays in our well-being. [See Hanh 2018 pp 49-53].

In order for the Breathing Exercises 5 and 6 on Joy and Happiness to be of value, it is not sufficient to simply repeat the words “Breathing in, I feel joy.....”; Breathing in, I feel happy.....”

- ❖ We are to enable ourselves to experience joy and happiness in this present moment, as we are reflecting / practising this part of the meditation [Hanh 2018 p 62].

Furthermore, some of the wisdom of the Sutra on the Full Awareness of Breathing lies in the wholesome Mental Representations embedded in the Breathing Exercises prior to moving on to difficult / disturbing feelings / mental formations. For example

- ✚ Exercise 5 (Joy);
- ✚ Exercise 6 (Happiness); and
- ✚ Exercise 10 (Joy / Gladdening the Mind).

Such words / phrases can be seen as, per se, [Changing the Peg](#) (in advance!) – and thereby enabling us successfully to overcome distressing feeling and arising unwholesome mental formations that we will be reflecting on in the next few breathing exercises.

Comments on Figure A5: Part 2.2 concluded

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Interlude Reflections A5-2.2a: Mental Formations – a preamble to Exercises 7 and 8.

Mental Formations: A Preamble to Exercises 7 and 8

Mental Formations are a common theme in Buddhist metapsychology, and are frequently referred to in the Full Awareness of Breathing Sutra. A brief overview of these is given below as a background to the breathing exercises discussed in this article.

<p>Anything that is formed is a mental formation. Our anger is a formation, a mental formation.</p>	
<ul style="list-style-type: none"> ❖ Some mental formations are present all the time and are “universal” (contact, attention, feeling, perception, and volition). ❖ Some arise only under particular circumstances (zeal, determination, mindfulness, concentration, and wisdom). 	
<ul style="list-style-type: none"> ❖ Some are uplifting, and help us transform our suffering (wholesome, or beneficial, mental formations)..... 	<ul style="list-style-type: none"> ❖and others are heavy and imprison us in our suffering (unwholesome, or unbeneficial, mental formations.)
<p>Examples: Diligence; Ease; Care; Equanimity; Non-Violence; Humility; Self-Respect; Non-Anger; Non-Craving; Compassion; Inter-Being.....</p>	<p>Examples: Greed; Hatred; Immodesty; Arrogance; Dullness; Agitation; Carelessness; Forgetfulness (hence Non-Mindfulness); Lack of Attention.</p>
<p>Hanh 1994: The Heart of the Buddha’s Teaching p 73 and 75-76 Layout changed; one or two additions e.g. Inter-Being – all additions in the Spirit of TNH</p>	
<p>Figure A5-2.2a Interlude on Mental Formations: preamble to Ex 7-8 Overview on Mental Formations from Hanh 1994</p>	

In the Exercises 7 and 8, while in general we may be focusing on distressing Mental Formations, we can also at times focus on wholesome Mental Formations.

Interlude Reflections A5-2.2a: completed

A5: Part 2.2b and 2.2bb – Breathing Exercises 7-8 – addressing Painful Feelings

SEED BREATHING EXERCISE 7:

- ✚ Breathing in, I am aware of painful feelings;
- ✚ Breathing out, I am aware of painful feelings.

Figure A5: Part 2.2b – Breathing Exercise 7	
<p>7) Experiencing Mental Formations [Hanh 2008 p 36]</p>	<p>Breathing in, I am aware of painful feelings; Breathing out, I am aware of painful feelings. Breathing in, I recognise these painful feelings; Breathing out, I am recognising these painful feelings. Breathing in, I befriend the painful feelings; Breathing out, my being befriending painful feelings. Breathing in, I quietly say:¹¹ “hallo distress, I know you are there”; Breathing out, I quietly say: “I am here for you, to take good care of you, nurture you.” Breathing in, CARE and Nurturing Circuits Flowing; Breathing out, CARE Circuits smiling.</p>
Figure A5: Part 2.2b – Breathing Exercise 7 – After / in spirit of, Hanh 2014 ; 2008	

Comment on breathing exercise 7:

The first matter here in Exercise 7 is to be aware of painful feelings; and to recognise them; to recognise them as being unpleasant.

- ✚ We can then befriend them and take good care of them; as we would a distressed child. We are enabled to do this as we are blessed with CARE and Nurturing neurophysiology.

Exercises 5 and 6 have already enabled us to be in the A State; and in the A State we are neuro-physiologically primed to nurture and CARE [Panksepp 1998; Porges 2011].

The inference of the mental formations that we have here is that we are dealing with distressing /afflictive mental formations; however, other mental formations are wholesome – see page 20: Figure A5-2.2a Interlude on Mental Formations. An example of this is given after discussing Breathing Exercise 8.

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SEED BREATHING EXERCISE 8:

- ✚ Breathing in, I calm my painful feelings;
- ✚ Breathing out, I calm my painful feelings.

<p>8) Calming mental formations [Hanh 2008 p 36]</p>	<p>Breathing in, I recognise distressing feeling, Breathing out, I take good care of distressing feelings. Breathing in, distressing feelings calming, Breathing out, distressing feelings calming. Breathing in, in this way I calm distressing feelings. Breathing out, in this way I calm distressing feelings.</p>
Figure A5: Part 2.2bb – Breathing Exercise 8	

Comment /

¹¹ i.e. and silently.....

Comment on breathing exercise 8

In this exercise, it can be helpful and apposite to name the distressing feeling; for example irritation. In this way, we are labelling it explicitly, and technically Affect Labelling the distress [Lieberman et al 2007], which has been shown to be an efficacious approach to reducing distress.

Daniel Siegel [Siegel 2010B pp 116; 246; and 286 *note*116] calls this by the more friendly phrase:

🌀 Naming and Taming! 😊

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Postscript regarding Breathing Exercises 5 to 8

EMBRACING WHOLESOME MENTAL FORMATIONS:

There is good reason, on some occasions, for us to reframe Breathing Exercise 7 to embrace wholesome mental formations; which axiomatically will reflect Wholesome Mental Representations. There are, of course, countless ways in which we can do this; the figure below illustrates this by way of one approach.

<p>7b: Gladdening the Mind with Wholesome Mental formations</p>	<p>Breathing in, I am a mountain; Breathing out, I am stable.</p> <p style="padding-left: 40px;">Breathing in, I am a mountain; Breathing out, I am solid.</p> <p style="padding-left: 80px;">Breathing in, I smile to the mountain Breathing out, I am stable</p> <p style="padding-left: 120px;">Breathing in, Equanimity Flows, Breathing out, Flowing with a Smile.</p> <p style="padding-left: 160px;">Breathing in, I feel safe; Breathing out, Mountain Smiling.</p>
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Figure A5: Part 2.2bbb – Example of Breathing Exercise 7 encompassing Wholesome Mental Formations
 IR in the Spirit of TNH

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For a recap on [MENTAL FORMATIONS](#), please see: Figure A5-2.2a 2a Interlude on Mental Formations p. 25. (Also see Glossary.)

A5: Part 2.3 – Breathing Exercises 9-12 – addressing Mental Formations

Breathing Exercises 9-12 reflect on:

MENTAL FORMATIONS – Hanh 2006 p 36

SEED BREATHING EXERCISE 9: [Hanh 2014 p 84]

- ✚ Breathing in, I am aware of my mind;
- ✚ Breathing out, I am aware of my mind .

9) Experiencing mind	Breathing in, I am aware of the activities of the mind; Breathing out, I am aware of the activities of the mind. Breathing in, I am experiencing the flow of the mind in this moment; Breathing out, I am experiencing the flowing nature of the mind in this moment.
<p><u>Comment on breathing exercise 9:</u> The mind is like a flowing river; constantly moving, changing, creating...</p> <ul style="list-style-type: none"> ❖ “The mind can be described as being made up of particles like the drops of water in a river – called mental formations. Each drop of water in the river of the mind is a mental formation. Mindfulness, concentration, loving kindness, and insight are all mental formations.” <p style="text-align: right;">Hanh 2014: No Mud; No Lotus – p 84</p>	
Figure A5: Part 2.3 – Breathing Exercise 9	

SEED BREATHING EXERCISE 10: [Hanh 2014 p 84]

- ✚ Breathing in, I make my mind happy;
- ✚ Breathing out, I make my mind happy.

10) Gladdening mind	Breathing in, I feel joy; Breathing out, I feel joy. Breathing in, mind gladdening; Breathing out, mind smiling.
Figure A5: Part 2.3 – Breathing Exercise 10 (in 9-12 set) – <i>continued on next page</i>	
<p><u>Comment on breathing exercise 10</u></p> <p>Gladdening the mind allows the mind to settle; to be wholesomely engaged within and without; this enables us to be deeply in the A State (Ventral Vagal) prior to concentrating the mind. As discussed elsewhere, and regarding the Seed to this Exercise 10, I feel uncomfortable with the idea that we can make the mind happy; rather, we can create the conditions that allow it to become happy. Hence the approach here focuses on gladdening the mind.</p> <p>The word “make” used by Hanh here has a somewhat different feel when we also consider this perspective of his:</p> <div style="border: 1px solid purple; padding: 10px; margin: 10px auto; width: 80%; text-align: center;"> <p>We gladden the mind by inviting the good seeds to manifest. The landscape of the mind becomes pleasant.</p> <p style="text-align: right;">Hanh 2014 p 86</p> </div> <p>If the landscape of the mind becomes pleasant, that per se is inducing a feeling of Safety / the A Autonomic State [Porges 2011; i.e. Ventral Vagal PSNS activation]. See also Polyvagal Theory and States / Dynamics.</p>	

SEED BREATHING EXERCISE 12: [Hanh 2014 p 84]

- ✚ Breathing in, I liberate my mind;
- ✚ Breathing out, I liberate my mind

Hanh 2014 p 86

12) Liberating mind	Breathing in, I liberate the mind, Breathing out, mind liberating from Afflictions... Breathing in, I smile to the mind; Breathing out, mind smiling. Breathing in, mind liberating itself from unwholesome mental formations; Breathing out, mind smiling 😊
Figure A5: Part 2.3 Breathing Exercise 12	

Comment on breathing exercise 12

This exercise focuses on liberating our minds from afflictions, and the knots in the mind; and knotted relationships. Such knots and afflictions when unresolved often lead us on to pursuing the past; or getting lost in the future....such as plotting revenge. In this state, we are not in harmony with ourselves.

When our mind is in such states, we are not free. Such mind states will be imprisoned in the B and C Autonomic States discussed in the Glossary under [Polyvagal Theory and States / Dynamics](#)

See also: Hanh 2014: No Mud; No Lotus – p 86

Breathing Exercises 9 – 12 concluded

The essence of Breathing Exercise 9 – 12 is to liberate us from afflictions and knotted relationships; and thus enable us to liberate our minds.....so as to be able to focus on Reality, wholesome being, and wholesome precepts.

*** **

We now move on to reflect on the last four Breathing Exercises: 13-15.

A5: Part 2.4A – Breathing Exercises 13-16 addressing impermanence, the disappearance of desire; the cessation and letting go of erroneous ideas, and befriending Reality.

Breathing Exercises 13-16 reflect on:

PERCEPTIONS – Hanh 2006 p 36

SEED BREATHING EXERCISE 13: [Hanh 2014 p 84]

- ✚ Breathing in, I observe the impermanent nature of all dharmas;
- ✚ Breathing out, I observe the impermanent nature of all dharmas

We now move on to an experiential manifestation of Breathing Exercise 13.

Figure A5: Part 2.4A – Breathing Exercise 13	
13) Contemplating Impermanence	Breathing in, I observe the impermanent nature of all dharmas / all phenomena. Breathing out, I observe the impermanent nature of all dharmas / all phenomena. Breathing in, I am aware I am full of non self-elements; Breathing out, I smile to the non-self elements. Breathing in, I am mindful of the of the Five Remembrances , Breathing out, I smile to the five remembrances. Breathing in, I am aware that at death, my body returns to mother nature; Breathing out, I am aware that in returning to mother nature I become compost of future life. Breathing in, I smile to compost; Breathing out, compost smiling.
Figure A5: Part 2.4A – Breathing Exercise 13	

Comment on breathing exercise 13

Impermanence is a fundamental matter of the cosmos; and so of life. “We are of the nature to grow old; there is no escaping old age. We are of the nature to be ill, there is no escaping illness; we are of the nature to die; there is no escaping death.” These are the first three saying of the [Five Remembrances](#) [Hanh 2010 p 32]. Note that Hanh here uses the word I, rather than we..... which is more telling. It is Hanh’s version that is given in the Appendix.

The realisation of impermanence is, it seems to me, fundamental to our well-being – and helps us to understand more deeply the nature of [Inter-Being](#).

Everything is fluctuating and in flow; as Heraclitus said, we can never cross the same river twice.

See also: Hanh 2014: No Mud; No Lotus – p 87

14) contemplating non-craving /

SEED BREATHING EXERCISE 14: [Hanh 2014 p 84]

- ✚ Breathing in, I observe the disappearance of desire;
- ✚ Breathing out, I observe the disappearance of desire.

<p>14) Contemplating non-craving</p>	<p>Breathing in, I am aware of the disappearance of desire; Breathing out, I observe the disappearance of desire. Breathing in, I am aware that true happiness is within the realm of spirit and beyond; Breathing out, desire / craving; concepts of “me” and “my” and “mine” dissolving. Breathing in, I smile to the Beyond; Breathing out, Reality (Alaha) smiles.</p>
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Figure A5: Part 2.4A – Breathing Exercise 14

Comments on breathing exercise 14

Desire in the sense of craving for more and more – for fame, prestige, and more and more material wealth – can be seen to not bring lasting well-being / lasting happiness; these are all ephemeral matters. As indicated above, they are also related to concepts of “me” and “my”; and “my rights” perhaps at the expense of the rights of others. [See also Ekman et al 2005 Buddhist and Psychological Perspectives on Emotions and Well-Being.]

The essence of Breathing Exercises 13-16 is recognising and realising impermanence, and letting go of ego / self-centred desires; and this can enable us to realise, and become aware, of our erroneous notions. From here, we are in the flow of moving on to Freedom and Stability.....and inner wisdom. Exercise 16 facilitates this transition and new perspective that thereby emerges.

See also: Hanh 2014: No Mud; No Lotus – p 87

Seed Breathing Exercise 15 /

SEED BREATHING EXERCISE 15: [Hanh 2014 p 84]

- ✚ Breathing in, I observe cessation;
- ✚ Breathing out, I observe cessation.

15) **Contemplating Freedom; Stability, and the Inner Truth Within**.**



Breathing in, I observe cessation of erroneous notions;
Breathing out, I observe cessation of erroneous notions.
Breathing in, I observe the dissolving of ignorance;
Breathing out, I observe the dissolving of ignorance...
Breathing in, I observe the nature of Reality;
Breathing out, I observe the nature of Reality.
Breathing in, I observe inter-dependent co-arising;
Breathing out, I smile to Inter-Being.
Breathing in, I observe [Indra's Net](#);
Breathing out, I smile to the Ultimate Dimension.
Breathing in, I observe the nature of true mind;
Breathing out, I observe the nature of true mind.

To see a World in a Grain of Sand
And a Heaven in a Wild Flower ✨ ,
Hold Infinity in the palm of your hand
And Eternity in an hour
Blake 1757 – 1827

**Contemplating Freedom / Stability

Figure A5: Part 2.4A – Breathing Exercise 15

Comments on breathing exercise 15:

In this fourth group of four Breathing Exercises (13-16), Thich Nhat Hanh clarifies each of the breathing exercises with what we are contemplating / meditating on – [see Figure A4.2 The Sixteen Ways of Breathing p 16](#). In exercise 15, he refers to this section as contemplating Nirvana [Hanh 2008: “Breathe, you are alive!” p 36]. This word may initially confuse / puzzle us, and for this reason I have simply called it:

[Contemplating Freedom; Stability, and the Inner Truth Within](#)

In this connection, I have found Hanh’s perception here very helpful.

Nirvana means stability, freedom, and the cessation of the cycle of suffering (samsara¹²). Enlightenment does not come from outside; it is something we are given, even by a Buddha. The seed of enlightenment is already in our consciousness. This is our Buddha nature – the inherent quality of enlightened mind that we all possess, and which needs only to be nurtured.

Hanh 2001^[TATB] p 22

The first part of Breathing Exercise 15 often takes the form of:

- ❖ Breathing in, I observe cessation of erroneous notions.

Observing the cessation of erroneous notions enables us – and gives us the energy – the empowered energy of mindfulness, to be:

- ❖ *Contemplating Freedom; Stability, and the within Inner Truth* [Innate Goodness ^{Davidson 2018}]

¹² E.g. from one generation to the next.

SEED BREATHING EXERCISE 16: [Hanh 2014 p 84]

- ✚ Breathing in, I observe letting go;
- ✚ Breathing out, I observe letting go.

<p>16) Contemplating letting go</p>	<p>Breathing in, I observe letting go; Breathing out, I observe letting go. Breathing in, I observe letting go of erroneous notions; Breathing out, I observe letting go of erroneous notions. Breathing in, I observe becoming more Mindful; Breathing out, Mindfulness smiles.... Breathing in, I observe letting go of watering unwholesome seeds; Breathing out, I observe letting go of watering unwholesome seeds.</p> <p>Breathing in, I smile to the Full Awareness of Breathing Sutra; Breathing out, the Breathing Sutra Smiles.</p> <p>Breathing in, I embrace Reality, Breathing out, I embrace Reality.</p> <p>Breathing in, I embrace Jen; Human Heartedness; Breathing out, Jen Smiling; Breathing in, I embrace Ubuntu; Breathing out, Ubuntu Smiling.</p> <p>Breathing in, I water wholesome seeds; Breathing out, Wholesome Seeds Smiling. Breathing in, I embrace the Cosmos; Breathing out: Wonder; Awe, the Milky Way. Breathing in, I am a child of the Cosmos, Breathing out, Cosmos Smiling.</p>
<p>Figure A5: Part 2.4A – Breathing Exercise 16</p>	

[Comments on breathing exercise 16](#)

Erroneous Perceptions / notions can be viewed from the point of view of what we can regard as unwholesome internal formations; afflictions, and knots within, and in our relationships.
 See *** A6.1 Reflections below

The essence of Breathing Exercise 16 is the letting go of erroneous notions and unwholesome paths; and this then leads on to enabling us to embrace Reality and wholesome paths – while concurrently Watering Wholesome Seeds. This includes [Ruha](#), “the larger breath of reality”; and [Alaha](#) – Reality itself; and the Reality of the Cosmos and [Inter-Being](#). These three inter-are with Jen and Ubuntu.

See also: Hanh 2014: No Mud; No Lotus – p 87;
 Douglas-Klotz 2025 pp 4-5

*** **

Let us return to the first Breathing Exercise:

- ✿ Breathing in, I am aware I am breathing in;
 Breathing out, I am aware I am breathing out.

Reflections on: Who is doing the breathing?

I can be, as it were, the observing mind, aware of each in-breath; aware of each out-breath. At times we may become aware of the gentle flow of breath coming in; the gentle flow of air going out; as a natural process comparable to the rising and the falling of the tide every twelve hours or so, yet on a much briefer time scale. With this awareness comes the realisation that it is not us that is doing the breathing; rather it is the numinous nature of the cosmos; of the air of Mother Earth; of the rain forests providing us with the oxygen.....of our sun..... Our Breath, when viewed from this orientation, is sacred; sacred breath. See also p 83.

*** **

The purpose of this A5 Section of the Prologue has been to
 give a reasonably in-depth summary of the Breathing Exercises 1 to 16 from a somewhat extended
 experiential perspective....

Each time I practice this sutra, my silent words and reflections are somewhat different, indicating
 the changing flow of each moment, each day;
 and of practising this sutra.

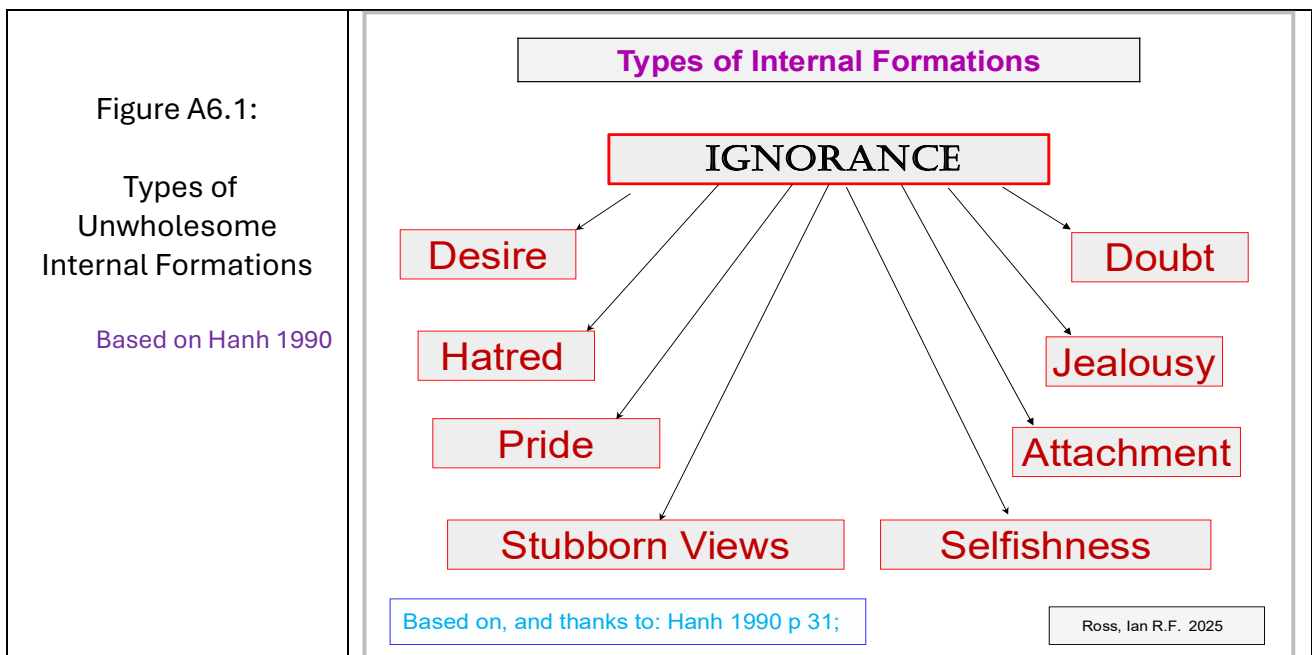
*** **

Some further concluding comments that I feel are pertinent at this stage appear in
 in Section A6 below.

A6 Concluding Comments on the sixteen Breathing Exercises outlined in A5

A6.1 Reflections on Internal Formations***

There are generally deemed to be nine types of Internal Formations. These all stem from one of the nine, that is Ignorance [Hanh 1990 p 31], summarised in Figure A6.1 below.



Comments on Figure A6.1

- i. All of these internal formations can be considered to have their roots in Ignorance.
- ii. Anger, Pride, Stubborn View and all eight of the above can be seen to result from a lack of the insight of Inter-Being.
- iii. In particular, the Toxic Trio are implicated. These specifically refer to Hate / ill will towards others; Desire / Craving for more this or that....(linked in with concept of “me”, “mine”; “my rights” and the assumption that we have a separate self)....

A6.2 Between the in-breath and /

A6.2 Between the in-breath and the out-breath

At the end of Exercise 16 of the Full Awareness of Breathing Sutra, I have found it helpful at times to return to the in-breath and the out-breath. Breathing is a wonder beyond singing about; and gives us the breath of life. It has a numinous quality.

There is a wonderful book of daily reflections / meditations called:

Resonate in Stillness

The reading for 16th October includes:

There is a gap between one thought and another. Have you ever thought about the stillness and stability that exist in the space between two thoughts?

Swami Muktananda 1995
 Reading for 16th October

The reading for 18th October expresses a similar idea in the gap between one breath and the next [Chidvilasananda 1995 18th October]. This I have found creates an incredible sense of stillness. A simple yet profound exercise, echoing the quietude described in the Secret of the Golden Flower, a Chinese Taoist text of 1688 / 1692 [Lü ^{born 798}]. Practices that facilitate such inner stillness also facilitate our personal growth and our Authentic Self – so that we hear the voice of our “soul’s lips” – and the wholesome direction for our lives to take. These breathing dynamics are summarised in Figure A6.2a below.

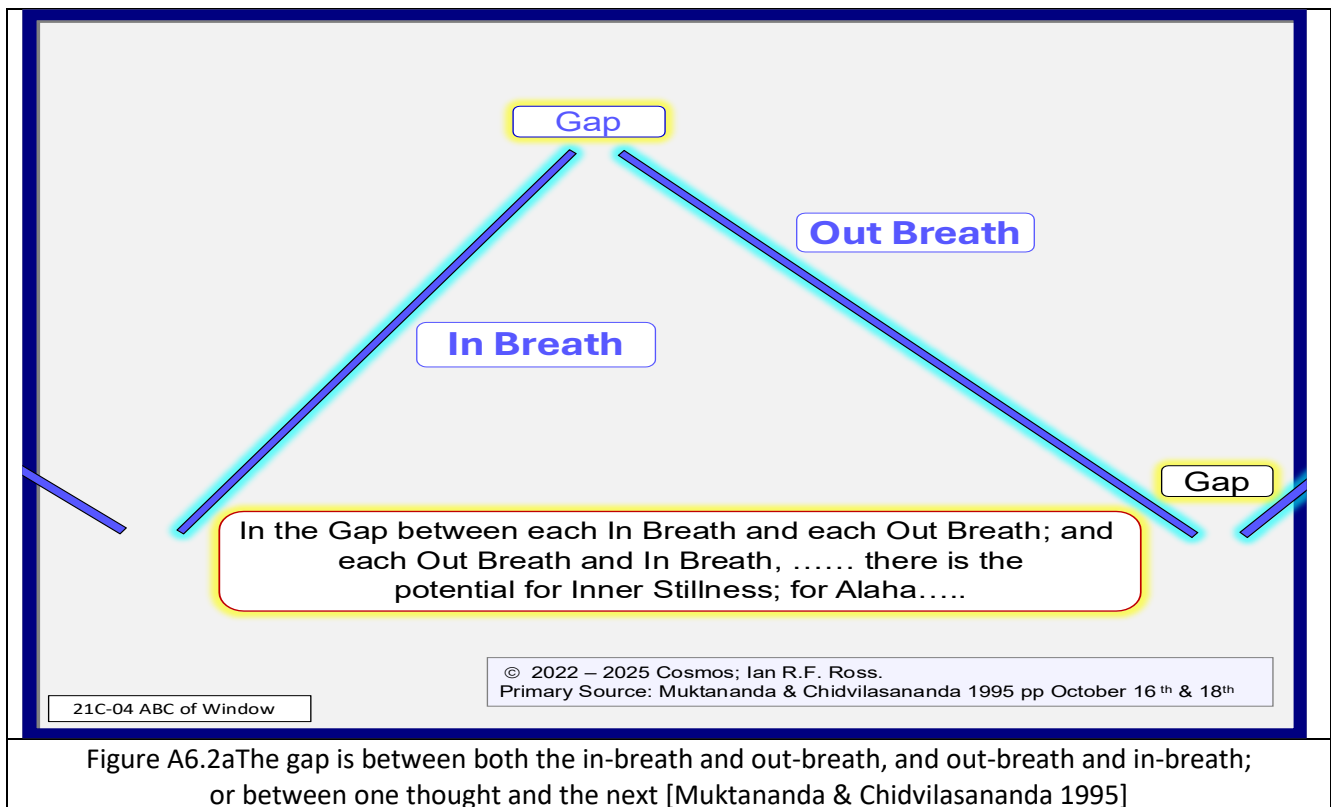


Figure A6.2a The gap is between both the in-breath and out-breath, and out-breath and in-breath; or between one thought and the next [Muktananda & Chidvilasananda 1995]

Figure A6.2b below enables Muktananda's and Chidvilasananda's insights to become more explicit.

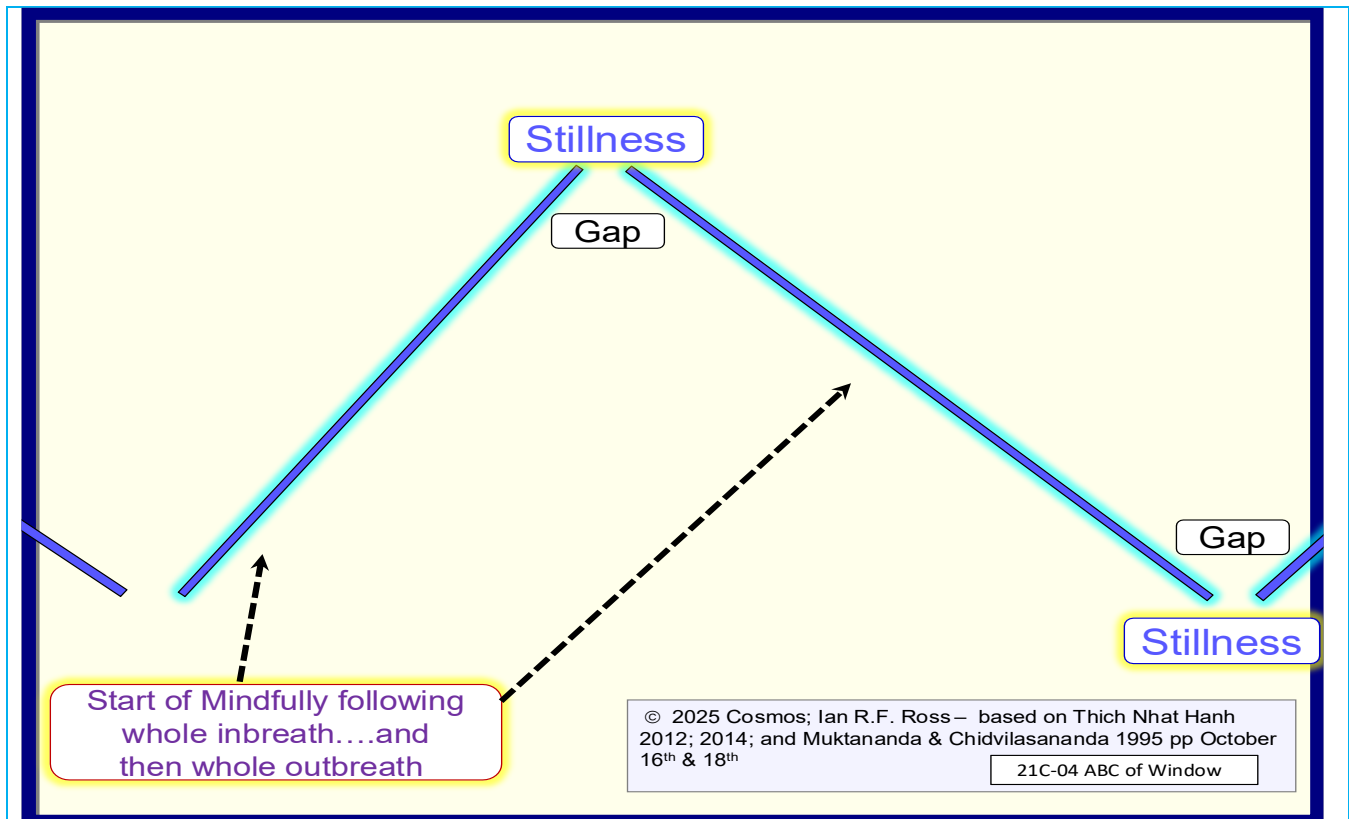


Figure A6.2b

Stillness resonating between the in-breath and out-breath; and the out-breath and in-breath;
 and / or between one thought and the next

[Muktananda & Chidvilasananda 1995]

Figure 2A6.2b re-configured thanks to Grant C's helpful comments
 during AT/CPD Session 16 on 9th April 2024

As discussed above, I have found it helpful at times, following Breathing Exercise 16, to gently become aware of the in-breath; the gap; and the out-breath; and then to gently become aware of the out-breath, the gap, and the subsequent in-breathing. In this gap we can resonate in stillness. It will be noted that in Figure A6.2a, the word [Alaha](#) appears. This word is of significance.

A6.3 Reflections /

A6.3 Reflections on Breathing. Ruha, Naphsha; and Alaha.

Breathing, Spirit, and the beyond are intimately connected and associated in many ancient wisdoms. Let us start with the Aramaic word Alaha.

Alaha

The word Yeshua uses for “God,” but which would be better translated as “Reality” or “reality” (ancient Semitic languages have no capital letters). The word roots point to the union of “yes”, or “something,” and “no” or “nothing”. It’s similar to the words Elohim in Hebrew, Elat on Old Canaanite, and Allah in Arabic.

Douglas-Klotz 2025p 5

For many, this understanding of Reality, of the Beyond / the ineffable may resonate deeply within. The spiritual nature of breath and inspiration can be seen to be moving towards a view of Reality / the Cosmos beyond singing about.

The path that the Sakyamuni Buddha trod and taught is a deep inner spiritual path – if we accept by spiritual a way that enables us to be more loving, more CARE-ing human beings – with the realisation of Inter-Being – and being involved in wholesome social engagement. A prerequisite for this is that we are increasingly in the Autonomic A State (Ventral Vagal). This seems to me to be the essence of all true spiritual paths taught / outlined / delineated by their originators¹³.

Innate Goodness has been shown to reflect the fundamental essence of small children [Davidson 2018]; Reality comes from within. Craving, Desire, and concepts such as “me”, “mine”; “my rights” lead to greed and a dismissive attitude towards others.

Resonating in stillness only becomes possible when we allow ourselves time to reflect; to be; to be in nature; to meditate. And this is just what most spiritual traditions in their origins taught. We have a perspective on Yeshua above and below. And then we also have the words of Psalm 46 v 10:

Be Still and know that I am God

This, in the words of Yeshua, we can then reframe as:

Be Still and know that I am Reality – reality – Alaha

*** **

Let us look a little further into the spiritual tradition of Yeshua, in terms of “breath” and the words Naphsha and Ruha.

¹³ This may have been lost or corrupted subsequently – especially those craving for power over others.

NAPSHHA

The “breath” held within us for the period we live in the flesh, that is, in time and space. It creates the appearance and perception of a “personal self”, and “I”. I refer to it, for simplicity, as “self”. The King James Version (KJ V) and other versions misleadingly translate this word, or its Greek equivalent, as “life”, “soul”, or “self”.

Douglas-Klotz 2025 p 4

If we are not careful, mindful, this then can lead us away from the realisation of [Inter-Being](#). So we need to go deeper, and look at Ruha:

RUHA

The larger “breath” of Reality that holds us, including our naphsha, within it. It continues from before our physical birth to after our physical “death” (or “transition,” a better translation from the Aramaic). I refer to it here as “soul.” The KJV translates it as “wind”, “air”, or spirit”. I realise that the words “self” and “soul” are used differently in various texts or psychological personality theories. (For instance, what Carl Jung refers to as the “Self” is in these terms ruha, the soul.)

Douglas-Klotz 2025 pp 4-5

For a fuller account of these two Aramaic words,
 please see Glossary entries: [Naphsha](#) and [Ruha](#).

Resonating in Stillness is in the sphere of Ruha.

*** **

The following five Sections (1-5) review all sixteen breathing exercise,
 with Section 1 briefly recapping exercises 1-8.

SECTION I: PREAMBLE

1. PREAMBLE

As indicated above, this is the Second Part (Part II) of two interlinked articles primarily dealing with the sixteen exercises of the Full Awareness of Breathing Sutra – the First Part being F 20. These sixteen exercises can greatly facilitate us in developing wholesome ways of being in our journey through life.

Let us briefly start by recapping the first eight exercises that we focused upon in Part I (F 20 on the web: www.atdynamics.co.uk). Figures 1.1 and 1.2 summarise breathing exercises 1 to 4; and 5 to 8 respectively.

1.1: Recap on the First Four Breathing Exercises (1 to 4)

Below is a typical sequence for these first four breathing exercises¹⁴.

- 1) Breathing in, I am aware of my in-breath;
Breathing out, I am aware of my out-breath.
- 2) Breathing in, I follow my in-breath all the way through;
Breathing out, I follow my out-breath all the way through.
- 3) Breathing in I am aware of my whole body;
Breathing out, I am aware of my whole body.
- 4) Breathing in, I calm my body;
Breathing out, body calming.

Hanh 2014 p 85

Figure 1.1: The First Four Breathing Exercises 1-4
 (of the Full Awareness of Breathing Sutra)

Further Reflections of the First Four Breathing Exercises can be found in Appendix I, pp 79-80.

¹⁴ Note that the exact wording varies – depending on the translator and the original source used. Translations can never exactly re-create the original expression of the original language. That is, something is always lost in translation; at the same time, something new may emerge / reveal itself.

1.2 Recap on the Second Four Breathing Exercises (5 to 8)

Below is a typical sequence for these second group of four breathing exercises¹⁵.

- 5) Breathing in, I feel joy;
Breathing out, I feel joy

6) Breathing in, I feel happy;
Breathing out I feel happy.

7) Breathing in I am aware of a painful feeling;
Breathing out, I am aware of a painful feeling.

8) Breathing in, I calm my painful feeling;
Breathing out, I calm my painful feeling.

Hanh 2014 p 85

Figure 1.2: Breathing Exercises 5-8
 (of the Full Awareness of Breathing Sutra)

JOY AND PEACE

In the first set of four breathing exercises (1-4) we quieten the body; or rather, the sequence of breathing exercises allows the body to quieten, providing we are paying attention and being mindful. This allows calm and peace to permeate the whole body.

Exercise 5 starts with feeling joy. We can experience joy if we have some form of peace within – enabled by Exercises 1-4. If our body is not calm, our mind and being cannot be tranquil / at peace.

.... No Joy is possible without some peace

Attributed to Thich Nhat Hanh

Note that at the end of an Autogenic Standard Exercise sequence, some therapists suggest the phrase: “I am at Peace”, prior to closing the exercise. Many students of Autogenic Training, over time, find this a life enhancing practice. This can then engender greater joy in our lives.

*** **

Further Reflections of the Second Four Breathing Exercises can be found in Appendix II pp 81-83, which looks at these matters in a more comprehensive way,

¹⁵ Note that the exact wording varies – depending on the translator and the original source used. Translations can never exactly re-create the original expression of the original language. That is, something is always lost in translation; at the same time, something new may emerge / reveal itself. [It will be seen that this the same footnote as in 1.1 on the previous page.]

1.3 Reflections on the essence of Breathing

Breathing is central to life; and so it is of great significance that Sakyamuni Buddha founded many of his meditations on the breath. This perspective is echoed by Luis de Rivera.

Breathing is part of respiration..... the air you are breathing comes in from the most remote confines of the universe and then goes out to infinite distances. You share your breath with all living beings, including plants. Once inside your body, the air reaches into the minutest cell¹⁶ and comes out from there back into the universe¹⁷. You may realise that the whole universe participates in your respiration and that your breathing is part of the infinite process that involves all living beings.

de Rivera 2022 p 108

It will be noted the de Rivera's understanding expresses the essence of [Inter-Being](#).

1.4 Overview of variations in approach to the Sutra on Full Awareness of Breathing

Before moving on to the main subject of this article F 21, it may be helpful to overview the whole 16 Breathing Exercises in the spirit that there are different ways in which we can approach the meditations on our being and becoming whole; and be open to new possibilities and variations. The breathing exercises of this sutra were conceived over two millennia ago, in a totally different culture and world presence. Yet they remain equally relevant; perhaps more so in this century of international and regional tensions; and human induced climate dysfunction that threatens to cause havoc to Mother Earth and ecosystems.....

We can re-appraise this Sutra as covering seven categories.

- I. Following the Breath in Daily Life
- II. Awareness of the Body
- III. Realising the Unity of Body and Mind
- IV. Nourishing Ourselves with Joy and Happiness
- V. Observing Feelings
- VI. Caring for and Liberating the Mind
- VII. Looking Deeply in Order to Shed Light on the True Nature of all Dharmas

Hanh 2008 ^(BYAA) pp 37-38
 Breathe You Are Alive

Elsewhere, Hanh makes it clear that Section VII here also embraces Letting Go of erroneous notions and ignorance; however, "we don't let go of reality" [Hanh 2014 p 87].

¹⁶ i.e. including oxygen - IR

¹⁷ i.e. including carbon dioxide IR

Section 2: Introducing the 3rd and 4th Set of breathing Exercises

2. INTRODUCING THE:

✚ THIRD SET OF FOUR BREATHING EXERCISES AND THE
✚ FOURTH SET OF FOUR BREATHING EXERCISE

These cover the following:

	Place of Exercise within the 16 Breathing Exercises	Subject	Reflections / focus of the breathing exercise Meditation
Third Set of Four Breathing Exercises	Breathing Exercises 9-12	The Mind	Liberating the Mind How our Breath can liberate us from the Mind; e.g. from our Afflictions.
Fourth Set of Four Breathing Exercises	Breathing Exercises 13-16	Objects of the Mind / Arising Mental Formations	Reflecting on Impermanence; Contemplating Letting Go Within specific parameters; we do not let go of <u>Reality</u> / reality ¹⁸ .
Based on Hanh 2008 pp 70-103; 2014 p 84			

Figure 2.0: Essence of Breathing Exercises 9 to 16

In these Breathing Exercises 9-12; and 13-16, the focus is fairly specific and so can, hopefully, be relatively easy to follow.

*** **

The Sutra on the Full Awareness of Breathing is not an academic thesis; rather, it is instructions on meditations that can free us from ignorance and false perceptions, and thus enable us to live more wholesome lives.

*** **

Some further clarifications

2.1 Watering Healthy Seeds for life

The essence of the Sutra on the Full Awareness of Breathing is transformation; a transformation that allows, and enables us to deal with distress, seeds of affliction and suffering; and at the same time waters the seeds within us of CARE, nurturing, Joy, and PLAY-fulness – this being for the benefit of ourselves, our family, community, and world.

2.2 /

¹⁸ We can also look at Breathing Exercises 15 and 16 in terms of contemplating Freedom and Stability. We cannot have real Internal Freedom while we are imprisoned in unresolved afflictions.....[See also Figure A5: Part 2.4A – Breathing Exercise 15 and Breathing Exercise 16 pp 33-34 and subsequent comments.]

2.2 The meaning of the word Mind (Citta)

Before embarking on these Breathing Exercises 9-16, it makes sense to me to look at the original eastern Buddhist meta-psychology to get a feeling of their meaning of the word mind. Thich Nhat Hanh uses a lovely analogy of the mind being like a river.

The mind can be described as being made up of particles – like the drops of water in a river – called mental formations. Each drop of water in the river of the mind is a mental formation. Mindfulness, concentration, loving kindness, and insight are all mental formations.

Hanh 2014: No Mud; No Lotus – p 84

Mental Formations can be wholesome, unwholesome, or neutral.

(see Figure 2.4 below)

For further reflections, please see glossary entry for [Citta](#), the Sanskrit and Pali term for Mind (p 98)

2.3 The focus on Objects of the Mind

The fourth set (of breathing exercises) focuses on objects of the mind because mental formations always have their objects.

- ✚ To be angry is always to be angry at something.
- ✚ To love means to love someone or something

Hanh 2014: No Mud; No Lotus – p 84

Bullet points added

2.4 Introduction to the Meaning of the phrase [Mental Formation](#)


The phrase Mental Formation is a quite complex matter in Buddhist meta-psychology, and is briefly reviewed in the following pages: i.e.

- ❖ Figures 2.4a, 2.4b; and 2.4c summarise the essence of Mental Formations.

For further reflections, please see:

- 🌀 [Interlude Reflections A5-2.2a: Mental Formations](#) p 22
- 🌀 [Mental Formations](#) appear in the Glossary pp 120-124

Figures 2.4a; 2.4b /

Mental Formations – from Hanh 1998	
<p>.....to be aware of the mind is to be aware of the mental formations (<i>chitta</i>¹⁹ <i>samskara</i>)’. “Formations” (<i>samskara</i>) is a technical term in Buddhism. Anything that is “formed,” anything that is made of something else, is a formation.</p>	
<p>A flower is a formation.</p> <p>Our anger is a formation, a mental formation. Some mental formations are present all the time and are “universal” (contact, attention, feeling, perception, and volition).</p> <p>Some arise only under particular circumstances (zeal, determination, mindfulness, concentration, and wisdom).</p>	
<p>Figure 2.4a An orchid (flower) is a formation</p>	
<p>Figure 2.4b OVERVIEW OF MENTAL FORMATIONS</p> <p>Hanh 1994: The Heart of the Buddha’s Teaching p 73 Layout changed; image added</p>	

MENTAL FORMATIONS in terms of the effect on our Being - FIGURE 2.4c	
Wholesome	Unwholesome
Some are uplifting, and help us transform our suffering (wholesome, or beneficial, mental formations).....and others are heavy and imprison us in our suffering (unwholesome, or unbeneficial, mental formations.)
<p>Hanh 1994: The Heart of the Buddha’s Teaching p 73 Layout changed; image added.</p>	
<p>Figure 2.4c TWO BASIC TYPES OF MENTAL FORMATIONS</p>	

This gives a background to the matter of mind and mental formations.

Let us look into this a little further:

- ❖ “ Anything that is “formed,” anything that is made of something else, is a formation. “

¹⁹ Chitta ([Citta](#) in Pali / Sanskrit) meaning “mind”; or perhaps better: “heart or heart-mind”. “Citta primarily represents one’s mindset, or state of mind.^{[3][4]} It is the term used to refer to the quality of mental processes as a whole.” [[Chitta \(Buddhism\) - Wikipedia](#)]

However, whatever it may be that is a formation is implicitly made of something else. That is to say, it is made of non-self elements; it is also impermanent.

*** **

We are all full of non-self elements; such as the sun; clouds; the earth, and long extinct stars – which have provided the iron in our body that carries oxygen in our red blood cells (as haemoglobin). Becoming aware of this inter-is with the fundamental essence of the nature of the world and cosmos: [Inter-Being](#).

*** **

The above meta-physics can become quite complex. However, in the Breathing Exercises 9-12; and 13-16, the focus is specific and so easier to follow. See Figure 2.0: Essence of Breathing Exercises 9 to 16 above. Also, as mentioned, the nature of these breathing exercise is experiential; what we are talking about in this paper has to be through words and left brain dynamics, which implies it is no longer experiential. So what do we do?

Return to the Breathing Exercises per se,
 to practising them as a way of Being;
 and a way towards wholeness.

*** **

The Sutra on the Full Awareness of Breathing is closely related to what is known as The Four Establishments of Mindfulness; they essentially cover the same ground, the same space, the same means to transformation and wholeness. See 6.3: Appendix III [pp 92-95](#).

Section 3. The Third Set of Four Breathing Exercises (numbers 9 to 12)

3.1 Introduction to the Third Group of Four Breathing Exercises

[Breathing Exercises 9-12 concerned with, and focused on: Liberating the Mind](#)

This sequence of the third group of breathing exercises (9 - 12) covers the following:

Essence of breathing exercise 9-12	Comments
9) Becoming aware of the activities of the mind	The activities of the mind are like a constantly flowing river; changing every moment if we are not in stillness. Exercise 9 invites us to recognise the present moment activities of the mind. In Buddhist metapsychology these include Mental Formations . “We are there and recognise them as they arise, stay for some time, and go away” [Hanh 2014 p 86]
10) Gladdening the mind – to get in touch with wholesome seeds	“Gladdening the mind” enables positive Mental Representations to flow within us; and this forms an excellent basis for dealing with difficult matters that may be arising in our mind – e.g. afflictive states. This metapsychology is profound, and inter-relates to the Breathing Exercises 5 and 6.
11) Concentrating the mind.....	“...only concentration can liberate us from notions ²⁰ and bring us insight” [Hanh 2014 p 86]. Our notions and assumptions are often inaccurate / not right (in sense of Right Mindfulness).
12) Liberating the Mind	Here we free ourselves from delusions; afflictions; and misrepresentations; we refrain from watering seeds that cause distress; and we water seeds that facilitate wholeness, compassion, and well-being. Freeing ourselves from anxieties, fears, and delusions gives us more energy to be Mindful and Authentic.
<p>Figure 3.1 Brief Reflections on the Essence of Breathing Exercises 9-12</p>	

Underlying Essence of Exercises 9-12 is that of liberating the mind from afflictions; delusions; mis-representations; and ignorance.

²⁰ Our notions are often misguided /wrong. “Where there is Perception, There is Deception.”

This series of four exercises (9-12) I initially found difficult to get the feel of; yet in some ways they are the most fundamental of all the sixteen exercises. However, during the last few months I have found that with gentle, regular, and persistent practice, the sixteen exercises generally flow into each other – and become a harmonious whole, as it were.

We will approach each of the Breathing Exercises 9-12 from the Full Awareness Sutra separately; and illustrate where appropriate – and through the prism of Mental Formations, Store Consciousness, and Mind Consciousness.

3.2	Breathing Exercise No 9: Becoming aware of the activities of the mind	Ex. 9
---------------------	--	-----------------------

[3.2.A – A Recap from Figure 3.1](#)

The activities of the mind are like a constantly flowing river; changing every moment if we are not in stillness. Exercise 9 invites us to recognise the present moment activities of the mind.

In Buddhist metapsychology these include [Mental Formations](#). “They arise, stay for some time, and go away” [Hanh 2014 p 86]

“We continue to breathe mindfully and we recognise mental formations when they arise. We call them by their true names, such as ‘anger’ or ‘joy’.
Hanh 2014 p 70

Breathing Exercise 9 is closely inter-related with the Third of the Four Establishments of Mindfulness – See Appendix III.
🌀 [Mindfully Observing the Mind in the Mind](#)
[Hanh 2008 p 70]

This Breathing Exercise focuses on recognition; recognition of what is going on in the mind at this present moment. Such recognition is important, as consciously or unconsciously it will be manifesting as a mental representation, for good or ill..... A typical formulation for Breathing Exercise 9 is:

[3.2.B: Breathing Exercise 9](#)

Classic Version	Alternative formulation
<p>Breathing in, I am aware of the Activities of the mind; Breathing out, I am aware of the Activities of the mind.</p> <p style="text-align: right;">Hanh 2014 p 90</p>	<p>Breathing in, I recognise distressing aspects of the activities of the mind; Breathing out, I recognise distressing activities of the mind.</p>

Figure 3.2B: Breathing Exercise 9

Before we move on to Breathing Exercise 10, it may be refreshing to look a little more deeply at some of the distressing aspects of the mind from a Buddhist metaphysical perspective.

3.3 Seeds of Afflictions and Mind Consciousness

This set of four breathing exercises (9-12) can enable us to take good care of unwholesome seeds that arise into Mind Consciousness from Store Consciousness (where they are latent / hidden). With the energy of Mindfulness, we can then embrace and befriend these distressing formations – such as anger and fear – thereby transforming our disturbed Mind Consciousness into a harmonising and harmonised Mind Consciousness. These dynamics are illustrated in Figure 3.3A; 3.3B; and 3.5A; 3.5B; & 3.5C.

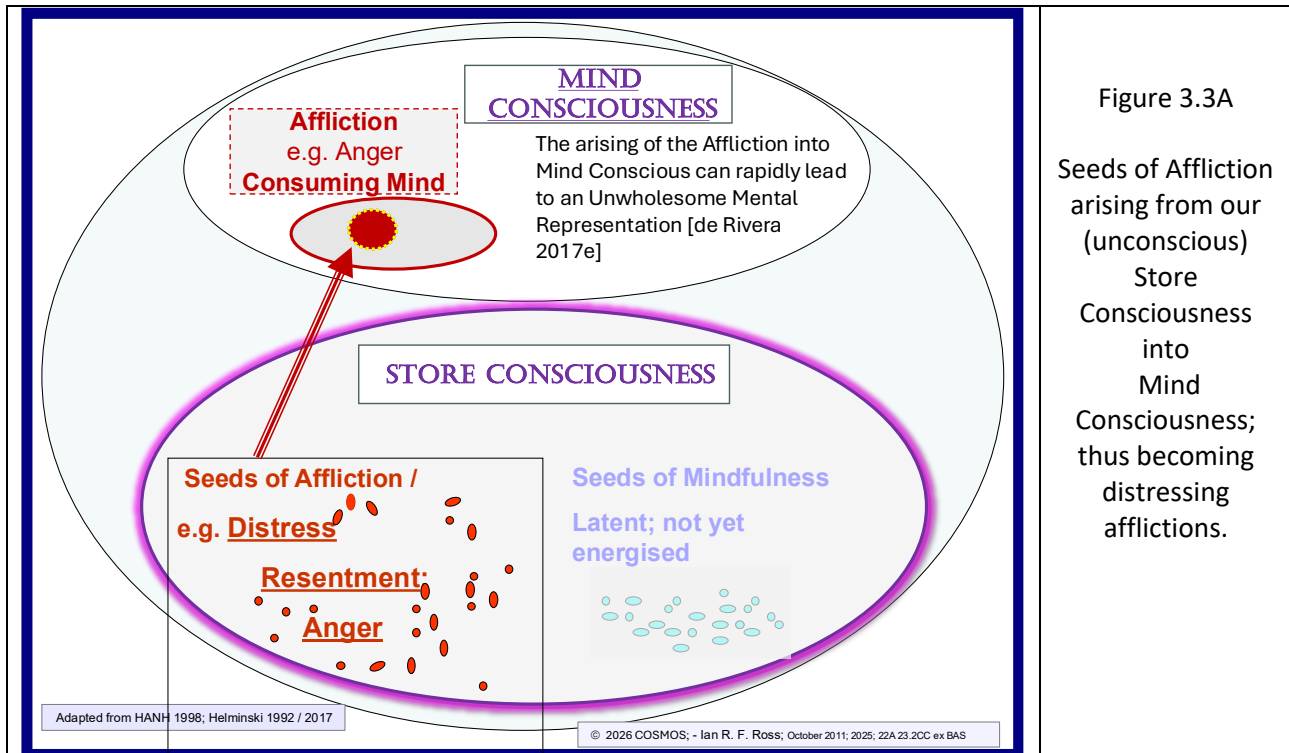


Figure 3.3A

Seeds of Affliction arising from our (unconscious) Store Consciousness into Mind Consciousness; thus becoming distressing afflictions.

Comments on Figure 3.3A

- i. Seeds of Affliction in our Store Consciousness are triggered in some way (e.g. by a distressing remark someone makes to us at work), and arise up into Mind Consciousness – causing us distress.
- ii. They arise because our [neuroception](#) has already detected Danger (B Autonomic State); or Life Threat (C Autonomic State) – no blame.
- iii. We are thus not in a position to mindfully recognise what is happening. Our Mind Consciousness has been taken over by the Afflictions such as Anger, Jealousy, or Fear.
- iv. Note that the seeds of Mindfulness; Caring; Compassion and PLAY are dormant. They will remain dormant until and unless we are moving towards the A State.
- v. [Breathing Exercise 10](#) greatly facilitates our inner movement towards the A State (“[Breathing In, I gladden the mind.....](#)”)

We can easily water the seeds of distress in others – and indeed within ourselves. This is illustrated schematically in Figure 3.2B; which is also refracted through the Polyvagal lens of Neuroception [Porges 1011; 2017].

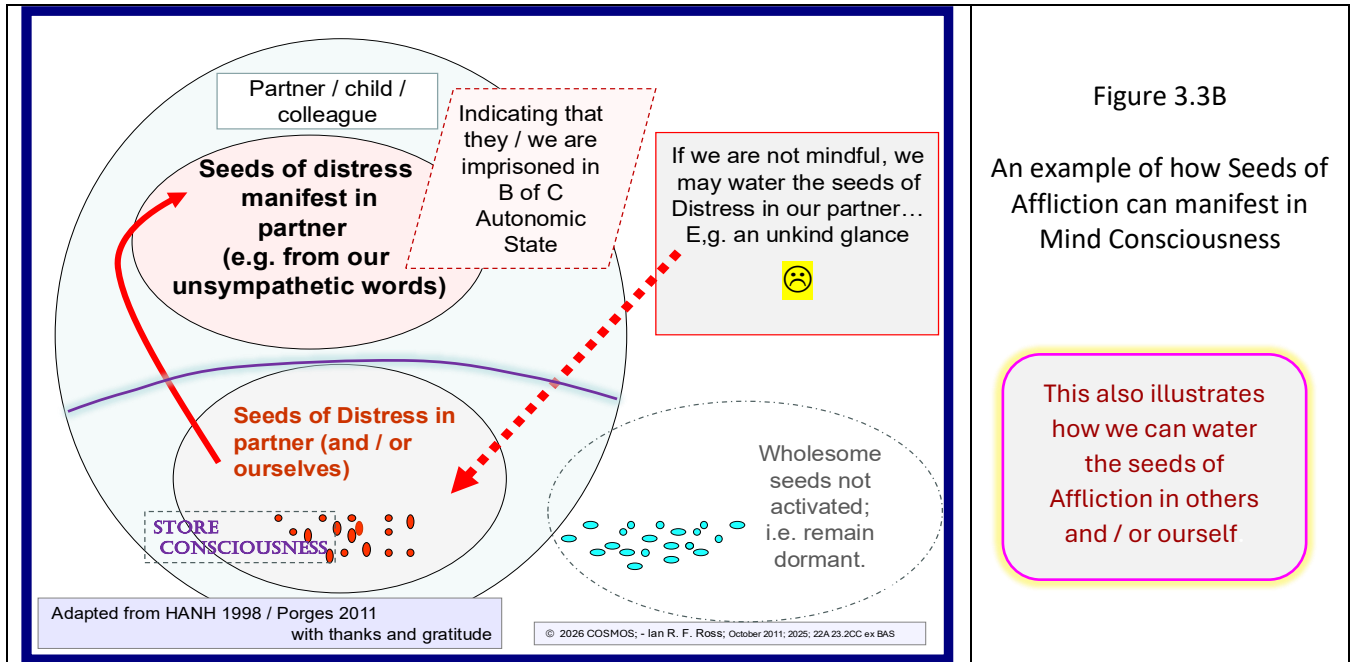


Figure 3.3B

An example of how Seeds of Affliction can manifest in Mind Consciousness

This also illustrates how we can water the seeds of Affliction in others and / or ourself

Comments on Figure 3.3B

- i. An unkind word, glance, or gesture may well be [neurocepted](#) [Porges 2017 pp 19-20] as danger or life threat (B or C Autonomic State respectively.....)
- ii. This then waters the seeds of affliction, which are thus activated and arise into Mind Consciousness.
- iii. Our present moment B or C State continues; and so we become trapped / imprisoned in a state of, e.g. Fear; Anger; Feeling “not good enough”.
- iv. Note that the seeds of, for example: Mindfulness; Caring; Compassion and PLAY are dormant. They will remain dormant until and unless we are moving towards the A State.
- v. The next Breathing Exercise No. 10 will facilitate this as we engender “Gladdening the Mind.....”
- vi. This will enable Breathing Exercise No 11 to activate Mindfulness seeds and the seeds of Compassion; CARE; Nurturing and PLAY to arise into Mind Consciousness and take good care of the affliction illustrated in Figure 3.3B above. (See Figure 3.4 below)

3.4	Breathing Exercise No10: Gladdening the mind – to get in touch with wholesome seeds	Ex. 10
-----	--	--------

Recap from Section 3.1

“Gladdening the mind” enables positive [Mental Representations](#) to flow within us; and this forms an excellent basis for dealing with difficult matters that may be arising in our mind – e.g. afflictive states. This metapsychology is profound, and inter-relates to the Breathing Exercises 5 and 6. Furthermore, gladdening the mind is watering the positive seeds within us as a result of moving us in the direction of the Autonomic A State (Ventral Vagal PSNS²¹) [Porges 2022] that is associated with wholesome Social Engagement; CARE and nurturing circuits; and PLAY [Panksepp 1998]. This will be for the benefit of ourselves, our family, and the community [Hanh 2014 p 90]. In summary, Gladdening the mind refreshes us – and is an excellent springboard for Breathing Exercise 11: concentrating the mind.

²¹ PSNS: Para Sympathetic Nervous System

The actual words for Breathing Exercise 10 vary; and we need to keep in mind that these have all been translated from the original tongue / language in which Sakyamuni spoke them.

EXAMPLES OF BREATHING EXERCISE 10	Comments	Further Reflections
Breathing in, I make my mind happy**; Breathing out, I make my mind happy**. Hanh 2014 p 86	Here the intention it to make our mind happy.	Exercises 1 to 8 will have already been facilitating this process.
Breathing in, my mind is happy; Breathing out, my mind is happy	With thanks to Annie Sturgeon for this formulation.	This formulation seems to me more authentic and idiomatic. See **
Breathing in, mind gladdening; Breathing out, mind gladdening.. Adapted from Hanh 2008 p 75; Hanh 2014 p 86; pp 90-91	The idea of gladdening the mind resonates with me deeply... If we recall a previous wholesome experience, happiness will tend to flow within us; thus “gladdening the mind.”	We are also able to do this by getting in touch with the wholesome seeds within us and watering them; allowing the energy of Mindfulness to arise into Mind Consciousness [ex Hanh 2014 p 90].(See Figures 3.4b; 3.5A; 3.5B; and 3.5C.)

Figure 3.4: Reflections on Breathing Exercise 10

** I have some reservations about the concept of “making the mind this or that.”

3.4B INTERLUDE I-A: Reflections on “making” anything happen

It seems to me problematic that we can, for example, make ourselves happy. When we strive for anything, we tend to miss the mark. (For example, striving to be relaxed may not be effective.) Hanh’s translation of the original Sanskrit / Pali text as “make” may be problematic in terms of idiomatic English.

I think the essence of this matter is paying attention. If we pay attention in particular ways, then change can come about. When we pay attention to an Autogenic Training sequence (or any form of meditation /Tai Chi), then that enables change. If and when our mind wanders, we have lost attention....yet we can learn to bring our attention back without being critical of ourselves re our wandering mind.

Herbert Benson describes a Positive Visualisation exercise in which a woman imagines she is back on holiday where she experienced wonderful inner tranquillity while sitting at a lochan. This brings back the neurocircuits of that tranquillity, as a result of her paying attention to the memory of that time on holiday [Benson 1996 pp 75-77].

The two images here are taken direct from Benson – with thanks. (Colour enhancement added).

By paying attention while recalling that memory, the woman recreates the “neuro-signature” of the original experience; as a result, the tranquillity of that original state returns. (This will be the A Autonomic State.)



Image of original holiday

Benson 1996 p 75

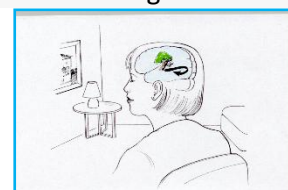


Image of woman recalling that memory sometime later

Benson 1995 p 76

Figure 3.4b Interlude
Wholesome Visualisation and Being Peace

With thanks and gratitude

*** **

In any event, Breathing Exercise 10, when carried out with wholesome attention, will be facilitating a settled mind (Ventral Vagal PSNS circuits – the A Autonomic State) [Porges 2011]; and this is the apposite state in which to be flowing in when we are Concentrating the Mind – Breathing Exercise 11²².

*** **

3.5	Breathing Exercise 11: Concentrating the mind	Ex. 11
-----	---	--------

Breathing Exercise 11

- ❖ Breathing in, I concentrate my mind;
- ❖ Breathing out, I concentrate my mind.

Recap from Figure 3.1

“...only concentrating the mind can liberate us from notions²³ and bring us insight”
 [Hanh 2014 p 86].

Our ability to concentrate the mind greatly facilitates our well being.....

Concentration, is a powerful force that you can generate.....to see clearly what is there and understand its true nature. The object can be a pebble, a leaf, a cloud, or it can be your anger or fear. Anything can be an object of your concentration.....

But the practice of concentration, as we are using here, has the very specific aim and purpose of transforming afflictions in us – the fear, the anger, the illusion – so that we can be free.

[Hanh 2014 pp 90-91]

Figure 3.5 L for Leaf



Concentrating on a leaf; that is, focusing our attention on a leaf – can lead to the experiential realisation of inter-being

*** **

²² And, in general terms, this is the naturally flowing state to be moving towards when practising the Full Awareness of Breathing Exercises as a whole.

²³ Our notions are often misguided /wrong. “Where there is Perception, There is Deception.” [Hanh]

The most fundamental essence of this Breathing Exercise 11 is the transformation of our afflictions; to recap:

❖ “But the practice of concentration, as we are using here, has the very specific aim and purpose of transforming afflictions in us – the fear, the anger, the illusion – so that we can be free” [Hanh 2014 pp 90-91].

Figure 3.3A (p 50) illustrated the arising of afflictions such as fear and anger into Mind Consciousness.....; and the distress that this causes us – and / or others.

A model of the inner transformations that can come about through the practice of this set of four Breathing Exercises (9-12) is illustrated in Figure 3.5A, 3.5B, and 3.5C, refracted through neurophysiology.....

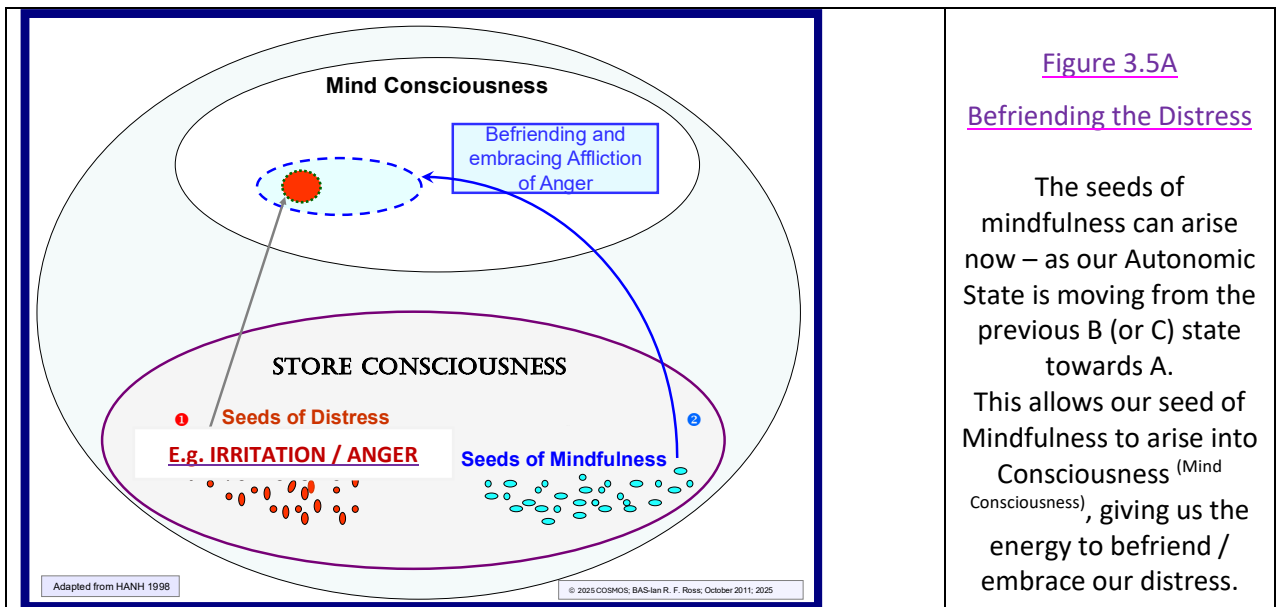
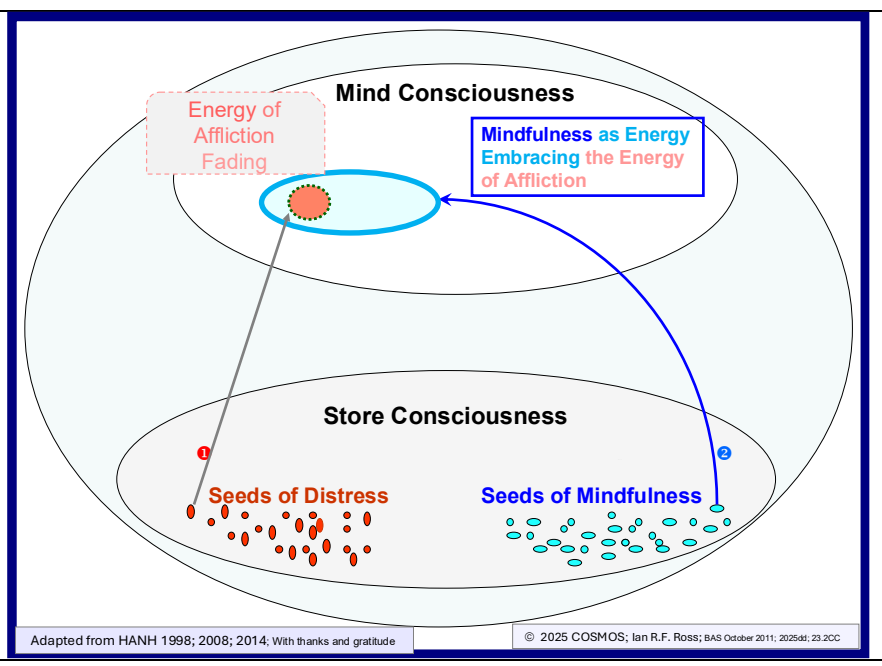


Figure 3.5B
The wholesome Energy of Mindfulness reduces the energy of the affliction; e.g. the anger / fear / irritation

Then energy of the affliction is seen to be fading...

Figure 3.4C /



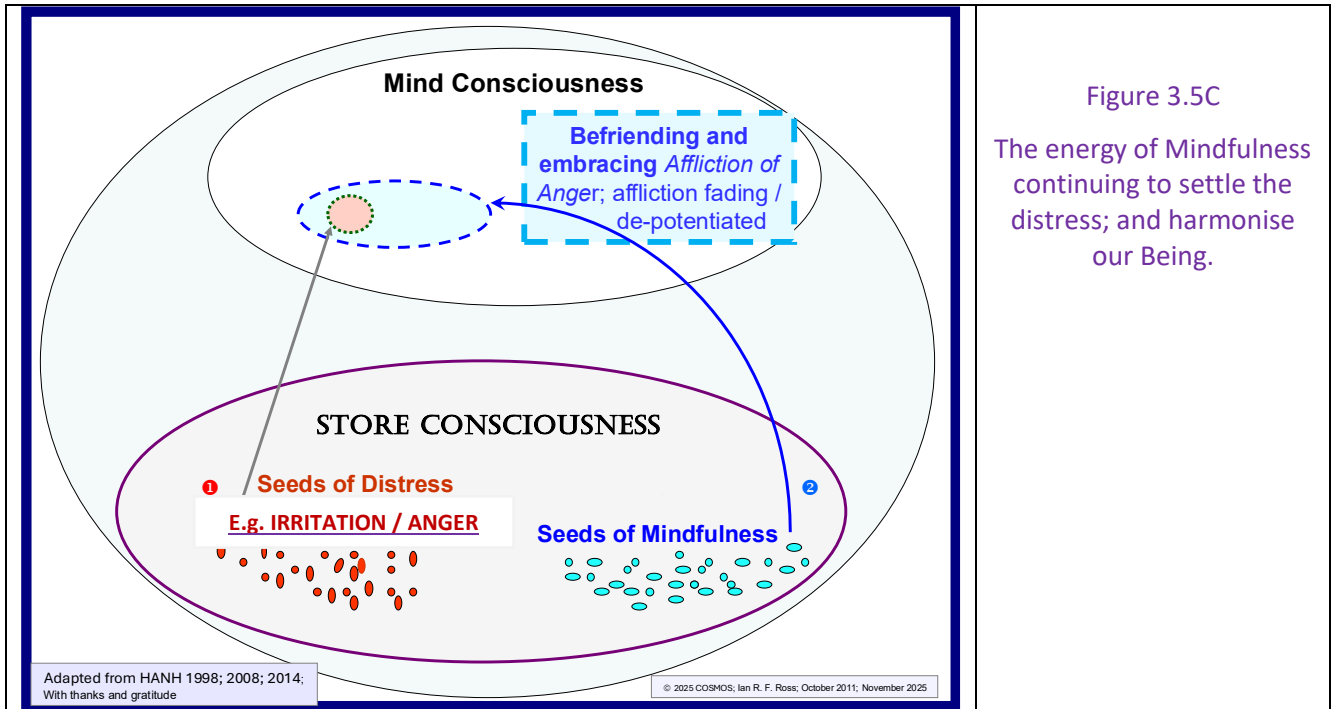


Figure 3.5C
 The energy of Mindfulness continuing to settle the distress; and harmonise our Being.

Comments on Figure 3.5C

- i. The seed of Mindfulness arises into our Mind Consciousness when we are settled, and in the A Autonomic State;
- ii. This has been facilitated by Gladdening the Mind – as in the previous Breathing Exercise, 10 (see Figure 3.4).
- iii. This resonates with Spinoza's perspective that a distressing affect can only be overcome by a more positive and wholesome affect – in this case, Mindfulness; the energy of Mindfulness; and the nurturing and CARE-ing that goes with it [Spinoza 1677; Damasio 2003 p 11-12].]

In effect, this inter-is with [Changing the Peg](#).

See also: Transformation at the Base
 [Hanh 2001 – for example Chapter 12: Seeds and Formations pp 73-75].

*** **

3.5B INTERLUDE I-B

Breathing Exercise 11: Seeds of Affliction, Concentrating the Mind, Autonomic States and Creative Resonances

When seeds of Affliction arise into Mind Consciousness, and are not adequately dealt with by the energy of Mindfulness, we become imprisoned in the Affliction, and imprisoned in the B or C Autonomic State inter-linked with the affliction. This means that we are not free. This is the case when, for example, we have become conditioned by persistent unwholesome [Habit Energies](#) from childhood (or since). The B or C Autonomic States (Flight / Fight Response of the SNS; or Dorsal Vagal PSNS Response respectively) mean that we are not in control. We are like the story of the man on the horse who, when asked where he is going, shouts back: “Don’t ask me; ask the horse.” [See glossary entry of Habit Energies p 133 for further elucidation.]

In Breathing Exercise 11, we “concentrate the mind” so that we can deal with the disturbing Affliction (e.g. jealousy / anger / unwholesome anger / Hubris²⁴) that has arisen into Mind Consciousness. In order to do this, we orientate ourselves into the A Autonomic State (activated by the Ventral Vagal PSNS) which in Breathing Exercise 10 has been flowed into by Gladdening the Mind. This prelude to exercise 11 enables us to Concentrate the Mind – allowing the seed of Mindfulness to arise from Store Consciousness in an *Energised* Form right into Mind Consciousness, where its compassion and energy de-potentiates the Affliction that is disturbing us [Figures 3.5A; 3.5b; and 3.5C pp 54-55 above].

The above transitions are, by and large, further covered in the images portrayed in the previous section – Figures 3.3A; 3.3B pp 50-51; and 3.5A; 3.5B; et 3.5C pp 54-55.

The Full Awareness of Breathing is clearly linked to breathing; and this breathing will generally be the relaxed diaphragmatic breathing associated with harmony. Gladdening the mind (Breathing Exercise 10) and Exercise 11 as a whole move us into the realm of what Suzuki calls the big I rather than the small I – the latter being related to concepts such as “me” and “my”; and ego [Suzuki 1970 – *Informal talks on Zen Meditation and Practice* – pp 65-71]. Let us look a little further into Suzuki’s wisdom.

According to Christianity, every existence in nature is something which was created for or given to us by God. This is the perfect idea of giving. But if you think that God created man, and that you are somehow separate from God, you are liable to think you have the ability to create something separate, something not given by Him. For instance, we create airplanes and highways. And when we repeat, “I create, I create, I create,” soon we forget who is actually the “I” which creates various things; we soon forget about God. This is the danger of human culture. Actually, to create with the “big I” is to create for ourselves since everything was created by God. This point should not be forgotten. But because we do forget who is doing the creating and the reason for creation, we become attached to the material exchange value. Everything you do should be based on such an awareness, and not on material or self-centred ideas of value. Then whatever you do is true giving, is “[dana praina paramita](#)”.

Suzuki 1970 pp 66-67

See also D2
 Dana Paramita
 on Web

²⁴ Compare with Authentic Pride: website article: C 13: **Expressive Autogenic Resilience Training Exercises** Series C - pp 7-8 covering: EARTE No C1 Authentic Pride and Resilience Exercise. Also McGilchrist 2026.

3.5B INTERLUDE IB *continued*

The “big I” resonates with the [spiritual](#) and [sacred breath](#).

Suzuki’s²⁵ perspective here relates closely to that of Yeshua. In other words, the “big I” inter-is with Inter-Being, Cosmic Reality, and thus [Ruha](#) and [Alaha](#). This understanding bridges sacred teaching of the Buddha, the Zen perspective, with the teachings of Yeshua.

I think it is probably true to say that most westerners – such as many western theologians, would not have had Suzuki’ insight here because they may well not have appreciated a fundamental fact: that the sounds and languages of Zen had parallels with Aramaic, the language Yeshua would normally have given his teachings in [ref. Douglas-Klotz].

*** **

3.5B INTERLUDE I-C

Breathing Exercise 11: Seeds of Affliction, Concentrating the Mind, Jen / Human Heartedness, and other interlinking Spiritual Paths

A recurring theme of the approach of this article is to link it to other wholesome paths; and thus indicate that these different paths have, as it were, a common essence.

For some years, while meditating on the Inner Aspects of Autogenics 3.0 (please see footnote below ²⁶), relating to de Rivera’s Standard Exercise No 5 “Thermogenesis of the Chest” (Chest Area Warm), I have also focused on “Inner Chest Warm” – which here embraces for me the heart in a metaphorical sense²⁷. This embrace overflows with [Jen](#) – a Chinese term that Alan Watts renders as “Human Heartedness” [Watts 1995; p 25]; i.e. “Inner Chest Warm” engenders Jen / Human Heartedness.

*** **

Let us now return to the Full Awareness of Breathing Exercise 11:

- ❖ Breathing in, I concentrate my mind;
 - ❖ Breathing out, I concentrate my mind.....

and to Figures 3.5A; 3.5B; and 3.5C (pp 54-55). Concentrating the Mind enables the seed of Mindfulness to become energised, and thus embrace the afflictions of the mind – and in doing so

²⁶ For Further details, please see the Companion Article: F 14: Meditation on Inner Aspects of Autogenics 3.0; and de Rivera 2022.

²⁷ Luis de Rivera’s 6th Standard Exercise being “Heart Calm and Steady” / “Heart goes calm and natural) – or the equivalent of that; i.e. the physical experience of the heart (or heartbeat) , if you will [de Rivera 2022 pp 104-105].

de-potentiates the affliction; and so its energy. We can also say that concentrating the mind on the “Inner Chest is Warm” liberates the energy of Jen / Human Heartedness, which thus facilitates overcoming the affliction. In this way, the Energy of Mindfulness and the Energy of Human Heartedness pave the way for Breathing Exercise 12 and liberating the mind from such afflictions.

❖ Breathing in, I liberate my mind;
 ❖ Breathing out, I liberate my mind.

*** **

This overlap with meditations from the Siddha Yoga tradition; for example, the Meditation for the 15th March.

As you sit for meditation, you watch the activities of the mind as if you were watching a movie, and you learn to become careful about certain thoughts.

You watch each thought as it comes. Sometimes a thought is complete and sometimes it is not complete. And as you watch, you can really see which thoughts create suffering and which create joy. As you understand this, you are able to accept the fact that you create and destroy your own world. In this way you become vigilant very naturally.

Bit by bit, you learn to apply the patience and vigilance you obtain through meditation in order to quieten the mind whenever you want to.

Swami Chidvilasananda 1995

Our thoughts generate our emotions / feelings; in a reciprocal way that our feelings and emotions can generate interlinked thoughts. This can then become a dance of afflictions on the one hand; or a dance of joy and gladdening the mind on the other hand.

*** **

Meditation inter-is with quietening the mind. See Section

[A6.2 Between the in-breath and the out breath pp 37-38 that embrace](#)

❖ Figure A6.2a and Figure A6.2b.

3.6/

3.6	Breathing Exercise 12: Liberating the Mind	Ex. 12
-----	--	--------

Breathing Exercise 12:

- ❖ Breathing in, I liberate my mind;
- ❖ Breathing out, I liberate my mind.

See also: Figure A5:
Part 2.3 Breathing Exercise 12 p 28

Recap from Figure 3.1

Here we free ourselves from delusions and misrepresentations; we refrain from watering seeds that cause distress; and we *mindfully* water seeds that facilitate wholeness, compassion, and well-being.

With this exercise we unite all the knots of the mind. Calmly, we observe the mind in all its subtlety to free ourselves from such obstacles as sadness and anxiety about the past and the future, and confusions and misperceptions in the present moment”

[Hanh 2014 ^{NMNL}28 p 86]

The Sutra on the Full Awareness of Breathing is one of several central teachings described by Sakyamuni to facilitate Well Being (Sukha); and at the same time to reduce / dissolve the *internal knots within us* – and thus our suffering ([Dukka](#)). It is one of a trio of teachings in this connection.

Sutra on the Full Awareness of Breathing	
The Sutra on The Four Foundations (Establishments) of <i>Mindfulness</i>	Hanh 2006 Also see appendix III
Discourse / Sutra on Knowing the Better Way to live alone	Hanh 1990

Thich Nhat Hanh has suggested that we read each of these [sutras](#) once a week [Hanh 1998 p 68]; this indicates the centrality of these teachings. I tend to go at a slower pace, to avoid confusion and being overwhelmed.....and in this connection I like the word introduced to me by Bernie, my wife: Hamba kakuhle, a Xhosa phrase of South Africa, meaning go well, in the sense of going gently; slowly and methodically, as it were.

I am interested and gladdened in the way this is used in South Africa: here are the essentials of the two words:

- ☸ Hamba: Go
- ☸ Kakuhle: Well; safely; properly

This is sometimes used when someone is leaving – and similar to saying “travel well / travel safely.”

The reply is:
“Sala kakuhle”: “Stay well.”

So when we practise the Full Awareness of Beathing Sutra, we can go gently and methodically; not rush; travelling safely; simply being present.

*** **

²⁸ NMNL: No Mud, No Lotus; Hanh 2014

This path of the Full Awareness of Breathing Sutra towards Well-Being embraces Watering the Positive Seeds within us and others; and refraining from watering the negative seeds within us and others; this is an enduring implicit theme within this Sutra; and central to Buddhist metapsychology teachings. This may seem obvious; yet it is easy to do just this (the watering of distressing seeds) if we are not mindful – which embraces being attentive.....

*** **

“Sadness and anxiety about the past or the future” is exactly what is described in the Sutra on knowing the better way to live alone.

“Let go of what is past. Let go of what is not yet. Observe deeply what is happening in the present moment, but do not be attached to it.....” Shakyamuni Buddha

Hanh 1990 p 12

These internal knots can become
 even more entangled
 when someone says to us something unkind / mindless.

*** **

This exercise 12 is closely interlinked with exercise 11, Concentrating the Mind.

Only by concentrating the mind do we have the capacity to observe, illumine, and be emancipated from obstacles. Looking deeply into our body and consciousness, we recognise our internal knots and become free.

Hanh 2008 p 79

As indicated above, these internal knots can become even more knotted when someone says to us something unkind /unmindful [Hanh 2006 p 79]. We can frame this as the other person watering our seeds of distress. We have to be mindful not to then water the seeds of distress in others in our “hurt” response (see Figures 3.3A and 3.3B pp 50-51); and in ourselves.

When seeds of affliction arise into Mind Consciousness, distress arises. These seeds that have arisen from Store Consciousness manifest as formations (mental formations) in Mind Consciousness. Seeds of affliction, and their subsequent manifestations, include:

- Fear
- Anger
- Hatred
- Despair.

Over time, such afflictions in Mind Consciousness (e.g. Fear; anger; hatred; despair; jealousy; “not feeling good enough”) will result in the corresponding seeds in Store Consciousness growing / enlarging. Unwholesome manifestations of epigenetics can be seen, in terms of Buddhist metapsychology, in terms of such seeds enlarging.

The seed of anger in our store consciousness, when manifested into the energy of our mind consciousness as a formation, continues to exist as a seed at the same time. After manifesting for some time in the upper level of our consciousness, our anger will return to the root and the seed will become a little bit stronger. If we allow any seed to have occasion to manifest as a formation, that seed grows bigger and stronger.

Hanh 2001 p 74

The inference from this is that we can enable our wholesome seeds in Store Consciousness to also grow larger and stronger – as we become more skilled and mindful.

These dynamics are illustrated in Figure 3.6A.

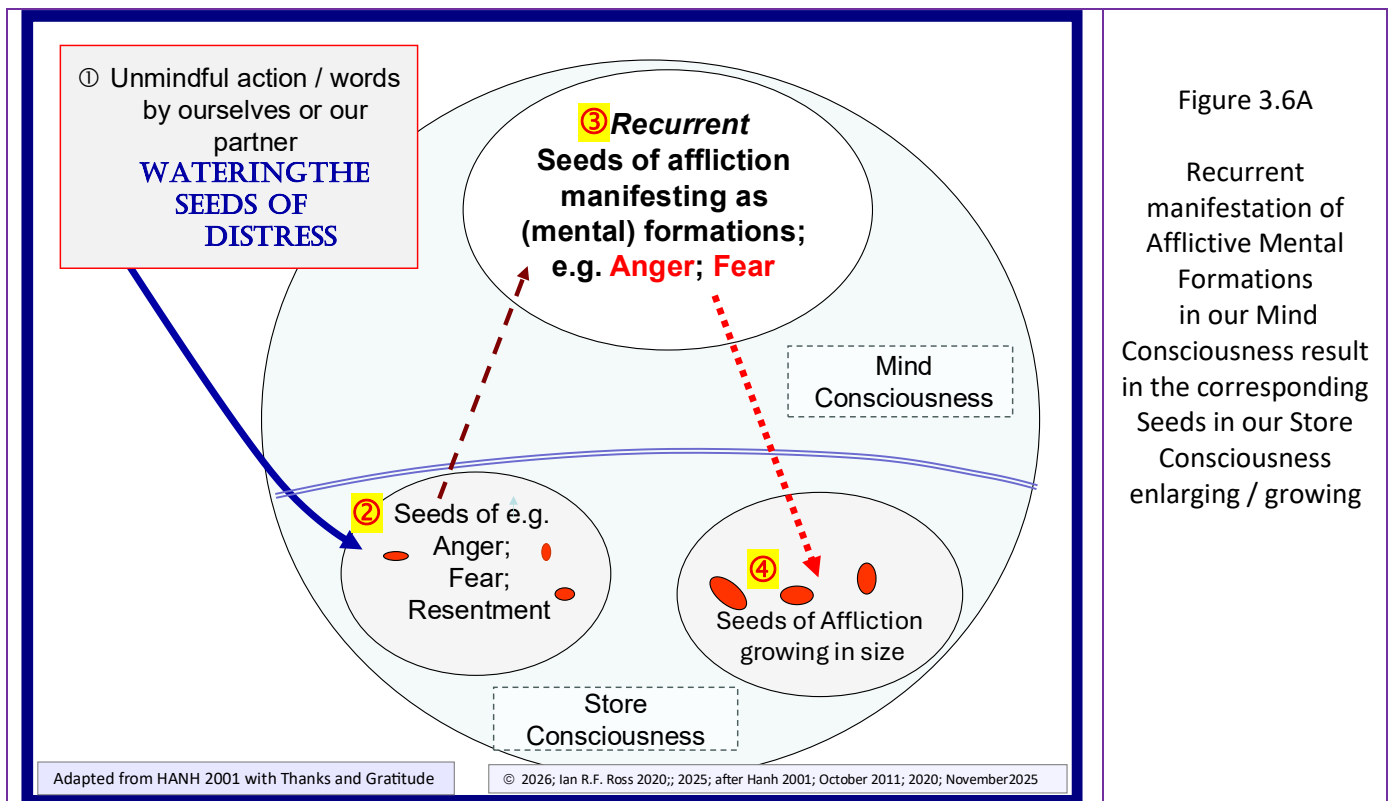


Figure 3.6A

Recurrent manifestation of Afflictive Mental Formations in our Mind Consciousness result in the corresponding Seeds in our Store Consciousness enlarging / growing

Comments on Figure 3.6A

① Every unwholesome thought, gesture, and action we have / carry out has the potential to water the Seeds of Affliction in our Store Consciousness; the examples given here are those of anger, fear, and resentment.

② As a result, these rise up into:

③ Mind Consciousness, where they manifest as formations, that is, mental formations – becoming conscious distressing afflictions. In the case of Fear, Anger, and Resentment these will tend to activate our FEAR and RAGE / Anger circuits – the Emotional Operating Neuro Circuits described by Panksepp [Panksepp 1998]. (See also [Emotions](#) in glossary).

Recurrent manifestation of these afflictions result in:

④ the corresponding seeds in Store Consciousness growing – thus having the potential for even more distress and harm in the future.

Comments on Figure 3.6A *continued*

In the context of Autogenic Training and the Off Loading Exercise as have been taught in Britain, a question arises:

What is the effect of the recurring use of the Anger Off Loading Exercise on these seeds?

*** **

As suggested above, such enlargement of Seeds of Affliction are like a Buddhist metapsychology description of epigenetics; which, as we know, can be for good or ill.

These internal knots can become even more entangled in these days of Social Media, Truth Social, and propaganda in countries at war. These issues are watering the troubled Seeds, around the world, of Affliction and conflict.

Yet, we all have innate goodness within, and it is these seeds in each of us, and every society, that we have a responsibility to be watering – for the sake of all beings; mother earth; Jen and Ubuntu.

See Figure 3.6B for growing and enlarging such Seeds of Compassion and Tenderness 😊

*** **

Concluding Section 3.6 /

Concluding Section 3.6: Watering and Enlarging Wholesome Seeds....

From being imprisoned in watering distressing seeds in self and others –
 to Liberating our Mind from these afflictions and
 returning to Joy; Gladdening the mind; and
 our Innate Goodness [Davidson 2018]

Breathing Exercise 12 focuses on liberating the mind from such distress and entangled knots. One of the skills for such liberation is to regularly Water the Wholesome seeds within ourselves and others. This becomes possible when our body and mind are calm and settled; in harmony; and our Mind Consciousness is increasingly flowing with wholesome mental representations.....

If we know how to touch the seeds of compassion, forgiveness, and joy in us and have them manifest several times a day, those seeds will become more and more important in our Store Consciousness....
 Hanh 2001 p 74

Watering positive seeds: kindness, generosity of spirit is illustrated in Figure 3.6B.

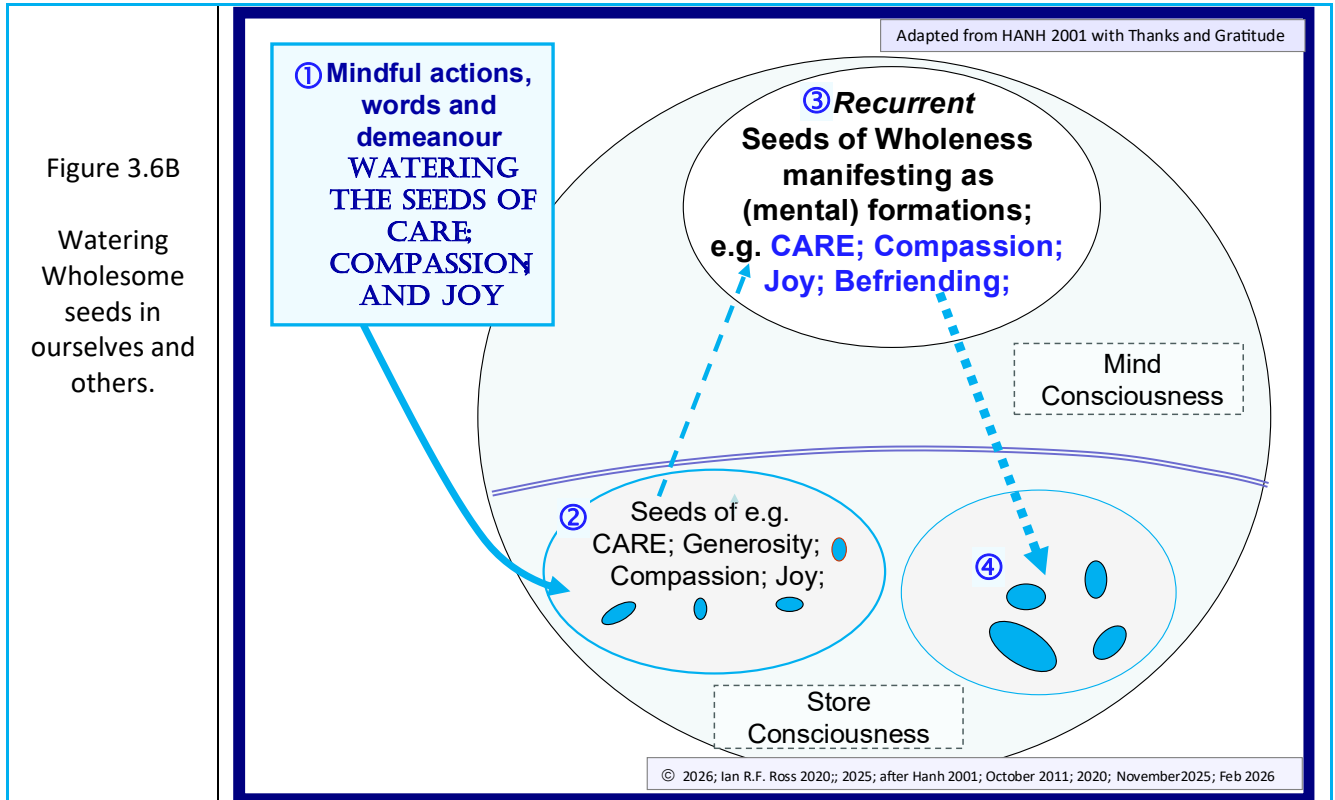


Figure 3.6B
 Watering Wholesome seeds in ourselves and others.

Comments on Figure 3.6B

- ① Mindful and wholesome practices lead to mindful actions, words and Presence; and these Water the seeds in our Store consciousness of,
- ② for example, CARE, nurturing, Generosity of Spirit, Compassion, befriending and Joy
- ③ that then manifest in our upper consciousness; that is, our Mind Consciousness. These in turn
- ④ allow these corresponding seeds in our Store Consciousness to enlarge and flourish.

*** **

3.7 INTERLUDE II

Mental Representations – and the Full Awareness of Breathing Sutra.

In the Prologue” of this article, we discussed both the underlying principles of the sutra (Section A3) and Mental Representations (A3.1 p 12),

At this stage in working through the Full Awareness of Breathing sutra, I feel it pertinent to revisit this matter and reflect on the effect of any mental representation we have at any moment on our present moment state – and upon our Well-Being.

A mental presentation or activity produces physical changes in the brain,
 which, in turn, induce changes in the rest of the systems / functions.

de Rivera 2017e

Mental Representation can be wholesome or unwholesome – leading in turn to wholesome changes in our neuro-physiology on the one hand; or dysfunctional ones on the other. This has a direct effect on what seeds at any moment we are watering.

It can be argued that Sakyamuni Buddha had a deep (unconscious) inner knowledge of the neuro-physiology of our brains in this regard. Consider the Breathing Exercises Nos 4; 5 & 6; and 10 that enable our present moment Mental Representations to be wholesome and positive – not infrequently just before moving on to address distressing feelings / afflictions. There is an inbuilt series of [Changing the Peg](#), in this regard, winding its way through Exercises 1 to 16.

Breathing Exercise cited

- 4) Calming Body
- 5) Engendering Joy
- 6) Engendering Happiness
- 10) Gladdening the Mind

[Hanh 2014 pp 35 – 36]

Furthermore, Breathing Exercise No 15 can be seen in term of contemplating stability and freedom – [Nirvana](#). [Hanh BYAA²⁹ 2008 p 36]

To summarise:

- ❖ Positive / wholesome mental representation will have a positive effect on our neuro-physiology – for example, allowing us to feel safe (Autonomic A State of the Ventral Vagal PSNS³⁰).
- ❖ Negative / distressing ruminations will have a negative / unwholesome effect on our neuro-physiology – potentially precipitating us into the B or C Autonomic State.
- ❖ The essence of the Full Awareness of Breathing sutra is to enable us to increasingly be watering the wholesome seeds within us and others.

See also the companion article:

F 3 Mental Representations and Their Effects on Well-Being

*** **

3.8 INTERLUDE III /

²⁹ BYAA: Breathe, you are alive!

³⁰ PSNS: Para-Sympathetic Nervous System. (See B-22 and B-28 on website for a fuller exposition of the Polyvagal Theory of the Autonomic Nervous System – after Porges 2011). Sometimes notated in this and other IR articles as the A State. For a brief introduction to the notation of A,B and C States, please see [Polyvagal Theory and States](#) in this glossary (pp 162-163).

3.8 INTERLUDE III Taking stock between Exercises 1-12 and 13-16

The first set of four exercises (1-4) enable us to settle and calm our bodies. Mindfully breathing, in itself, facilitates the calming of the body, and in this way, with appropriate attention, we calm our body. Body, mind, and breath are one, and so this set of four breathing exercises lays a firm foundation for the whole of the Full Awareness of Breathing Practice.

Having settled the body, we are now in a position to settle distressed Feelings. Exercises 5-8 are very subtle; while exercises 1-4 will have been settling our body, exercises of the second set of four address the issue of distressing feelings, which will be associated with the B or C State, just as is the case with a distressed body. Exercises 5-6 enable us to move toward the A state by focusing on Joy and Happiness (inner well-being). Being in, or moving towards the A state, is giving us the energy of Mindfulness³¹ to recognise distressed feelings – and to settle / calm them.

The third set of four exercises (9-12), enables us to free / liberate our mind from unwholesome / afflictive Mental Formations; liberating our mind in this way moves us increasingly to be in the A Autonomic State as our default modus operandi. This is a deep practice. If we do not recognise and work on our afflictions, we diminish ourselves and our potential. Such afflictions include anger, jealousy, and resentment. Some of these can manifest in term of Afflictive Stickiness.

- Note that in Glossary this is designated: [Stickiness - Afflictive \(Affective\)](#) (p 186).

*** **

This then sets the scene for the fourth set (13-16), in which we are now in a position to let go of unwholesome modalities, while recognising and embracing impermanence and our own mortality. This then will enable us to tap into the Inner Wisdom within, including our [innate goodness](#) [Davidson 2018]; and Reality itself. See also [Alaha](#).

In time, we can recognise the wonder of the Full Awareness of Breathing Sutra, and allow it to become a regular practice in our meditations.....

*** **

Section 4. The 4th Set of Four /

³¹ This can also be seen as a prelude to Breathing Exercise 11: Concentrating the Mind.

Section 4. The 4th Set of Four Breathing Exercises (numbers 13 to 16)

4. The Fourth set of Four Breathing Exercises (numbers 13-16)

4.0	Prologue to Section 4	Ex 13-16
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The fourth group of Breathing Exercise deal fundamentally with Perceptions; as summarised in Figure 4.0..

13) Contemplating impermanence 14) Contemplating non-craving 15) Contemplating nirvana ³² 16) Contemplating letting go
All four relate to perceptions
Hanh 2008 p 36

Figure 4.0
Essence of Contemplations of Breathing
Exercises 13-16; .

More specifically Breathing Exercises 13-16 are Reflecting on: Impermanence; desire / craving; observing erroneous notions; and of letting go – that is, letting go of wrong perceptions; while embracing Reality / the Beyond.

4.1	<u>Introduction to the Fourth set of Four Breathing Exercises</u>	Ex 13-16
-----	---	----------

This sequence of four breathing exercises (13-16) covers the following:

- 13) Reflecting on impermanence;
 - 14) Observing the disappearance of desire;
 - 15) Observing the cessation of erroneous notions.....;
 - 16) Observing, as it were, the letting go of:
- ✚ “our wrong perceptions of reality”

We do not let go of Reality per se.

Underlying essence is
that of letting go of
“wrong”, in sense of
erroneous, perceptions

These four can all be seen as “objects of the mind” (please see glossary)

The fourth set (of breathing exercises – i.e. Nos 13-16) focus on the mind because Mental Formations always have their object. To be angry is to be angry at something. To love means to love someone or something”

Hanh 2014 p 84

The concept of Mental Formations is an important aspect in the metaphysics of Buddhist psychology. The glossary deals with Mental Formations quite extensively.

³² Nirvana: here meaning essentially stability, freedom, and the cessation of the cycle of suffering [Hanh 2011 p 22]. For a fuller exposition, please see [Nirvana](#) p 159

Example of Breathing Exercises Numbers 13 to 16

<u>13</u>	Breathing in, I observe the impermanent nature of all dharmas; Breathing out, I observe the impermanent nature of all dharmas	Source: Hanh 2014 p 87 This is one example of the sequence
<u>14</u>	Breathing in, I observe the disappearance of all desire; Breathing out, I observe the disappearance of all desire.	
<u>15</u>	Breathing in, I observe cessation; Breathing out, I observe cessation (i.e. of erroneous notions).	
<u>16</u>	Breathing in, I observe letting go; Breathing out, I observe letting go.	
Figure 4.1 A typical sequence of Breathing Exercise 13-16		

Let us return for a moment to the Breathing Exercises 9-12, that is:

- 9) Experiencing the Mind / Becoming Aware of the Activities of the Mind
- 10) Gladdening the Mind
- 11) Concentrating the Mind
- 12) Liberating the Mind

All four relate to Mental Formations /
 Activities of the Mind
 After Hanh 2008 p 36;
 Hanh 2014 p86

With this in mind, we can say that the whole Full Awareness of the Sutra is in one way or another concentrating the mind. Concentration is essential to bring about change. Hanh elsewhere reflects on the Breathing Exercises 13-16 thus:

..... Concentrating on *impermanence* helps free us from our tendency to live as though we and our loved ones will be here for ever. The concentration on *non-craving*³³ is an opportunity to take time to sit down and figure out what true happiness really is. We discover that we already have more than enough conditions to be happy, right here in the present moment. And the concentration on *letting go* helps to disentangle ourselves from suffering and transform and release the painful feelings. Looking deeply with all these concentrations, we are able to touch the peace and freedom of [*nirvana*](#).

Hanh 2017 p 5

It is important for us to appreciate that Hanh worked as a young monk when the French were occupying Vietnam in 1947 (after the Second World War) [Hanh 2015 pp 117-125 in which Hanh

³³ i.e. Desires; essentially meaning unwholesome desire.

describes his wonderful mutual befriending with a French Soldier]; and later on, he worked as a peacemaker between the Americans and the Vietcong, when the Vietnamese villages were being targeted by various means including Agent Orange. The war brought great suffering to the Vietnamese. Hanh shows us that even in times of war we can remain mindful.

*** **

We will now look at a sort of resumé of the nature of this fourth set of Breathing Exercises, as illustrated in Figure 4.2 below:

4.2 Further Reflections on the essence of Breathing Exercises Numbers 13 -16 Ex 13-16

Figure 4.2 below gives a brief resumé of the nature of Breathing Exercises 13-16. These four are all closely inter-related; they flow into and out of each other. This is actually also true of the full sequence of the Exercises 1 – 16.

<u>Breathing Exercise focusing on</u>	<u>Nature / Reflections on</u>	<u>Comment</u>
13 Impermanence	Dharmas / Phenomena Dharmas are teachings; Phenomena includes everything in the cosmos.	All is impermanent; exercise 13 inter-is with the Five Remembrances Cf.: Heraclitus: "You can never cross the same river twice"
14 Observing the disappearance of Desire	Observing Desire...and the disappearance of Desire <i>All desires are impermanent.....</i>	While this exercise 14 seems to be about desire – and we need to recognise our craving / desires; the essence of the exercise is in the observing of the disappearance of unwholesome desire / craving.
15 Observing the cessation of erroneous notions	This follows on; flows on, from 13 and 14. It presupposes a letting go (16) of concepts such as "me" / "my" / "mine" that include the Toxic Trio . These should also be seen as forms of erroneous notions; they tend to block us from seeing the inter-relatedness of all things, and so make the realisation of inter-being problematic / impossible. ❖ The Toxic Trio can also be seen as the harbingers of war.	Cessation of erroneous notions can be seen to include: Craving; Desire; and concepts such as "me"; "mine"; "my rights (at the expense of your rights)"..... Allowing for the awakening of the realisation of the inter-connectedness of all things / Inter-Being
16 Observing letting go	Letting go This means a specific letting go of desires / delusions / false concepts. Yet it is more than this; it is in this present moment observing ourselves letting go.....	We let go of erroneous notions / ideas; these ideas can arise as a consequence of the sense of "me" and "my" and the Toxic Trio . We do not let go of Reality <i>See Figure 4.4 p 74 below.</i>

Figure 4.2
 The Inner Nature of Breathing Exercises 13-16 with Reflections

Before moving on to 4.4: A brief Exposition of Exercise 13-16, we will have a brief interlude regarding the nature of Desire / Desires from ancient wisdom....

4.3

INTERLUDE IV: Attributes of Desire from Dao / Tao Wisdom

Ex 14

Let us look a little more closely at desire and craving, refracted through our SEEKING system [Panksepp 1998]. There is wholesome SEEKING; and unwholesome seeking. Unwholesome SEEKING tends to be, it is suggested, modulated through fear and anger and resentment (essentially the B Autonomic State of the flight / fight Sympathetic Nervous System). The B state tends to drive, or be linked in with, concepts such as “me”; “mine” and “my rights” – often at the expense of others. In this state it is questionable as to whether we have free will. It is like the story of a man on a horse galloping through a village, and an old man shouts to him: “Where are you going?”. The man on the horse shouts back: “Don’t ask me, ask the horse”. The Sutra on the Full Awareness of Breathing can enable us to be free of such driven modes; and allows us to increasingly experience: “Present Moment, Wonderful Moment” [Hanh 1993 ^{PMWF}].

In short, the B state can lead to unwholesome desires – not infrequently at the expense of others – or of green lands.

*** **

We need for survival to seek food; water; shelter; companionship and meaning. These are all wholesome and therefore desirable traits – and inter-are, in general terms, with the A Autonomic State³⁴ – and thus embracing wholesome social engagement with ourselves, and hence others.

The A state resonates with our “Innate Goodness” [Davidson 2018]; and being in the present moment. Desire in the sense of working for the well-being of our family, society; and for Reality (Alaha) and all beings is wholesome.

Interlude Reflections on Chapter 46 of the Tao Te Ching

Lao Tzu was well aware of the dangers of desire for the individual and society; and here I feel it pertinent to reflect upon the wisdom of Chapter 46 of the Tao Te Ching. As each translation is differently nuanced, below are several versions that I have found helpful.

In a country where Tao is understood, there are carthorses.
 In a country where Tao is ignored, there are war horses.
 The greatest mistake is to be ruled by desire.
 The greatest curse is to be discontent.
 Getting what you want may be the greatest misfortune.
 Appreciate what you have and you will always have enough.

Lao Tzu: Tao Te Ching: Edited by Timothy Freke; 1995

A recurring theme in the different translations of Chapter 46 is that of:

An adequate sufficiency

³⁴ Ventral Vagal division of the Para-Sympathetic Nervous System)

When the Tao is present in the universe,
 The horses haul manure.
 When the Tao is absent from the universe,
 War horses are bred outside the city.

There is no greater sin than desire,
 No greater curse than discontent,
 No greater misfortune than wanting something for oneself.
 Therefore he who knows that enough is enough will always have enough.

Lao Tzu: Tao Te Ching: trans. Gia-Fu Feng & Jane English 1972; Ch 46.

This translation is very apposite to Breathing Exercises 14 and 15. The word sin above is sometimes “rehabilitated” as missing the mark. That is, we are departing from the Tao; from the wisdom path; from a wholesome spiritual path.

When the people of the world
 live in accordance with the subtle Way of the universe,
 horses are used for agricultural purposes.
 When people of the world
 do not live in accord with the subtle Way of the universe,
 then horses, even pregnant mares,
 are driven into the battlefield and bred there.

There is no greater calamity for a nation,
 or for an individual,
 than not finding contentment
 with one’s own sufficiency.

There is no greater mistake for a nation,
 or for an individual, than to be covetous.
 Hence, when one is content within one’s own nature,
 one will always have enough.

Lao Tzu: Tao Te Ching: Translation and Elucidation by Hua-Ching Ni 1979 Ch 46

In short, disaster / catastrophe tends to befall humankind when we are no longer resonating with the Tao; with [anima mundi](#). If we are not resonating with Tao, we will not be “content within our (one’s) own nature”.

*** **

I was going to leave it at that; and then came across the following which adds further insights and understandings.

When the world has the Dao,
 it renounces riding horses and only uses their manure.
 When the world is without the Dao,
 war horses are bred in the suburbs.
 No calamity is greater than not knowing what is enough.
 No misfortune is greater than the greed to acquire.
 One who knows that enough is enough
 always has enough

Lao Tzu: Tao Te Ching: Shantena Augusto Sabbadini 2013 Ch 46 p 369

The reference to war horses being “bred in the suburbs” perhaps means, for the individual without Dao (the subtle Way of the universe – see Hua-Ching Ni above), they (the war horses) are grown in our own hearts; then no [Jen](#).

*** **

When Tao under heaven
 Stray horses fertilize the fields.
 Without Tao under heaven
 Warhorses are bred at the frontier.
 There is no greater calamity
 Than not knowing what is enough.
 There is no greater fault
 Than desire for success.
 Therefore, knowing that enough is enough
 Is always
 Enough.

Lao Tzu: Tao Te Ching: Translated by Stephen Addiss &
 Stanley Lombardo 1993 Ch 46

When the world is governed according to Tao,
 Horses are used to work on farms.
 When the world is not governed according to Tao,
 Horses and weapons are produced at the frontier.
 No crime is greater than that of ambition.
 No misfortune is greater than discontent.
 Therefore, to know contentment
 through contentment
 Is always to have enough

Lao Tzu: Tao: A New Way of Thinking – a translation of the Tao Te
 Ching: Chang Chung-Yuan 1975 Ch 46 p 117

And finally the last half of chapter 46 rendered by William Scott Wilson.

There is no disaster greater
 than not knowing what is enough.
 There is no fault greater than wanting to obtain more.
 Thus, the sufficiency of knowing what is sufficient
 Is unchangingly sufficient!

Lao Tzu: Tao Te Ching: Translated by William Scott Wilson 2010 Ch 46

Wanting to obtain more, especially in the sense of wanting to obtain more and more, will axiomatically be at the expense of others – given that wealth is unwholesomely distributed throughout

societies and nations. As Gandhi once said:

♻️ “We have Sufficient for Everybody's Needs, Not For Greed” [M. K. Gandhi - Book
 – Trusteeship Navajivan Trust Publication-Ahmedabad, 1960 ; Page 3]

Pertinently, Satish Kumar’s reading of what Gandhi said is:

Nature provides enough for everybody’s need but not enough
 for even one person’s greed”
 Gandhi quote by Kumar 2013 p 20

The implication of this is that without human restraint, nature, the soil, our whole ecosystem is in grave danger of collapse. (See also p 97.)

In our present age, those in power are increasingly driving horses away from manuring farms – to be instruments and weapons of war. The world order of powers is increasingly moving out of Tao. All the more important that each of us, as far as we can, remain in harmony with beauty, truth, nature; mother earth, and [Alaha](#) / Tao.

Part of the reason for dwelling on Chapter 46 is that it is a microcosm of the wisdom of [Wittgenstein](#):

The limits of my language are the limits of my world.
 Ludwig Wittgenstein

The Dao is rooted in the dynamics of the Right Hemisphere and the experiential; and a far cry from the superficiality, blinkeredness, and reductionism of the Left Hemisphere [McGilchrist 2021]. Some languages are inherently more experiential and less analytical; that is, more musical³⁵. Unlimiting our perspective can widen our world and sense of Being.

The Sutra on the Full Awareness of Breathing helps to ground us in [well-being](#), rids us of afflictions and unwholesome mental formations – such as greed and coveting; and moves us more towards resonating in harmony and inner stillness; the Tao; and so [ripeness](#). Within the Jain tradition, there are three fundamental principles: non-violence; self-restraint; and self-discipline. The Full Awareness of Breathing Sutra requires regular practice – which axiomatically means self-discipline. The Jain word for self-discipline is tapas, and this I understand is related to heat – which is a requirement for fruit to become ripe – through the penetrating warmth of Mother Earth’s sun [Kumar 2013 pp 10-11]. See [Jain Philosophy](#) and [Jainism](#) (p 144).

*** **

[INTERLUDE IV: Reflections on Chapter 46 of the Tao Te Ching concluded](#)

Section 4.4 /

³⁵ Communicative Musicality 2009 (Eds Malloch & Trevarthen) – exploring the basis of Human Companionship.
 Page 73 of 205

4.4	4.4 A brief Exposition of Exercise 13-16		Ex 13-16
No.	Breathing Exercise	Reflections	
13	Breathing in, I observe the impermanent nature of all dharmas; Breathing out, I observe the impermanent nature of all dharmas.	Dharmas simply means all phenomena; including Dharma Teachings; and this thus also embraces all " objects of the mind ". <div style="border: 1px solid blue; border-radius: 15px; padding: 10px; margin-top: 10px;"> Impermanence of all things resonating with the Five Remembrances Teachings. </div>	
14	Breathing in, I observe the disappearance of all desire; Breathing out, I observe the disappearance of all desire.	<div style="border: 1px solid red; border-radius: 15px; padding: 10px;"> Desire in this sense linked to concepts of "me" and "mine"; to ego (as in ego-centric); and the Toxic Trio.... This implies that a desire for justice / inner peace is or can be wholesome. </div>	
15	Breathing in, I observe cessation; Breathing out, I observe cessation.	<div style="border: 1px solid blue; border-radius: 15px; padding: 10px;"> This means "Cessation of erroneous notions". Such notions include the idea that we have a permanent separate self; and notions based on ignorance. (No Blame) </div>	
		<div style="border: 1px solid blue; border-radius: 15px; padding: 10px;"> As we increasingly resonate with inter-being, false notions will axiomatically begin to dissolve. This will then allow us to embrace wholesome Being..... (See Exercise 16 below.....) </div>	
16	Breathing in, I observe letting go; Breathing out, I observe letting go.	<div style="border: 1px solid green; border-radius: 15px; padding: 10px;"> We let go of erroneous perceptions; of desire / attachments; and unwholesome mental formations...such as fear, anger, hatred. Yet we do not let go of Reality (cf. Alaha). We become free to embrace joy; nurturing, CARE and PLAY. </div>	
<p>Figure 4.4 A brief Exposition of the fourth set of breathing exercises (13-16).</p>			

*** **

4.5/

4.5: EXPERIENTIAL ARISING WHILE PRACTISING SEQUENCE

Thich Nhat Hanh, as mentioned elsewhere, underlines that the essence of the Full Awareness of Breathing is not a philosophical or academic modality; rather, it is a practice. We recognise the essence of the sutra: and then we put it into practice..... For example daily or weekly. This may be the whole sutra, or one or two of the breathing exercises.

I tried this out yesterday when I went for a local walk up a small hill...; being / reflecting on impermanence in every step; every breath, as it were.... As I walked, quietly fell the rain; each drop of rain manifesting impermanence as it is hitting the ground and is so absorbed.

The ground under my feet vivencia-ing as impermanent; on a much shorter time scale, the clouds drifting across to the south – a living manifestation of impermanence..... walking through long grass, now taking on autumnal shades, some grasses flopping, beginning to lie down, as it were, as an indication that their vital energy of the summer season is flowing out, back to the cosmos....to be composted for future life; future creations.... Aware that I am flowing through a living world of impermanence; living – living each moment – each moment of impermanence. No cause for sorrow; joy, rather, of being in this moving river of life....

Just as the elements of matter that are in me at any moment are flowing through me...and each of us, as it were, becoming a part of the flowing river through which we are moving to new destinations, new oceans.....



Figure 4.5: Flowing – Life as Flow

<https://stock.adobe.com/uk/search?k=estuary>

with thanks and gratitude

All flow as transient and impermanent – Heraclitus

*** **

We will now look at the Breathing Exercises 13-16 individually in the coming sections....

4.6 EXERCISE 13: OBSERVING IMPERMANENCE

Reflections on Breathing Exercise 13

<p><u>Preamble to 13</u></p> <p>I find it helpful when practising exercises 13-16 on their own to briefly go over Exercise 1-4: Awareness of Breathing; Awareness of whole body; Smiling to the body; body settling; body calming.</p> <p>This enables us to be in the Autonomic A State as we begin to reflect on Impermanence / disappearance/...</p>		
	Initial Reflections	Further comments
<p>13</p> <p>Breathing in, I become aware of the impermanent nature of all things / all phenomena;</p> <p>Breathing out, I become aware of the essence of impermanence – of all Dharmas / all phenomena.</p>	<p>Realisation of impermanence implies consciousness... Consciousness develops in us, post conception, in our mother’s womb...it develops further as we are born, and live; and continues to our death on earth...^{36**}</p> <p>“We are of the nature to grow old; there is no escaping old age”; ...there is no way of escaping illness; there is no way of escaping death.” [from the Five Remembrances]</p>	<p>We are full of non-self elements.... I cannot be without the Sun; the Clouds; the earth; the air (our atmosphere)...</p> <p>These are flowing in and out of me / us all our lives [See Hanh on Inter-Being].</p> <p>These are all flowing through me in this present moment as I am meditating....; without them I cannot be; without them, I cease more or less instantly....</p> <p>Impermanence and life inter-are; if things were permanent, there would be no flow.</p> <p>☸ No flow; no life.....</p> <p>Gratitude of Impermanence resonating in Being....</p> <p>“Long live impermanence” as Thich Nhat Hanh says. This allows our daughters and sons to grow to maturity and flourish.</p> <p style="text-align: center;">Flourishing inter-is with flow.</p>
<p>Thich Nhat Hanh describes Five Sounds that can heal the World [Hanh 2015]. The Fifth of these is, perhaps surprisingly:</p> <ul style="list-style-type: none"> ❖ The Sound That Transcends All Sounds of the World. This is the sound of: ❖ Impermanence. <p>This is a reminder for us “not to get caught up in or too attached to particular words or sounds”. [Hanh 2015 p 11]. Impermanence is the focus of Breathing Exercise 13; while Exercise 14, 15 and 16 focus on the Disappearance of Desires (desires themselves being impermanent); the Cessation of Erroneous notions and ideas / thinking; and “the suffering that is born from ignorance [Hanh 2014 p 87]”; and of Letting go of these desires and erroneous notions.</p> <p>This does not mean letting go of Reality / Alaha (see 4.10 EXERCISE 16 BELOW).</p>		
<p>Figure 4.6 Reflections on Breathing Exercise 13</p>		

³⁶ The origins of consciousness go back in the mists of time; the seeds of consciousness are within the Cosmos.

Impermanence flows through me /us;
 We are each in the Flow of Time, the River of Time, as our life flows towards the ocean; we are all drops of the ocean; and thus not separate; we inter-are with the cosmos...

There is peace here, where the river widens to meet the sea. The rapids are past; the boulders and the rocky places at last give way to a broad and sweeping current, flowing slowly into vastness. The river moves silently, tastes the salty tide that marks its demise, and slips without a backward glance, into the ocean's infinite embrace.

Danna Faulds
 Faulds 2002 p 61
 "The Estuary"

Figure 4.6 continued
 Reflections on Breathing Exercise 13

*** **

4.7 | INTERLUDE V: FULL OF NON SELF ELEMENTS REFLECTIONS

As indicated previously, all the 16 Breathing Exercises of the Sutra on the Full Awareness of Breathing are inter-linked; they inter-are. Fundamental to Buddhist meta-psychology is that we are all:

❖ Full of Non-Self Elements.

For example, we are full of the sun; the clouds; of rivers; of the earth; of the air we breathe. The iron in our haemoglobin that transports oxygen to all our cells in the blood comes from the death throes of long extinct stars when iron atoms were fused in the catalysing temperatures of those events [Bizony 2007 pp 175-176].

Becoming aware, and realising, that we, and everything, every phenomena, is Full of Non-Self Elements is another way of understanding the nature of Inter-Being.

*** **

4.8 /

4.8 EXERCISE 14: *OBSERVING THE DISAPPEARANCE OF DESIRE*

14	Initial Reflections	Further comments
<p>Breathing in, I observe the disappearance of desire; Breathing out, I observe the disappearance of desire.</p>	<p>All desires are impermanent; just as all phenomena are impermanent. Do desires bring happiness in the sense of Well-Being ?; in the sense of stability, freedom, and the cessation of transgenerational suffering [after Hanh 2011 p 22]? See also nirvana</p>	<p>Not all desires are unwholesome. For example, the desire to become whole.</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>I would know my shadow and my light, so at last I may be whole. Tippet: A Child of our Time 1939-1941</p> </div> <p>Desires brought about in the context of perceptions of “me”; of “mine”; of “my rights...my happiness at the expense of your well-being, are not wholesome. They arise from erroneous notions when our False Self is manifesting.</p> <p>Realising the unsatisfactory nature of unwholesome desires – and so being able to let them go / observing their disappearance – can also be seen as aspects of the Eightfold Ennobling Path [Hanh 1998 p 11]; and so moving us towards</p> <ul style="list-style-type: none"> ✿ Freedom and Stability. <p>See also:</p> <ul style="list-style-type: none"> ✿ <i>Interlude A5-2.4B above: Reflections: Contemplating Freedom / Stability</i>
<p>Figure 4.8 Reflections on Breathing Exercise 14: <i>Observing the disappearance of Desire</i></p>		

4.9 /

4.9 EXERCISE 15: *OBSERVING THE CESSATION OF ERRONEOUS NOTIONS*

15	Initial Reflections	Further comments
<p>Breathing in, I observe Cessation; Breathing out, I observe Cessation</p>	<p>This refers to the <i>cessation of erroneous notions; and of ignorance.</i></p> <p>Erroneous notions are generally unwholesome. See also Figure A6.1: <i>Types of Unwholesome Internal Formations</i> on p 36. Note that we can see all of these as stemming from ignorance, in the context of Buddhist metapsychology.</p>	<p>This requires concentration (Exercise 11). Concentrating the mind allows us to address and reflect upon unwholesome internal formations. See also the False Self (Winnicott 1960)</p> <p>We can also see this in terms of attachment to false / transient phenomena / false “Gods”. In Thomas Merton’s resonating words:</p> <div style="border: 1px solid red; padding: 5px; margin: 10px 0;"> <p>The madness of attachment to unreal values.</p> <p style="text-align: right;">Thomas Merton 1960 p 7 The Wisdom of the Desert</p> </div> <p>Such attachment to unreal values seems to me to be implying the opposite of Reality: Alaha.</p> <p>By letting go of erroneous notions, we become free (see also Figure 4.8).</p>
<p>Figure 4.9 Reflections on Breathing Exercise 15 <i>Observing the Cessation of Erroneous Notions</i></p>		

4.9b: Interlude VII: Reflections on three forms of erroneous notions /

4.9b

INTERLUDE VII: REFLECTIONS ON
THREE FORMS OF ERRONEOUS NOTIONS

Ex 15

Breathing Exercise 15 is in essence a path toward becoming aware of erroneous notions, as a stepping stone to these erroneous notions ceasing in our being; they cease to drive our way of being. Such Erroneous Notions are also closely linked in to one aspect of the Eightfold Ennobling Path of Buddhist meta-psychology – that of Right View. Right View can be contrasted to “Wrong Views”; and in this context “wrong views” has also the meaning of “erroneous notions /views”. These terms can be confusing, and for this reason I have found Hanh’s exposition on this matter most helpful.

The Pali view for “Right” is *samma* and the Sanskrit word is *samyak*. It is an adverb meaning “in the right way,” “straight,” or “upright,” not bent or crooked.

Right Mindfulness, for example, means

- ❖ that there are ways of being mindful that are right, straight, and beneficial.

Wrong Mindfulness means

- ❖ that there are ways to practise that are wrong, crooked, and unbeneficial.

Entering the Eightfold Path, we learn ways to practise that are of benefit, the “Right” way to practise. Right and wrong are neither moral judgements nor arbitrary standards imposed from outside. Through our awareness, we discover what is beneficial (“right”) and what is unbeneficial (“wrong”).

Hanh 1998 p 11 footnote ¹.
 Layout changed and bullet points added in

The above applies to all of the eight noble paths embraced and taught by Sakyamuni; and hence applies equally to erroneous notions / views. This is in contrast to wholesome notions / views; which we do not let go of – we embrace Reality / Tao / Alaha.

- See Breathing Exercise No. 15 above; and No 16 in Section 4.6 below.

Three forms of Erroneous Notions:

1) A SEPARATE INDEPENDENT SELF

The idea / notion that we have a separate self independent from the rest of the world; this idea dissolves when we begin to realise that we are full of non-self elements (see section 4.7 above: Interlude V: Full of Non Self Elements Reflections).

The first wrong view we need to liberate ourselves from is the idea that we are a separate self cut off from the rest of the world. We have a tendency to think we have a separate self that is born at one moment and must die at another, and that is permanent during the time we are alive. As long as we have this wrong view, we will suffer; we will create suffering for those around us, and we will cause harm to other species and to our precious planet.

Hanh 2017 p 4

“We will cause harm to other species and to our precious planet” because, with such erroneous notions / wrong views, we will not be harmonising with the insight of inter-being; and thus will not axiomatically be responding with Jen / human heartedness; or indeed the concept of [ubuntu](#). “If the birds, bees, and elephants are not happy, how can we be?”

A fundamental tenet of the cosmos is that all matter; all concepts; all beings are impermanent. We each are changing moment to moment throughout our entire lives.

2) WE ARE ONLY THIS BODY; AT DEATH WE CEASE TO EXIST

This is not implying / referring to the notion as to whether or not there is life after death. It is more that being full of non self elements, when we die, these non-self elements do not then cease to exist; rather, they continue in different manifestations, such as becoming compost; or food for other organisms.

The second wrong view that many of us hold is the view that we are only this body, and that when we die we cease to exist. This wrong view blinds us to all the ways in which we are interconnected with the world around us and the ways in which we continue after death.

Hanh 2017 p 4

The ways that we continue after death is pertinent to some aspects of the [Five Remembrances](#). Remembrances 5 can be rendered thus:

- ❖ My thoughts and actions are my only true belongings; I cannot escape the consequences of my actions – whether for good or ill;
- ❖ it is these that will resonate in people and the world after I am dead..... and
- ❖ it is these that will leave an imprint in future beings.....reflecting who I truly have been, am, and become.....

Let us now look at the third erroneous notion discussed by Thich Nhat Hanh.

3) WHAT WE ARE LOOKING FOR – e.g. HAPPINESS / WELL-BEING
 CAN ONLY BE FOUND OUTWITH US

We can easily live under the assumption that well-being and happiness depend on external factors only; yet this is not the case.

The third wrong view that many of us have is the idea that what we are looking for – whether happiness, heaven, or love – can be found only outside us in a distant future. We may spend our lives chasing after and waiting for these things, not realising that they can be found within us, right in the present moment.

Hanh 2017 p 4

There is the possibility of each moment becoming a wonderful moment.

The Tao flows within us – if we allow ourselves to be. The real essence of Yeshua’s understanding of reality was the Reality of the Cosmos – [Alaha](#); which also closely inter is with the breath of [Ruha](#). The idea of a “[Deus ex machina](#)” was not his experience or in his teachings [extrapolated from the essence of Douglas-Klotz 2025]. Alaha denotes Unity.

Thich Nhat Hanh discusses wholesome notions in some detail in his chapter on “Right View” in Hanh 1998 pp 51-58.

4.10 Exercise 16/

4.10 EXERCISE 16: *OBSERVING LETTING GO*

16	Initial Reflections	Further comments
<p>Breathing in, I observe letting go; Breathing out, I observe letting go.</p> <p>Breathing in, I observe letting go of erroneous notions; Breathing out, I observe the letting go of erroneous notions....</p> <p>Breathing in, I smile to letting go; Breathing out, letting go is smiling.</p> <p>Breathing in, I embrace Ruha, Alaha, and the energy and light Nuhra.</p>	<p>Observing here meaning contemplating; reflecting upon; meditating upon...</p> <p>....and letting go....</p>	<p>Letting go implies letting go of ignorance, or erroneous notions, and of unwholesome Internal Formations³⁷.</p> <p>It does not mean letting go of: Reality / Alaha.</p> <p>🌀 On the 3rd of January 2025, just before Bernie and I went for a walk in Binning Wood, I observed the setting Full-Moon; and it came to me – the mystery of life and the cosmos; and how little we, collectively as a species, know / comprehend. Here am I, a minute being on our vast mother earth; influenced by the forces of our moon, gravity, and the infinitely greater forces of the cosmos. Awe and wonder of the numinous.....</p> <p>“Be still, and know that I am Alaha”³⁸.</p>
<p>Figure 4.10 Reflections on Breathing Exercise 16 <i>Observing letting go</i></p>		

We can see the whole of the Sutra on the Full Awareness of Breathing as a path towards wholeness. On this path, we may be increasingly able to realise:

Where there is Perception; there is Deception

Deception is more likely to be present when we are in the B or C Autonomic State, when we are neurocepting danger (the B / SNS State); or in the Life Threat C Autonomic State (Dorsal Vagal). In this latter case we may well feel “not good enough”, and or wish to hide.

The whole sutra can be seen in terms of:

TRANSFORMATION AT THE BASE³⁹

Verse 46 /

³⁷ Referring again to Figure A6.1 page 36

³⁸ Ex: Psalm 46 v 10

³⁹ Hanh 2001: Transformation at the Base: Fifty verses on the Nature of Consciousness

Verse 46 is very apposite to the sutra as a whole:

We recognise internal knots and latent tendencies
 So we can transform them.
 When our habit energies dissipate,
 Transformation at the base is there.

Hanh 2011 p 219

*** **

Regular practice of the sutra can enable us to recognise our inner distress, our afflictions⁴⁰, negative habit energies, and erroneous ideas, so that we can address these; deal with them; and thereby let go of these unwholesome / destructive mental representations. This then enables us to be more and more in the milieu of nature, our [innate goodness](#), and being one with Inter-Being.

*** **

Who is Breathing:

Each of the Sixteen Exercises of the Breathing Sutra starts with the words “Breathing in” or “Breathing out” followed by an – as it were – explicit expression or instruction ; for example, “I am aware I am breathing in”; or “I concentrate the mind” respectively.

In each of these exercises we are mindful and aware.

At the end of the sequence, after exercise 16, it can be instructive to simply follow the breath as it comes in and as it goes out. We can become the mindful observer, as it were, of the breath of air flowing in on the in-breath; and the air flowing out on the out breath. As indicated previously, this is akin to the tide flowing in and out (of the sea) – yet on a much shorter time scale.

Is it ourselves that is doing the breathing? If we reflect upon this, we begin to realise that it is not really us; rather, there is a flow, a process, of air coming in to us spontaneously (as our diaphragm moves down towards the tummy); and then moves back towards the chest on the out-breath. We may think it is us that is breathing in; yet it is more accurate to say that it is the positive pressure of the atmosphere of Mother Earth that allows the inflow of air – created by the reduction in pressure in our lungs as the diaphragm move down / towards our abdomen / feet.

This sense can lead to a realisation of the Sacred nature of Breath and Breathing; and that without breath we are not. We are participants in the Cosmic Breath, Cosmic Reality; and so of [Ruha](#) and [Alaha](#). Breath, our breathing, is our numinous friend. This is an aspect of Transformation at the Base; and inter is with [Inter-Being](#). (See also p 35: [Reflections on: Who is doing the breathing?](#))

Also see: [SEED BREATHING EXERCISE 16 p 34](#);

*** **

4.11 Returning to the Breath; and the /

⁴⁰ Afflictions (of the mind) can also be regarded in terms of [Dukha](#) / [Duhkha](#) (Sanskrit) / [Dukkha](#) (Pali).

4.11 RETURNING TO THE BREATH; AND THE GAP

From time to time, at the end of the sequence of the sutra on the Full Awareness of Breathing, I return to the breath per se, as discussed in the Prologue, section: A6.2:

❖ *Between the in-Breath and the out-Breath there is a gap;
 Between the out-breath and the in-Breath there is a gap;
 In each gap
 Stillness
 Resides
 Within.*

As discussed in A6.2, this gap is a wonder, once we focus on it in this present moment. This in itself can reinforce much of the wisdom within the sutra as a whole

Thich Nhat Hanh gives a wonderful example of breathing mindfully, and touching the quiet of “no sound”, in his 2015 book: “Silence – *The Power of Silence in a World Full of Noise*”.

In just two or three seconds of breathing mindfully, we can awaken to the fact that we’re alive, we’re breathing in. We are here. We exist. This noise within just disappears and there is a profound spaciousness – it’s very powerful, very eloquent. We can respond to the call of the beauty around us: “I am here. I am free. I hear you.”

Hanh 2025 p 5.

Silence within, and spaciousness.

❖ “I am here. I am free. I hear you.”

His words are like a breath of fresh air; he goes on to say:

What does “I am here” mean? It means: “I exist. I am really here, because I’m not lost in the past, in the future, in my thinking, in the noise inside, in the noise outside. I’m here.” In order to really *be*, you have to be free from thinking, free from anxieties, free from the fear, free from longing. “I am free” is a strong statement, because the truth is, many of us are not free. We don’t have the freedom that allows us to hear, and to see, and to just be.”

Hanh 2025 p 5.

Within these two paragraphs, Hanh is succinctly summarising what we can see as the essence of The Full Awareness of Breathing Sutra. We cannot be free if we are pursuing the past; getting lost in the future; being non present. Presence and Being Present comes to be through practices such as meditation, Tai Chi, and being in nature.



Figure 4.11: Being Present and Sacred Sense

5. EPILOGUE

The Sutra on the Full Awareness of Breathing, as previously indicated, is not an academic discourse. Rather, it is a series of Breathing Exercises / Reflections / Meditations to be put into practice, and practised; if not daily, then at least several days a week. Looking back on the time when I completed Reflections on Part I of the Sutra back in 2024, I was to some extent looking at it from an analytical and thus Left Hemisphere perspective. In the autumn of 2025 I changed my approach and gradually adopted a practice of meditating on the Sutra several times a week; and it was this practice that enabled me to see that there are diverse yet complementary ways of reflecting on the Full Awareness of Breathing Sutra⁴¹, and the essence of its profound nature.

In conclusion, the Sutra is essentially experiential, involving Right Hemisphere dynamics, and more in line with poetry than analytical thinking [cf. McGilchrist 2021]. Breathing in essence has a numinous quality. Luis de Rivera reflects on breathing matters deeply in his Autogenics 3.0.

Breathing is part of respiration..... the air you are breathing comes in from the most remote confines of the universe and then goes out to infinite distances. You share your breath with all living beings, including plants. Once inside your body, the air reaches into the minutest cell⁴² and comes out from there back into the universe⁴³. You may realise that the whole universe participates in your respiration and that your breathing is part of the infinite process that involves all living beings.

Luis de Rivera 2022 p 108

🌀 “You may realise that the whole universe participates in your respiration and that your breathing is part of the infinite process that involves all living beings”

is in itself a reflection of [Inter-Being](#).

The sutra covers matters concerning our body; our feelings; of liberating our minds from misperceptions and ignorance; and on looking deeply into impermanence and the nature of reality. This facilitates the insight of the inter-connectedness of all things [Capra & Luisi 2014]; and Inter-Being; while facilitating a path from [Dukkha](#) to [Sukha](#) for ourselves, our families, and all Beings.

We can also frame the sutra in terms of learning skilful means so that we are not driven by unwholesome Mental Formations – that is, by afflictions of the mind / Dukkha. This then leads us on path in which the essence of being is co-operation, nurturing, wonder, inter-being and symbiosis so that we are increasingly flowing in a river of wholesome Mental Formations and Mental Representations.

The Full Awareness of Breathing Sutra can be seen as a wonderful exposition of a Spiritual Path for Life.

*** **

⁴¹ As is also clear from Thich Nhat Hanh’s various writings on this Sutra.

⁴² i.e. including oxygen - IR

⁴³ i.e. including carbon dioxide IR

The cosmos is vast and beyond comprehension. Our minds are inevitably limited by the nature of our finite sensory perceptions. What we do not know in the context of the cosmos is vastly greater than what we know.

**Be humble, you are made of Earth;
 Be noble, you are made of Star Dust**
 Serbian proverb**

*** **

This proverb can be seen at several levels. For example, it can be seen as an objective fact in our modern age with the realisation that the Iron within our Haemoglobin, that carries oxygen to every tissue of our body, was created in the catalytic heat of a “supernova explosion at the end of a star’s life” [Bizony 2007 pp 175-176] In other words, during its dying moments. This is a correct, left brain, analytic understanding of the matter⁴⁴.

It came to me in a recent meditation (16-01-2026) that the dust from those stars within us at some level has a memory of being that star – and its disintegration and transformation into the iron that now inhabits each of our bodies; this is another level of understanding – at the experiential The realisation of this Serbian Proverb within is a manifestation of the [Sacred](#); of [Inter-Being](#); of the beyond; of the numinous; and of our place in the Cosmos.

*** **

Ian Ross
 Scotland
 The Joy of June

Appendix I /

⁴⁴ i.e. this is a wholesome manifestation and use of the Left Brain; for health and well-being we do, of course, need both sides of the brain. Yet for humankind, unless and until we follow, in essentials, the wisdom of the Right Brain, we will, as a species, be doomed.

**Thanks to Tekla Kosa, Autogenic Therapist, for introducing me to this Serbian proverb.

6.1 APPENDIX I: Further Reflections on the First Four Breathing Exercises 1-4

Breathing exercise	Comment	Reflections
1)		
Breathing in, I am aware of my in-breath; Breathing out, I am aware of my out-breath. [Hanh 2014 p 85 **]	We focus our mind on the inbreath; and then we focus our mind on the outbreath	In this way we can be the present moment right now.... This will enable us, in due course, to reduce our tendency to pursue the past, or get lost in the future in negative type ruminations ⁴⁵
<p><u>Further Reflections</u></p> <p>It is always important for us to recall that all the teaching of the Buddha that we read have been translated; in the case of the <u>Ānāpānasati Sutra</u>, from the Pali. No one rendering is entirely adequate; and all translations are just that: translations. They can never transmit the exact essence of the original mother tongue they were spoken in.</p> <p>🌀 The Sutra on the Full Awareness of Breathing is not an intellectual exercise; rather, an experiential one. If we get caught in the idea that we have the definitive translation of it, we are deluded.</p> <p>To illustrate this, when reflecting on the First Breathing Exercise [Hanh 2014 p 88] somewhat changes the exercise**; it becomes:</p> <p>🚦 Breathing in, I know I am breathing in; 🚦 Breathing out, I know I am breathing out.</p> <p>“Know” has a somewhat different feel from “I am aware”; perhaps “I am aware” feels somewhat more experiential. It is helpful to be flexible in our approach as to the actual wording we use; and it may come to us while practising the Full Awareness of Breathing that a somewhat different formulation comes to mind; in which case, we can then check in with ourselves as to whether this is coming from our heart.</p>		
2)		
Breathing in, I follow my in-breath all the way through; Breathing out, I follow my out-breath all the way through.	This facilitates the first breathing exercise, enabling us to follow the breath “all the way through”.	In this way, we enable ourselves to develop our concentration
3)		
Breathing in I am aware of my whole body; Breathing out, I am aware of my whole body. Breathing in, I am aware of my whole body, Breathing out, I smile to my whole body	We may spend much of our life being out of touch with our body. Exercise 3 enables us to become increasingly in touch with our body. Smiling to our body further facilitates calming of body.	If we are out of touch with our body, we will not be aware of what our bodies are trying to tell us. This can be the result of unresolved trauma / PTSD. See also Kolk 2014.
<u>FIGURE APPENDIX I continued on next page</u>		

⁴⁵ See, for example: Hanh 1990A: “Do not pursue the past. Do not lose yourself in the future. The past no longer is. The Future has not yet come.....” p 5.

<i>Figure Appendix I continued</i>		
Breathing exercise	Comment	Reflections
4)		
Breathing in, I calm my body; Breathing out, body calming.	The breathing exercises of 1 and 2 can facilitate the calming of the body ⁴⁶ .	An alternative to this exercise 4 could therefore well be: Breathing in, body calming; Breathing out, body calming
	<p>Is it correct that we can calm our body? This can be seen as a moot point:</p> <ul style="list-style-type: none"> ✚ any striving to calm our body is likely to be counter-productive. ✚ However, we can facilitate conditions to allow our body to become calm; indeed, exercises 1 and 2 are doing just this.....⁴⁷ ✚ Smiling to our body, as indicated above, empowers our body to calm..... 	<p>With this in mind, during a recent meditation, this formulation came to me:</p> <p>Breathing in, I choose to calm my body; Breathing out, body calming.</p>
Based on Hanh 2014 pp 84-88		
<p><u>A further reflection.</u></p> <p>The phrase: “Breathing in I calm my body” is also problematic from a metaphysical perspective as it could reflect a “me”; “my” perspective that is linked to ego-centrism. By following the breathing exercises 1 to 4 it is more that this sequence allows the wisdom of the body innately to settle the body; and so our body becomes calm.</p> <p>We and the body are not separate; we and the breath are not separate from the atmosphere, the clouds, and the “breath of life”.</p> <p>This is I think the difference between what Shunryu Suzuki calls the “small I” and the “big I”; the former is small and ego-centric; the latter is part of Inter-Being and Anima Mundi. [See Suzuki 1970 pp 65-71; and Dana Prajna Paramita in glossary.</p>		
<p>FIGURE APPENDIX I concluded</p> <p>Full Awareness of Breathing sutra – reflections on Exercises 1 to 4.</p>		

Breathing, Body and Mind are intimately linked.

The neurophysiology of the first breathing exercise is instructive; and particularly instructive regarding Sakyamuni’s deep insights into breathing. Following the breath in this way begins to calm the body, and is linked in technical terms to increased HRV (Heart Rate Variability) – and thus to increased activation of the Para-Sympathetic Nervous System(PSNS) – and is thus a Ventral Vagal manifestation of Social Engagement and the A State⁴⁸.

The breathing in this way settles the body and the mind, as illustrated in Figure Appendix 1 and II.
 Appendix II/

⁴⁶ Gentle and diaphragmatic breathing increases Heart Rate Variability (HRV), and hence increases the Ventral Vagal activity of the Para-Sympathetic Nervous System [PSNS]; and consequently the relaxation response (or the A State, to use IR notation of the three Autonomic Nervous System states – the others being the B and C State).

⁴⁷ See footnote above; indeed, this is precisely what the first four exercises are doing in Sakyamuni’s Sutra on the Full Awareness of Breathing.

⁴⁸ IR referring to the [Polyvagal Theory and States](#).

6.2 APPENDIX II: Further Reflections on the Second Four Breathing Exercises (5-8)

Breathing exercise and type of meditation	Comment	Reflections
5)		
Breathing in, I feel joy; Breathing out, I feel joy. Samatha Calm Abiding Dynamics Yet with joy paving the way for Vipassana / Insight; (The Autonomic A State – Ventral Vagal)	We have the ability to engender feelings of joy within us. This is facilitating settling the mind as preparation for addressing / looking deeply into painful / distressing feelings. Feelings of Joy Facilitate Watering Wholesome seeds within us.	Changing the peg In exercise 7, we are aware of painful / distressing feelings arising... Engendering joy is like changing the peg in advance, as it were....and thus will be facilitating transforming our distress / pain – and being able to take good care of them.
6)		
Breathing in, I feel happy; Breathing out, I feel happy. Samatha Calm Abiding Dynamics As with 5 – towards vipassana	Again, with mindfulness we can create a feeling of being happy within us. For most of us, there are sufficient conditions already present for us each day to feel happy. Such as, for example, the blue sky; and passing white cloud; the smile on a child’s face; a bird singing (after Thich Nhat Hanh).	Spinoza stated that a distressing affect can only be overcome by a more positive and wholesome affect. [Spinoza 1677; Damasio 2003 p 11-12]. This resonates with Changing the Peg.
<div style="border: 1px solid blue; padding: 10px; margin: 10px auto; width: 80%;"> <p>Exercise 5 and 6 are watering the wholesome seeds in body and mind;</p> <ul style="list-style-type: none"> ❖ Changing the peg inter-is with watering positive seeds; as is: ❖ Spinoza’s wisdom of overcoming a distressing affect with a more positive and wholesome one. <p style="text-align: center;">Breathing Exercises 5 and 6 both Flow with Watering Wholesome Seeds Within;..... and with Positive Mental Representations.</p> </div>		
<p>The Breathing Exercises 5 and 6, as implied, are interlinked and pave the way for Exercise 7 where we become aware of, and focus on – and become mindful of: Painful Feelings. Painful Feelings can be dealt with wholesomely if the Mental Representation in us is one of being full of joy or being happy – and will equate with the A Autogenic State (of the Ventral Vagal PSNS, in technical terms).</p> <p>We can also increase our state of wholesome Mental Representation of the present moment with additions to these breathing exercises such as:</p> <ul style="list-style-type: none"> ❖ Breathing in, I delight in my hearing; my seeing**; breathing out, I feel joy [after Hanh 2008 p 60] <p>** Or whatever comes to mind.</p>		
<p style="text-align: center;"><u>Figure Appendix 2: Reflections on the Second Four Breathing Exercises (5-8)..... continued on /</u></p>		
7 /		

<u>Figure Appendix 2 continued</u>											
7)	Comment	Reflections									
<p>BREATHING EXERCISE</p> <p>Breathing in, I am aware of a painful feeling. Breathing out, I am aware of a painful feeling.</p> <p>Moving towards: Vipassana – Insight</p>	<p>We acknowledge the distressing / painful feeling. We do not pretend it is not there – or try to push it away. Rather,</p> <p>❖ <u>we have the wholesome option of befriending it, and taking good care of it – just as a parent would with their distressed child.</u></p>	<p>Distressing feelings are categorised in Buddhist Psychology as Mental Formations. Mindfulness is also a Mental Formation – and so we can invite the seed of Mindfulness in our Store Consciousness to take good care of the distressed seeds (e.g. irritation; feeling rejected) that are already present in this moment in our Mind Consciousness – See Figure 3.3A; 3.3B pp 50-51; and 3.5A; 3.5B and 3.5C pp 54-55</p>									
<p><u>Further Reflections on Breathing Exercise 7</u></p> <p>As previously indicated, the Sutra on the Full Awareness of Breathing is closely inter-related with:</p> <ul style="list-style-type: none"> ❖ The Sutra on The Four Foundations of Mindfulness [See Appendix III] The Second of these relates to: <ul style="list-style-type: none"> ❖ Mindfulness of the feelings in the feelings <p>Note also that Luis de Rivera in Autogenic 3.0 describes two type of Meditation:</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;">Luis de Rivera</th> <th style="text-align: center;">IR notation for these meditations</th> <th style="text-align: center;">Website description</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;"> Feeling Meditation <small>[de Rivera 2022 pp 111-132]</small> </td> <td style="text-align: center;"> Feeling the Feeling Meditation </td> <td style="text-align: center;"> F 5A Feeling the Feeling Meditation I </td> </tr> <tr> <td style="text-align: center;"> Meditation on Feelings <small>[de Rivera 2022 pp133- 149]</small> </td> <td style="text-align: center;"> Constructive Feeling Meditation </td> <td style="text-align: center;"> F 6.1; F 6.2; F 6.3 On: Calm; Existence; Zest et al. </td> </tr> </tbody> </table> <p>Feling the Feeling Meditation can be seen as an alternative and complementary approach to the Full Awareness of Breathing Exercise 7.</p>			Luis de Rivera	IR notation for these meditations	Website description	Feeling Meditation <small>[de Rivera 2022 pp 111-132]</small>	Feeling the Feeling Meditation	F 5A Feeling the Feeling Meditation I	Meditation on Feelings <small>[de Rivera 2022 pp133- 149]</small>	Constructive Feeling Meditation	F 6.1; F 6.2; F 6.3 On: Calm; Existence; Zest et al.
Luis de Rivera	IR notation for these meditations	Website description									
Feeling Meditation <small>[de Rivera 2022 pp 111-132]</small>	Feeling the Feeling Meditation	F 5A Feeling the Feeling Meditation I									
Meditation on Feelings <small>[de Rivera 2022 pp133- 149]</small>	Constructive Feeling Meditation	F 6.1; F 6.2; F 6.3 On: Calm; Existence; Zest et al.									
<p><u>Figure Appendix 2: Reflections on the Second Four Breathing Exercises (5-8)</u> <i>continued on next page</i></p>											

8/

<u>Figure Appendix 2 continued</u>		
8		
BREATHING EXERCISE	Comment	Reflections
Breathing in, I calm my painful feelings; Breathing out, I calm my painful feelings Calm Abiding and Towards Vipassana – Insight	Exercise 5 and 6 that are creating feelings of joy and happiness will be acting as anti-dotes to the painful / distressing feelings.	We cannot calm our painful feelings by striving to do so. Yet, the above breathing exercises 5, 6, and 7, when we practise them mindfully, can allow our painful feeling to calm down....gently**.
Perhaps Breathing Exercise No. 8 is better rendered as: ☸ Breathing in: painful feelings are calming; ☸ Breathing out: painful feelings are calming / settling....	Do we really do anything by our own effort? Attention to our breathing, as if by magic, begins to calm the unsettled body (reflecting a B Autonomic State transforming to the settled A State) through the inner Wisdom of the Body; not through our “wisdom”.	
	** In the context of Inter-Being and Anima Mundi , it may be more a case of “there but for the Grace of God*** go I”.	*** God in the Alaha sense of Reality / reality; of the totality of the Cosmos.
<div style="border: 1px solid blue; padding: 10px; margin: 10px auto; width: 80%;"> <ul style="list-style-type: none"> ❖ Breathing Exercises 5 and 6 are Watering the Positive Seeds in or Store Consciousness; and ❖ having been moving towards befriending our inner distresses in 5 and 6 ❖ this will be having an enabling calming effect in Breathing Exercises 7 and 8. </div>		
<p><u>FIGURE APPENDIX 2:</u> <u>REFLECTIONS ON THE SECOND FOUR BREATHING EXERCISES (5–8)</u></p>		

6.3 APPENDIX III

Some brief reflections on:

The Sutra on The Four Foundations of Mindfulness

The Sutra on the Four Foundations of Mindfulness was a fundamental teaching of the Buddha, and has been discussed and commented on for over two millennia. There are various versions of it, and its scope is vast – and can be confusing. What follows is an attempt to go with the flow of its overall structure.

The primary source for what follows is Thich Nhat Hanh [Hanh 1998 67-83; Hanh 2006]. He has studied the sutras extensively. Some approaches to the sutras are quite academic, and this can lead to them being divorced from the practicalities of the daily ups and downs of life. Hanh’s perspective is very refreshing – and embraces a series of exercises / meditations that can enhance our well-being and joie de vivre – and thus, perchance, of those we inter-are with.

Sutra on The Four Foundations of Mindfulness [Appendix III]

I. MINDFULNESS OF THE BODY IN THE BODY

1.1: Equates to Breathing Sequence exercises 1 to 4 (of the Sutra on The Full Awareness of Breathing)

1.2: Recognising all parts of the body; and including posture; actions and impermanence of body

For example, in Hanh 1993 and 2006 he includes the following in observing the body in the body:

- Being fully Aware of the Breath;
- Awareness of Bodily Positions;
- Awareness of Bodily Actions (e.g. eating; chewing; walking; urinating; defaecating).
- Awareness of the various parts of the body;
- The four elements (that make up the body**);
- Awareness of impermanence of the body; and the disintegration and decomposition of the body (corpse) following death [Hanh 1993 p 56, which lists nine such exercises].
- Healing with Joy [Hanh 2006 p 61].

1.3: Investigation of the four “elements” ** that make up the body – i.e.: earth, water, fire and air [Hanh 1998].

II. MINDFULNESS OF THE FEELINGS IN THE FEELINGS

2.1 Healing Wounds with the Awareness of Joy:

i.e. This equates to the Breathing Sequence 5 to 8

❖ Vedana (feeling tones) is one of these. The exercise here is observing pleasant, unpleasant, and neither pleasant nor unpleasant feelings.

- Essentially that of the Sutra on the Full Awareness of Breathing.
- Yet includes seeing / becoming aware of the roots of the feelings [Hanh 1993 p 70] and identifying neutral feelings [Hanh 2006 p 67].

In the establishment known as the feelings, the practitioner is fully aware of pleasant, painful (unpleasant), and neutral feelings as they arise, endure, and disappear. He is aware of:

- ✚ feelings that have a psychological basis and
- ✚ feelings that have a physiological basis.

Hanh 2006 p 36

Note that Feelings in Buddhist psychology are regarded as one of the 51 mental formations. The area of feelings is so vast that it is given its own category within the Four Establishments of Mindfulness. Mental formations are discussed further in Section III below.

III. MINDFULLY OBSERVING THE MIND IN THE MIND (CITTA⁴⁹) [Appendix III Continued]

Equates to Breathing sequence 9-12

✚ “To be aware of the mind is to be aware of mental formations” [Hanh 1998 p 73]

✚ Mental Formations can be wholesome or unwholesome.

Feelings are also mental formations, but they were dealt with on their own in the Second Establishment of Mindfulness, because the feeling sphere is so wide. What remains are all the other psychological phenomena, such as perceptions, mental formations, and consciousness.

Hanh 2006 p 75

✚ Observing the Mind in the Mind also embraces penetrating the roots of our mental formations – see below.

Note: the word “Formation” is also used in Buddhist metaphysics for Physical Formations. A flower is a physical formation; as is a cloud. A thought; a feeling; an emotion are all examples of Mental Formations. These are all made up of non-self elements. See [Form](#) in glossary.

This exercise includes:

- ✚ Observing the Craving / Desiring Mind;
- ✚ Observing Anger; hatred;
- ✚ Observing Sadness;
- ✚ Looking deeply to see the roots of our emotions / mental formations.
- ✚ Love Meditation [Hanh 2006 pp 87-93], and
- ✚ Also observing the state of mind of liberation.

[References for the above include Hanh 2006 pp 75-93]

We usually look at mind consciousness⁵⁰ and store consciousness as two different things, but store consciousness is just mind consciousness at a deeper level. If we look carefully at our mental formations, we can see their roots in our store consciousness. Every time one of the fifty one mental formations arises, we acknowledge its presence, look deeply into it, and see its nature of impermanence and interbeing. When we practice this, we are liberated from fear, sorrow, and the fires that burn inside us. When mindfulness embraces our joy, our sadness, and all our other mental formations, sooner or later we will see their deep roots. With every mindfulness step and every mindfulness breath, we see the roots of our mental formations. Mindfulness shines its light upon them and helps them to transform.

Hanh 1998 p 75

As in the Fifth Exercise (see also Appendix II) of the Sutra on the full awareness of breathing, embracing joy is crucial to this transformation. For us to look deeply into painful / distressing mental formations, we need to be in the Autonomic A (Ventral Vagal) state. In the course of meditation, we can be increasingly moving into the A state and this will facilitate insight into the roots of the matter.

*** **

IV. Mindfully Observing phenomena /

⁴⁹ [Citta](#): Sanskrit; Pali for mind. Pronounced Chitta.

⁵⁰ See Figures 3.3A; 3.3B pp 50-51; and 3.5A; 3.5B and 3.5C pp 54-55.

IV. [Mindfully Observing phenomena \(dharma\) in the phenomena \[Hanh 1998 p 76\]](#) [[Appendix III Continued](#)]
[Equates to Breathing Sequence 13-16](#)

“Phenomena” means “the objects of our mind”. Each one of our mental formations has to have an object. If you are angry, you have to be angry at someone or something, and that person or thing can be called the object of your mind. When you remember someone or something, that is an object of your mind....

When we are attentive to a bird singing, that is an object of the mind. When our eyes see the blue sky, that is an object of the mind.....

Hanh 1998 p 76

Hanh clarifies observing phenomena, the objects of the mind, in this way:

In the establishment known as the [objects of the mind](#), the practitioner is fully aware of

- ✚ The Five Aggregates (form, feelings, perceptions, mental formations, and consciousness).
- ✚ The Sense Organs and their objects⁵¹.
- ✚ The factors that can obstruct understanding and liberation⁵².
- ✚ The factors that can lead to awakening, and
- ✚ The Four Noble Truths concerning suffering and the release from suffering.

Hanh 2006 p 36

Note that investigating phenomena is one of the

✚ Seven Factors of Awakening [Hanh 1998 pp 214-220]. The Seven are:

Joy	Energy / Effort / Diligence / perseverance	Concentration
Ease	Mindfulness	Investigating Phenomena
		Equanimity (Letting go)

To conclude, the [Fourth establishment of Mindfulness](#) embraces the following exercises:

- i. Discriminative Investigation
- ii. Observing Internal formations
- iii. Transforming Internal Formations⁵³
- iv. Overcoming Guilt and Fear [Hanh 2006 pp 109-111]
- v. Sowing Seeds of Peace [Hanh 2006 pp 112-117].

Sowing Seeds of Peace is a wonderful way to conclude section IV; and indeed the whole discourse.

The purpose of this exercise is to sow and water the seeds of peace, joy, and liberation in us. If internal formations are the seeds of suffering, then joy, peace, and liberation are the seeds of happiness.

Hanh 2006 p 112

Also please see [Objects of the Mind](#) in appendix; and note that these manifest as “Conscious Awareness”.

⁵¹ E.g. eyes that see a bird; ears that hear the bird singing.

⁵² E.g. The Five Hindrances [[Satipatthana - Wikipedia](#)]

⁵³ Samyohana is Sanskrit for “internal formation”, and this “can also be translated as ‘knots,’ ‘fetters,’ ‘agglomeration,’ or ‘bringing together.’” [Hanh 2006 p 100]

[Appendix III Continued]

My understanding is that these two sutras (i.e. The Full Awareness of Breathing and the Sutra on The Four Foundations of Mindfulness) overlap significantly. The Full Awareness of Breathing may for some be an easier initial way into the deep teachings contained in both these sutras.

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6.4 Appendix IV /

6.4 APPENDIX IV

Craving, Capitalism, and Reaping...

To recap, the final set of four Breathing Exercises in the Full Awareness of Breathing Exercises (13-16) deal with the following:

<u>13</u>	Breathing in, I observe the <u>impermanent nature of all phenomena</u> Breathing out, I observe the impermanent nature of all phenomena	Source: Hanh 2014 p 87 This is one example of the sequence
<u>14</u>	Breathing in, I observe the <u>disappearance of all desire</u> ; Breathing out, I observe the disappearance of all desire.	
<u>15</u>	Breathing in, I observe <u>cessation of erroneous notions</u> ; Breathing out, I observe cessation (<u>of erroneous notions</u>).	
<u>16</u>	Breathing in, I observe <u>letting go of desire (craving), afflictions, and erroneous notions</u> ; Breathing out, I observe letting go.....	

Figure Appendix 6.4A
 A typical sequence of Breathing Exercise 13-16

DESIRE AND CRAVING

In recent decades / centuries, democracies have been associated with capitalism and colonialism. Different people will have different views on these matters. Yet there is something in the essence of capitalism that is linked to craving, greed, and “what is in it for me” – not infrequently at the expense of others. These afflictions merge with the [Toxic Trio](#)⁵⁴.

We may recall Gandhi’s words: “The world has enough for everyone's need, but not enough for everyone's greed.”⁵⁵ (See also Satish Kumar’s rendition of this p 73.) We all have [innate goodness](#) within [Davidson 2018]; and for the potential for this to manifest.

TOXIC TRIO and CAPITALISM; and THE COLONIAL ERA

The history of democracies in recent centuries had been interlinked with capitalism, which can link in with types of autocracy in which aspects of the Toxic Trio may manifest; such as slavery – and taking over the institutions and spiritual practices of other cultures. In the west, we have tended to see the positive and wholesome aspects of democracies – and for good reason. (Compare with life under a Stalin or Hitler.) Yet this can lead to a complacency, and the failure to see ourselves as others see us [Robert Burns]; and the legacy of the west’s previous actions in terms of present day divisions / mistrust / acrimony.

⁵⁴ The Toxic Trio: a brief summary: 1. Hatred; ill-will towards others; 2. Craving linked to “me”, “mine” and “my rights” – often at the expense of others’ rights; 3. The perception that we have a permanent separate self – that is separate from other beings. This can be seen as leading to the denial / inability to understand the nature of [Inter-Being](#)... (because in this Toxic State, it is suggested, [Theory of Mind](#) evaporates. Note that the Toxic Trio are themselves manifestations of [Manas](#).

⁵⁵ [Quote by Mahatma Gandhi: “The world has enough for everyone's need, but n...”](#)

CRAVING, CAPITALISM, and REAPING... [Appendix IV C,C & R continued](#)

The conflicts and recent wars involving Israel, Iran, and the USA have their origins over decades if not centuries.

There is no doubt that Winston Churchill played a crucial and pivotal role in World War II (WW II; 1939-1945); and the west is rightly greatly indebted to him⁵⁶. Nevertheless, it can be argued that his role in Iranian matters following WW II resulted in grave unintended consequences. The following are some extracts from:

❖ Churchill and the [history of Iran - Search](#)

Extract 1

Winston Churchill's engagement with Iran spanned wartime diplomacy, strategic conferences, and postwar covert operations, leaving a lasting impact on Iranian politics and Anglo-American relations.

Extract 2

World War II and the Tehran Conference

During World War II, Iran became a critical logistical corridor for Allied supplies to the Soviet Union. Churchill travelled to Tehran in 1943 to meet with Franklin D. Roosevelt and Joseph Stalin at the first conference of the Allied "Big Three". The Tehran Conference focused on opening a second front in Western Europe and postwar planning, including guarantees of Iranian independence and territorial integrity. Churchill's experience in Tehran highlighted Britain's declining global influence and reinforced his strategy of cultivating a strong Anglo-American partnership to secure postwar stability.

Extract 3

Churchill played a pivotal role in supporting the 1953 coup that overthrew Iran's democratically elected Prime Minister Mohammad Mosaddegh and restored Shah Mohammad Reza Pahlavi to power. The operation, largely orchestrated by the CIA, received enthusiastic backing from Churchill, who viewed it as necessary to protect Western interests and counter Soviet influence. Correspondence between Churchill and Prime Minister Zahedi of Iran demonstrates his commitment to restoring Anglo-Iranian relations and supporting the Shah's regime. This intervention, however, became a central grievance for Iran's revolutionary leaders after 1979, shaping the Islamic Republic's narrative of foreign interference.

This is a classic example of unintended consequences as a result of our previous actions which we may have carried out in good faith – or otherwise.

⁵⁶ In addition to the USA entering the war following Pearl Harbour, and the countless individuals from many nations who helped to overcome Hitler and his regime.

Appendix IV C,C & R continued

In any event, it is now pertinent to reflect on:

We reap what we sow.....

.....while maintaining the above theme of this Appendix.

So let us go to another source; for me a surprising source, yet very apposite. In a recent article in The Big Issue, its founder John Bird comments on how the world has changed since WW II; back in the 1940s and 1950s, “..... the west could still see Africa and Asia as playthings. To do as it wished. Now, the Strait of Hormuz gets closed and markets flounder worldwide. Not just because 25% of global oil goes that way, but so does a third of artificial fertilizers” [Bird 2026: “You reap what you sow” – The Big Issue April 2026 p 14].

Who was to know when Churchill’s government and the US government engineered the overthrow of Mossadegh, the legally elected prime minister of Iran in 1953, and his replacement with the Shah of Persia, that this would lead to the militant and military Iran of today? That the west-loving Shah would inadvertently sire a revolution that would sweep him away, as well as any desire for compromise with his former friends. A world economy so buoyed by vast increases in population and consumerism that oil and its by products would change the weak into the strong.

Bird 2026 p 14

And then, on a more general note:

It is astonishing how little understanding flows through the minds of our current political leaders. How history always trips up the future and causes future wars to happen. In fact our leaders have, from time immemorial, been busy f---ing up the future for future generations. Their lack of grasp of history means they risk producing a more poisoned future.....

Bird 2026 p 14

This is particularly the case when hatred and ill-will towards other cultures is in the mind-set of such political leaders on both / most sides. This is like negative / unwholesome Habit Energies being trans- generationally transmitted within the political sphere – with sorrows and grief being inflicted on populations for generations to come. Such toxic mind states are further examples of [manas](#).

Meditation /

Appendix IV C,C & R continued

MEDITATION; TREES; NATURE; AND “ALL THESE THINGS WILL I GIVE THEE”....

During an early evening meditation while on holiday in Ballater, Scotland, I was looking over trees, some just about in spring leaf, with the tender branches of silver birches cascading downwards, covered with green-white lichens; and gently moving in the breeze. Behind, the foothills of Lochnagar, a mountain beyond wonder. These words came to me from long ago:

“All these I will give you,
 if you will fall down and
 worship me.”

New Heart English Bible
 Matthew 4 v 9]

The words spoken by “Satan” to Jeshua in the desert. Satan here can be taken to be the equivalent of “Me; my; and mine”; and “my rights at the expense of your rights / others’ rights”. This manifests in us as Greed; Craving for more and more – and exactly what Gandhi was warning against. Most of us have a tendency to feel that this or that is mine; including where we live / our house. In a Reality / Alaha sense, nothing is ours; all is a gift from the cosmos.

The trees, catkins, leaves, rocks, mosses, lochans are all part of this gift from the beyond. The inner voice that spoke these words to Jeshua is in essence our shadow of greed; craving; lust. This in our modern era can manifest as craving for a bigger T.V; car; house; and for some “Real Estate”. This is close to some aspects / perceptions of Capitalism.

Satan here is tempting us to accept as part of our nature the Toxic Trio; and with this may well go a feeling of power, hatred, ill-will towards others and a wish for revenge. Some Political Leaders can be driven by “Satan” within and the Toxic Trio; and feel it their right to bomb other cultures “back to the stone age”.

“Power tends to corrupt, and absolute power corrupts absolutely”⁵⁷

Lord Acton 1887

Letter to Archbishop Creighton 5th April 1997

John Emerich Edward Dalberg Acton, first Baron Acton;
 Historian and moralist (1834–1902).

⁵⁷ What is less well known is another sentence in this same letter from Lord Acton to **Archbishop Creighton** says:

❖ Historic responsibility [that is, the later judgment of historians] has to make up for the want of legal responsibility [that is, legal consequences during the rulers' lifetimes].

Appendix IV C,C & R continued

The manifestations of the Toxic Trio are Erroneous Notions, caused by ignorance. Power can exacerbate our Ego-driven state (ego here meaning ego-centric and without thought / feeling for the well being of others; and Mother Earth). Manas are driving us. If driven in this way, we are effectively bowing down to Satan, to our small and Narcissistic self. The sutra on the Full Awareness of Breathing addresses these issues, especially in Breathing Exercises 9-12 and 13-16. These involve liberating our minds from afflictions; letting go of erroneous notions – while befriending Reality, Alaha and; realising the Inter-Being nature of all in the cosmos; and of the cosmos per se.

In all discussions on capitalism, it is important that we keep in mind “Small is Beautiful: A Study of Economics As If People Mattered [Schumaker 1973]; and “Doughnut Economics – Seven Ways to Think Like a 21st Century Economist [Raworth 2017].

POSTSCRIPT TO APPENDIX IV

Grounding ourselves in nature is a pathway of wonder to inter-being; and at the same time recognising that we are part of nature⁵⁸ and emerged from Mother Earth; part of the cosmos; flowing in time and place; and impermanence.



Figure Appendix 6.4B
 Grounding Nature
 24th April 2026

In Breathing Exercise 16, we let go of Erroneous Notions / Ignorance. We do not let go of Reality; a sense of the Sacred; Alaha; Ruha; the Breath of Life. Figure Appendix 6.4B tabulates several of these qualities / numina.

Beauty	Truth	Reality	Alaha
The Breath of Life	Inter-Being	Innate Goodness	Ruha
The Divine within	Our Inner Nature	Stillness	Serenity
	Mystery	Tao / Dao	
Figure Appendix 6.4C Qualities / Numina that we embrace			

*** **

⁵⁸ Embracing the sense that we are nature and not separate from it.

6.5 APPENDIX V

FINDING OUR GROUND MEDITATION

[Based on, and adapted from: Williams & Penman 2023]

(A Grounding Meditation)

Preamble:

Those new to meditation generally have no problems in focusing on the breathing right away. However, some of us may initially experience discomfort / distress when we start to focus on our breathing. Williams and Penman in their clinical practice and research are well aware of this; and for this reason suggest this grounding meditation, which I introduce early (session 1) when teaching Mindfulness. I find it personally very grounding.

Moving into the meditation:

Adopt an appropriate position, such as sitting on a chair – with feet firmly on the ground; or lying down. If the room is coldish, it can be helpful to have a rug / blanket over us.

Gently become aware of how *the body as a whole is feeling.*

First Focus – Feet:

We now bring our attention to our feet – resting on the floor (if sitting); or to our heels if lying flat.

- Gently become aware of how they feel....
- Perhaps they are warmor cold....
- We accept whatever sensations come..... are present – in the feet.
- If the mind wanders, as it tends to do, that is ok; once we realise it has wandered, the practice is to gently bring the focus of our attention back to the feet.
- Keep focusing..... becoming aware of any sensations in the feet that may be present....
- If we do not notice any sensations, that is o.k.; it simply means that we are aware and noticing that we are not experiencing any sensations. This itself is a form of awareness.....
-continue in this way a couple of minutes or so...
-and then gently let go of this focusing on the feet.

Second Focus – Seat / Buttocks area:

We now move our attention to what is supporting us....

- If sitting, we bring our attention to the seat area, noticing how it feels.
- If lying down, focus on the areas of the body that are in contact with the floor / mat.
- Notice how this area of the body in contact with its support feels;.....
- We keep the focus on this area.....; if the mind wanders, that is o.k.; simply bring the attention back to the seat area or back area. No judgment.
- Keeping awareness on this area for the next minute or two....
-and then let it go.....

Third Focus – Hands:

We now bring our awareness to our hands, that may be resting in our lap, our thighs, or the floor.....

- As before, keep the focus here....(i.e. this time on the hands)...
- Noticing how they feel....how they are supported.....
- Keep the focus on the hands....for a couple of minutes or so.....
- then letting go.....

*** **

Reference

Williams, Mark; and Penman, Danny: 2023 Deeper Mindfulness – <i>The new way to rediscover calm in a chaotic world</i> ISBN 978-0-349-43320-2

*** **

*** **

6.6 APPENDIX VI

SAKYAMUNI WISDOM

During 2017, Bernie and I visited the wonderful Aran Islands off the coast of Galway, Southern Ireland. She found, in a bookshop there, a remarkable book by Jack Harrison on the Celtic School of Yoga. In this, I found this poetic saying of Sakyamuni Buddha:

Believe nothing because a wise person said it.
 Believe nothing because it is generally held.
 Believe nothing because it is written.
 Believe nothing because it is said to be divine.
 Believe nothing because someone else believes it.
 But believe only what you yourself judge to be true.

Gautama Buddha, Kalama Sutta

Be Still; and know that I am God;

Be Still, and know that I am [Alaha](#);

Believe in what our inner heart whispers to us.

Source of quote:

Harrison, Jack: 2015. The Celtic School of Yoga – An Aisling for the 21st Century. ISBN 978-0-9934200-0-9
 Aisling (nf: Celtic; Irish) – Vision; Dream
 From bookshop, Inish Mor, Aran Island, Galway, Ireland
 30th September, 2017 [ABR-R]

See also Glossary entry: [Re-presentation; Experience; and Truth](#) (p 165)

6.7 APPENDIX VII

BREATHING – BODY – MIND Interconnections

There is a way of breathing that's a shame and a suffocation and there's another way of expiring, a love breath, that lets you open infinitely.

Rumi

Quote by Dana 2018 p 134

Preamble

The Sutra of the Full Awareness of Breathing, when practised regularly, calms the mind; our feelings; the activities of the mind; and the letting go of erroneous notions. These all have neurophysiological correlates – which this Appendix VII addresses.

Breathing, and appropriate Breathing, is vital for our Well-Being. Rumi was clearly aware of this; and our very language embodies the wisdom of our foremothers (alias forefathers) with phrases such as “a breath of fear” and a “sigh of relief”.

The neurophysiological roots of appropriate breathing are embraced within the polyvagal theory [Porges 2011].

❖ A BREATH OF FEAR

If we suffer from a sudden fright / a sense of FEAR, we involuntarily take a sharp inbreath – “a breath of fear”. This is associated with activation of the flight / fight circuits, SNS mobilisation in this context of fear [Porges 2011] (B State of Danger in IR notation); and the release of hormones such as adrenaline / cortisol

Dana 2018
pp 134-150

- Neuroception has here detected Danger, and the involuntary inbreath is a protective measure that can prepare us appropriately – when there is real danger.
- Yet with this may arise hypervigilant states and a “feeling of suffocation”.

❖ A SIGH OF RELIEF

On the other hand, if we sigh, as in a sigh of relief, this activates our Ventral Vagal (A State) – associated with Safety, relaxation, and wholesome social engagement.

The outbreath is associated with increased VV activity and reduced heart rate (A State); and with this increased “[Heart Rate Variability](#)”.

- ❖ If we have been focusing very hard on something, nature has given us, as it were, this involuntary sigh as we breathe out, thus helping restore relaxation, the A State, and relief from the concentration.
- ❖ With this we embrace wholesome social engagement dynamics and our heart can “open infinitely.”

Page 104 of 205

Our breathing affects our body and mind.
 Our mind affects our breathing and body.
 Our body affects our mind and breathing.
 These inter-relations are depicted in the two
 Figures below.

The in breath of FEAR [Panksepp 1998] is often associated with Chest Breathing / hypervigilant states (Figure Appendix VII.1 below); while the Sigh of Relief is associated with Diaphragmatic Breathing (Figure Appendix VII.2).

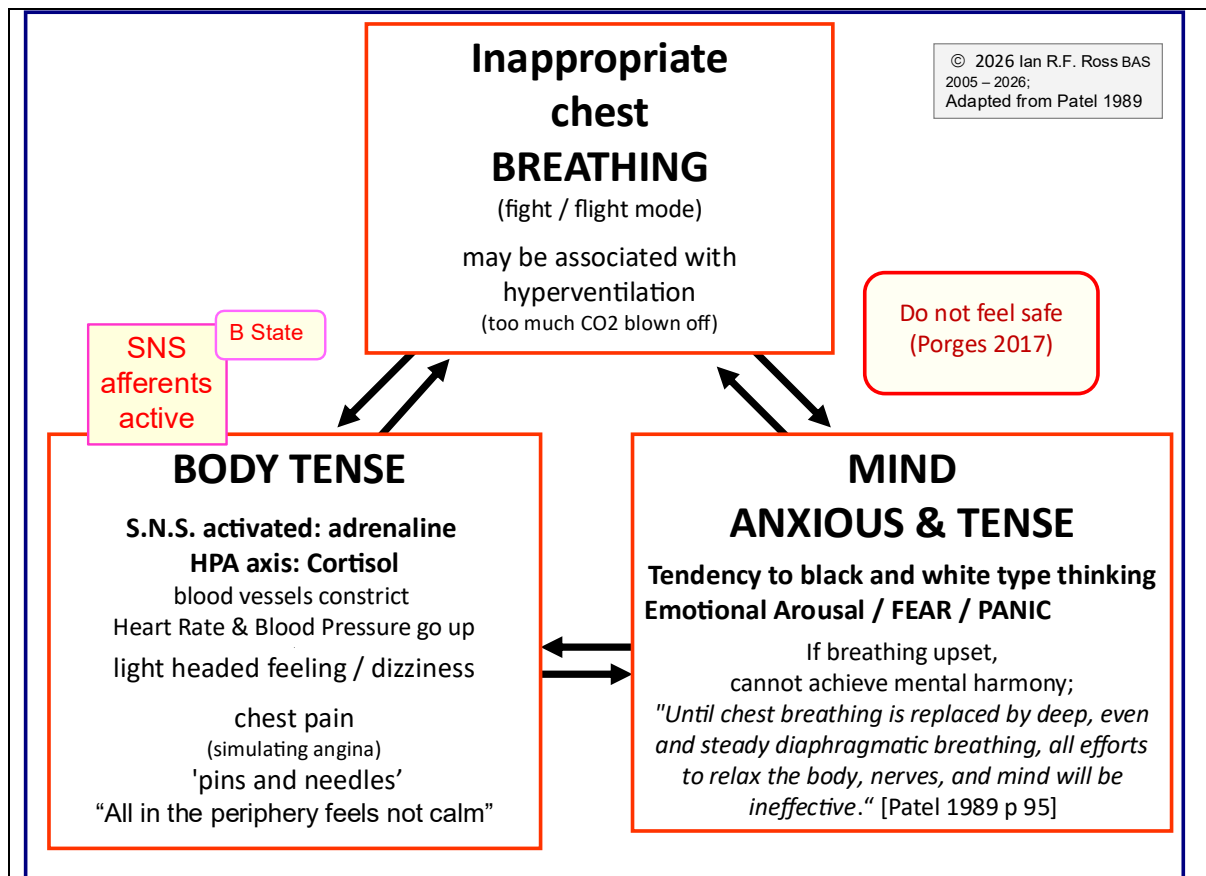


Figure Appendix VII.1
The Effect of Inappropriate Breathing on Mind and Body

Legend:
 SNS: Sympathetic Nervous System; HPA: Hypothalamic–Pituitary–Adrenal Axis;
 CO₂: Carbon Dioxide

- ❖ Breathing Exercises 1-4 of the sutra focus on calming the body;
- ❖ Breathing Exercises 5-8 focus on calming the feelings;
- ❖ Breathing Exercises 9-12 focus on calming the activities of the mind including Afflictions of the mind; and thus Liberating the Mind;
- ❖ Breathing Exercises 13-16 enable us to become aware the nature of impermanence; dissolve inappropriate desires / craving; let go of erroneous notions while embracing Reality.

6.7 Appendix VII continued

Figure Appendix VII.2 illustrates the calming effect of Diaphragmatic Breathing on both our Body and Mind.

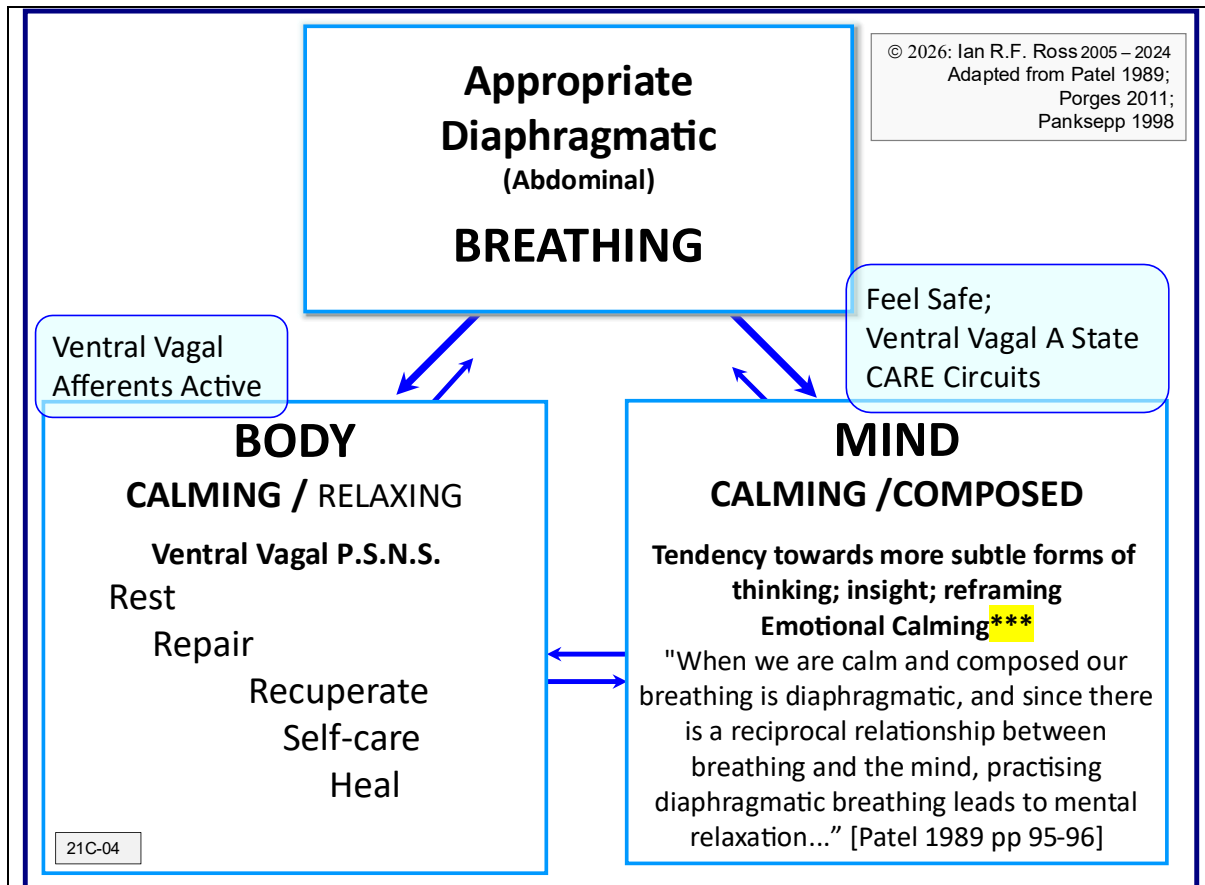


Figure Appendix VII.2

The Effect of Diaphragmatic Breathing on Body and Mind

- ❖ "Diaphragmatic breathing in conjunction with physical and mental relaxation has been found to reduce high blood pressure and anxiety significantly." [Patel 1989 p 95]
- ❖ *** Meditative practices are associated with changes in Pre-Frontal Cortex dynamics which inhibit amygdala activity and hence inhibit FEAR and RAGE circuits [Siegel 2010B];
- ❖ See also C2 on website: Mindsight – our seventh sense and associated pre-frontal cortex functions [based on Siegel 2010]

Diaphragmatic Breathing is associated with
 Body, Breath and Mind resonating in harmony;
 as a result,
 oxytocin flows – facilitating
 CARE, nurturing [Panksepp 1998], and [Ubuntu](#).

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7. Thematically Related Articles /

7. THEMATICALLY RELATED ARTICLES

A3	Towards a concept of happiness and well-being	2010
A7	Porges and The Polyvagal Theory – <i>Reflections on clinical and therapeutic significance</i>	2012
A8	The Polyvagal Theory and a more sympathetic awareness of the ANS (after Porges et al)	2012
A9	Emotions, Well-Being and Immune Function: <i>Awe and Shame as modulators of Being – for good or ill</i>	2015
A11	Expressive Autogenic Resilience Training Exercises Series A	2021
A13	Expressive <i>Autogenic Resilience Training</i> Exercises (EARTE): Series C including: <ul style="list-style-type: none"> ❖ EARTE No C1: Authentic Pride and Resilience Exercise ❖ EARTE No C2: Expressive Writing Reflecting on our Authentic Self an True Nature ❖ EARTE No C3: Shame and Building Resilience Exercise ❖ EARTE No C5: Gratitude ❖ EARTE No C7: Wonder and a sense of Awe 	2021
B 12	Affect Labelling, Autogenic Training, and reducing Emotional Distress	2011
B 15	Towards a Growth Mindset <i>based on the work of Dr Carol S. Dweck</i>	2014
B 17	Windows of Affective Tolerance: <i>Reflections on Childhood Distress, Procedural Learned Tendencies, and the Therapeutic Dyad in the context of Primary Process Emotions and the Polyvagal Theory</i> [based on Ogden 2006 / 2009]	2014
B18	The Space to Choose – <i>reflections on the gap between the stimulus and the response</i> (after Frankl)	2014
B19	Reflections on a Secure Base: <i>Bowlby, Ainsworth, Attachment and Well-Being</i>	2017
B20	Separation Distress and Well-Being – <i>Neuro-physiological reflections on</i> <small>developing a Secure Base</small>	2018
B22	A playfully sympathetic approach to the Polyvagal Theory – <i>An introduction to Flourishing Autogenically</i>	2022
B 24	Autogenic Switches and Well-Being. <i>This deals with some of the underlying dynamics that can facilitate balance and harmony in those regularly practising Autogenic Training</i>	2020
B 25	Themes of Neuroscience relevant to Well-Being – <i>Based on the work of Richard Davidson et al</i>	2022
B 26	Well-Being and Flourishing as a Skill we can Develop – <i>Based on the work of Richard Davidson</i>	2022
B 27	Three Key Types of Meditation and their varying and specific effects on Well-Being	2022
B 28	An Experiential Introduction to ABC States of the Polyvagal Theory – <i>An outline of a brief practical guide developed with students of AT</i>	2 nd edition Oct 2023
B 29	Reflections on the Window of Affective Tolerance in the context of Trauma and Mindfulness	pending
C2	Mindsight – <i>our seventh sense and associated pre-frontal cortex functions</i> [based on Siegel 2010]	2011
C6 B	Integration and Well Being: <i>Dancing in the Flow of Integration</i>	2013
C7	Being in touch with our Feelings	2011
C 13	Shadow and Light of our Time	2023
D2	Dana Paramita	2011
D 8	Duhkha II: The Second Arrow and Sympathetic Afferents	2017
D 11	Sukha: Paths of Well-Being, PSNS Afferents, and Inner Warmth: <i>from Duhkha to Sukha</i>	2017
E-03	Look at the Cypress Tree – Autonomic Afferents and Well-Being (Background Research Paper for a talk given to the British Autogenic Society 21st May 2016)	2016
F 1	An introduction to Autogenics 3.0 Based on the work of Luis de Rivera	2018
F 5A	Feeling the Feeling Meditation /	

7. Thematically Related Articles *continued* [www.atdynamics.co.uk]

F 5A	Feeling the Feeling Meditation I.	2019
F 6.1	Constructive Feeling Meditation I: Calm	2019
F 6.2	Constructive Feeling Meditation 2: Existence	2019
F 6.3	Constructive Feeling Meditation III: Zest	2019
F 9	Constructive Feeling Meditation: Inter-Being Part I (A general introduction)	2022
F 11	Constructive Feeling Meditation: Inter-Being Part II Meditations in and around "Call me by my True Names"	2023
F 14	Meditation on Inner Aspects of Autogenics 3.0	2025
F 20	Reflections on the Full Awareness of Breathing Sutra Part I – <i>Embracing the first eight of the twelve Breathing Exercises (1 to 8)</i>	2024
F 21	Reflections on the Full Awareness of Breathing Sutra Part II – <i>Focusing especially on the Breathing Exercises Nine to Sixteen (9-16)</i>	2026 This article

8. Glossary /

8. GLOSSARY

<p>Alaha I</p> <p>See also (i.e. in Glossary below):</p> <p>Breath</p> <p>Inter-Being</p> <p>Ruha</p> <p>Sacred (Sacred Breath)</p> <p>Spiritual V</p>	<p>The Aramaic word for what in English is rendered as “God”. However, this is not what Yeshua was referring to. Rather, he was referring to Reality / reality.</p> <div data-bbox="486 414 1364 672" style="border: 1px solid blue; padding: 5px;"> <p>Alaha</p> <p>The word Yeshua uses for “God,” but which would be better translated as “Reality” or “reality” (ancient Semitic languages have no capital letters). The word roots point to the union of “yes”, or “something,” and “no” or “nothing”. It’s similar to the words Elohim in Hebrew, Elat on Old Canaanite, and Allah in Arabic.</p> <p style="text-align: right;">Douglas-Klotz 2025 p 5</p> </div> <p>Compare this with:</p> <div data-bbox="486 750 1364 929" style="border: 1px solid blue; padding: 5px;"> <p>Ruha: The larger “breath” of Reality that holds us, including our naphsha, within it. It continues from before our physical birth to after our physical “death” (or “transition,” a better translation from the Aramaic). I refer to it here as the “soul”.</p> <p style="text-align: right;">Douglas-Klotz 2025 pp 4- 5</p> </div> <p>Douglas-Klotz goes on to say: “The KJV⁵⁹ translates it as ‘wind,’ ‘air,’ or ‘spirit.’ ” This relates to the “breath of life”; and to the Autogenic Standard Exercise “Life Breathes me” or “The Cosmos breathes me”; and Luis de Rivera’s conception of breathing [de Rivera 2022 pp 108-109].</p> <p>In “The Cosmos breathes me”, we may from time to time experience being one with the breath of the cosmos, and all that is (Anima Mundi). This is, it seems to me, very close to the ancient saying:</p> <p style="text-align: center;">“Be still and know that I am God.” [Psalm 46 v 10 ^{King James Version}];</p> <p>which we can now re-frame as:</p> <p style="text-align: center;">❖ “Be still, and know that I am Alaha; Reality; the totality of the cosmos”.</p> <p>Note also that in Breathing Exercise 16 of the Full Awareness of Breathing Sutra, we do not let go of reality (i.e. we only let go of our erroneous notions).</p> <p>Alaha also has the meaning of Unity [Douglas-Klotz 1999 p 14). This feels axiomatically so; Alaha, Reality, the Cosmos, Anima Mundi as Unity; as Inter-Being.</p> <p style="text-align: center;">Such Unity can also be seen to be close to the ancient Chinese concepts of the Tao (Dao); Yin and Yang; and ☯.</p> <p>See also Epilogue of this paper, pp 84-85</p>
<p>Alaha II</p>	

⁵⁹ KJV: King James Version

<p>Alaha II</p>	<p>“The Cosmos Breathes me” is a recognition that we cannot <i>be</i> without the Cosmos; and the breath of life that comes from the cosmos. This is a sacred breath – giving us life. It is a mystery; why life? How can this be? If we listen to the still small voice within, we can become aware of the mystery; the numinous; and what cannot be put into words.</p>
<p>If we lose our sense of awe, we lose touch with the Ground of Being. While on holiday staying in a lovely “Laundry Cottage” in Glen Moriston in the Scottish Highlands with my brother Michael, we awoke around 1.00 a.m. one morning (BST) and went outside – the night clear; and the stars beyond singing about – with a clarity that is these days for ever clouded in urban conurbations. Urban life is a catalyst for being out of touch – being divorced from – the Ground of Being.</p> <p>Let us reflect on the wisdom of Iain McGilchrist:</p> <div data-bbox="212 672 1370 925" style="border: 1px solid black; padding: 10px;"> <p>Being being a mystery, it is therefore better expressed as an object of awe than as an object of knowledge. Numerous philosophers, among them Plato and Aristotle, as well as Goethe and Heidegger, have been moved to observe that philosophy begins in wonder. It also ends in wonder, as Goethe reflected, awe being a better gauge of one’s commerce with truth than certainty⁵⁰. Whitehead thought that, while ‘philosophy begins in wonder.... at the end, when philosophic thought has done its best, the wonder remains.’⁵¹</p> <p style="text-align: right;">McGilchrist 2021 p 1204</p> </div> <p>The philosophic thought will have embraced, correctly, the Left Hemisphere; yet here we are on dangerous territory which can lead to certainty and a loss of awe. If the philosophic thought has become entangled in “me” and “my” thoughts, then we may descend into hubris and so lose sight of the wonder of the starry skies, of birds singing, and of awe.</p> <div data-bbox="212 1140 1351 1429" style="border: 1px solid black; padding: 10px;"> <p>That awe and wonder are the end as well as the beginning of philosophy is one reason why God may be a better name than just ‘the ground of Being’ for this creative mystery. A phrase like ‘the ground of Being’, too, may have its conventional, cultural baggage – in this case its presumed dullness. It could serve only as long as we see Being as having already something unfathomable about it – somewhat of the nature of God. But that is precisely what modern Western culture does not entertain.</p> <p style="text-align: right;">McGilchrist 2021 p 1204</p> </div> <p>The mystery and awe resonates with the essence of Tao. I have found the word God problematic going back to when I was in my first decade – whereas Yeshua’s sense of Reality manifesting as Alaha combines, for me, the sense of awe and wonder with that of mystery – and “the Tao (the Mystery) that can be talked about is not the eternal Tao” [Chapter I of Lao Tzu].</p>	
<p>Ānāpānasati Sutra /</p>	

Glossary Continued

[Ānāpānasati Sutra](#)

[Ānāpānasatismṛti](#)

**MINDFULNESS
OF
BREATHING**

Hence we get:
*Sutra on the Full
Awareness of
Breathing*

Also from another
Hanh source:

As you breathe
out, there is
calming,
relaxation, and
letting go. You
allow all the
muscles of your
face and shoulders
to relax.

Source mislaid

Ānāpānasati: Pali word for

☸ “Mindfulness of the breath.” [Keown 2013 p 13]

Ānāpānasatismṛti: Sanskrit:

☸ [“Mindfulness of Breathing”](#) [[Anapanasati - Wikipedia](#)]

Ānāpāna: “Inhalation and exhalation”

(i.e. In-breath and out-breath)

Sati [Pali]

Smṛti [Sanskrit] **Mindfulness or Awareness** ('what is remembered' – [Smṛti - Wikipedia](#))

Reference:

Davids, Thomas William Rhys; Stede, William (1993). *Pali-English dictionary* (Reprint ed.). Delhi: Motilal Banarsidass. p. 115. [ISBN 978-81-208-1144-7](#). (ref. from above /wiki/)

This sutra was given by the Sakyamuni Buddha. Thich Nhat Hanh’s comments are instructive.

“In the Sutra on the Full Awareness of Breathing, also known as the Ānāpānasati Sutta, the Buddha shows us how to transform our fear, despair, anger and craving. I was so happy the day I discovered this sutra. I thought I’d discovered the greatest treasure in the world. Before, I’d been content to simply gain knowledge. I didn’t know how to enjoy the present moment, how to look deeply into my life, and how to enjoy the positive conditions that were all around me. This sutra is so basic, and so wonderful.

- ❖ There are many great sutras, but
- ❖ approaching them without this sutra is like trying to reach the top of a mountain without a path to go on.”

Hanh 2008 p 3

Bullet points added by IR

I also find Hanh’s “The Art of Living” instructive here:

Mindful breathing is a wonderful way to calm the body and your feelings, and to restore stillness and peace. It’s not difficult to breathe mindfully. Anyone can do it – even children.

When you breathe mindfully, you bring your whole body and mind into harmony, concentrating on the wonder of the breath. Our breathing is as beautiful as music.

Breathing in, you know you are breathing in. You bring all your attention to your in-breath. As you breathe in, there is peace and harmony in the whole body.

AS you breathe out, you know you are breathing out. You don’t have to make any effort at all. You don’t have to interfere with your breathing. Just allow it to take place naturally.

Hanh 2017 p 9

Background /

Glossary Continued

<p>BACKGROUND TO OVERLAPPING APPROACHES TO MEDITATION ... in then context of the Full Awareness of Breathing Sutra</p>	<p>There are two basic forms of meditation:</p> <ol style="list-style-type: none"> 1) Samatha (Calm Abiding) 2) Vipassana (Insight) <p>Here we focus and reflect on these two.</p>
<p><u>Calming the Mind Meditation</u></p> <p>This originates in the Pali concept of Samatha -</p>	<p>Tulku gives a good background to this form of meditation:</p> <div style="border: 1px solid black; padding: 10px;"> <p>The Tibetan word, shi-nay, which is translated into English as “calm abiding”, has two parts:</p> <ol style="list-style-type: none"> i. shi, meaning calm, peace, or peaceful, and ii. nay, which means resting or abiding . <p>These two aspects of the meaning are reflected in how we go about practising this kind of meditation.</p> <p style="text-align: right;">Tulku 1998 p 6 Layout changed</p> </div>
<p><u>Insight Meditation.</u></p> <p>This originates from the Pali word <u>Vipassana</u></p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p><i>The Full Awareness of Breathing Sutra can be seen to be a combination of Calm Abiding Meditation (especially exercises 1-8); and Insight Meditation (especially exercises 9-16)</i></p> </div>	<p>Again, Tulku gives helpful reflections on the nature of Vipassana.</p> <div style="border: 1px solid black; padding: 10px;"> <p>Insight is the heart of Buddhism</p> <p>The real thing is to go into the true nature of reality; that’s where the insight of meditation comes in. That is actually the heart of Buddhism: the insight;</p> <ul style="list-style-type: none"> ✿ seeing the true nature of the mind and being able to realise it completely. <p>It is seeing who or what we really are in a complete way.</p> <p>If we can directly perceive the true, unveiled state of our mind, that is enlightenment, that is the true freedom. Then we cease to feel fear; we don’t need to feel insecure.....</p> <p style="text-align: right;">Tulku 1998 p 21 Layout changed with bullet point added</p> </div>
<p>The insight of the true nature of reality is very close to Yeshua’s understanding of <u>Alaha</u>; and Breathing Exercises 13-16 specifically focus on reality.</p>	
<p>This extract for Wikipedia gives further background information regarding Calm Abiding and Insight forms of meditation</p>	<ul style="list-style-type: none"> ❖ Samatha (Pāli samatha <u>Sanskrit</u>: śamatha शमथ; <u>Chinese</u>: 止; <u>pinyin</u>: zhi^{note 1}), "calm,"^{[1]} "serenity,"^{[2]} "tranquility of awareness,"^{[web 1]} and ❖ vipassanā (Pāli vipassanā; <u>Sanskrit</u>: vipaśyanā विपश्यना; <u>Sinhala</u>: විදර්ශනා), literally "special, super (vi-), seeing (-passanā)",^{[3]} are ❖ two qualities of the mind developed in tandem in <u>Buddhist</u> practice. <p style="text-align: right;"><u>Samatha-vipassanā - Wikipedia</u></p> <p>Samatha is also described by Tulku as: “Calm Abiding Meditation.”</p>
<p><u>Anima Mundi /</u></p>	

Glossary Continued

Anima Mundi

Relating to Soul Spirt of the world / earth / cosmos. In brief, and turning to Wikipedia which here feels an authentic source:

The concept of the *anima mundi* (Latin), **world soul** (Ancient Greek: ψυχή κόσμου, *psychè kósmou*), or **soul of the world** (ψυχή τοῦ κόσμου, *psychè toû kósmou*) posits an intrinsic connection between all living beings, suggesting that the world is animated by a soul much like the human body. Rooted in ancient Greek and Roman philosophy, the idea holds that the world soul infuses the cosmos with life and intelligence. This notion has been influential across various systems of thought, including Stoicism, Gnosticism, Neoplatonism, and Hermeticism, shaping metaphysical and cosmological frameworks throughout history

Source: https://en.wikipedia.org/wiki/Anima_mundi

The concept of Anima Mundi can be seen, in essentials, to be intimately linked with the Inter-Being concept, as exemplified above in:

- ✿ An “intrinsic connection between all living beings”

An early image of Anima Mundi:

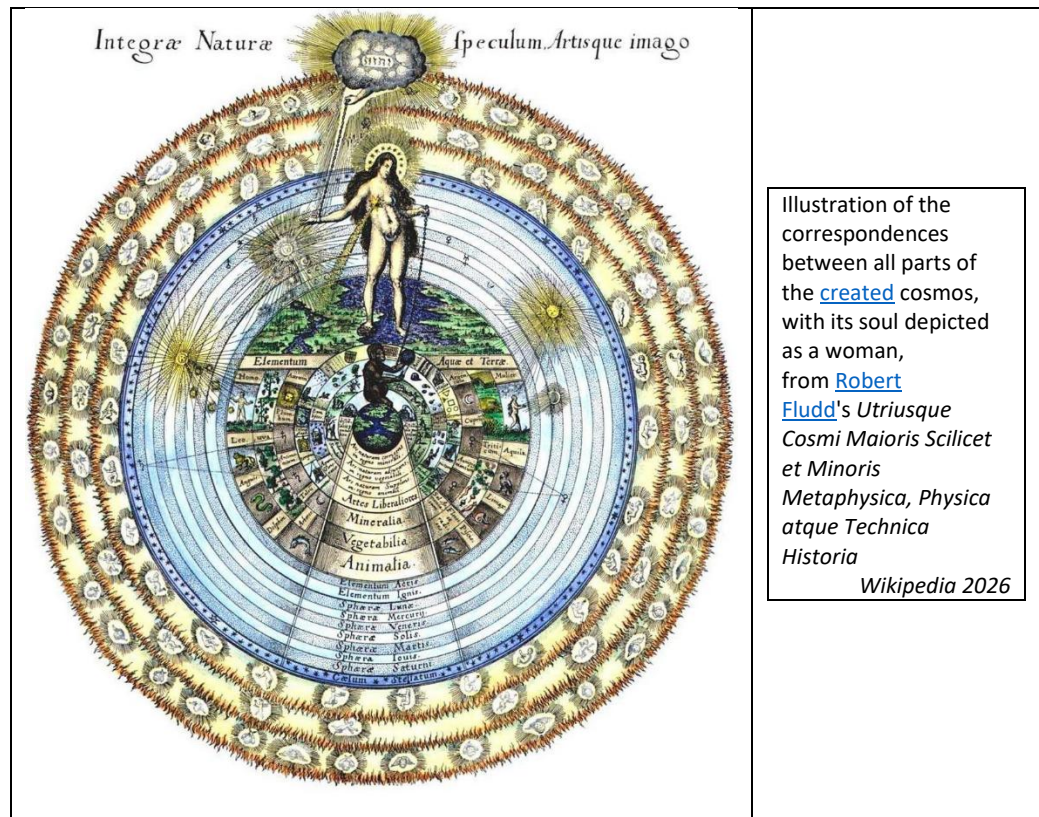


Illustration of the correspondences between all parts of the created cosmos, with its soul depicted as a woman, from Robert Fludd's *Utriusque Cosmi Maioris Scilicet et Minoris Metaphysica, Physica atque Technica Historia*
Wikipedia 2026

Glossary Figure 001A: *Anima mundi / World Soul*
With thanks and gratitude to:
[Anima mundi - Wikipedia](https://en.wikipedia.org/wiki/Anima_mundi)

Blaspheme /

Glossary Continued	
<p>Blaspheme <i>especially in the context of the Sacred; Sacred Breath / Sacred Spirit</i></p> <p>See also Sacred II and Sacred III</p>	<p>Let us look at the word blaspheme with fresh eyes.</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>Verb (1): to show contempt or disrespect for (God, a divine being, or sacred things), especially in speech. (2): to utter profanities, curses, or impious expressions.</p> <p style="text-align: right;">CED 2003 p 174</p> </div> <p>Blasphemous:</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>Adjective: expressing or involving impiousness or gross irreverence towards God, a divine being, or something sacred. (from Late Latin, from Greek, blasphemōs: evil-speaking</p> <p style="text-align: right;">CED 2003 p 174</p> </div> <p style="text-align: center;">There are many spiritual paths, and each of these paths is related to our experiences, our sense of awe and wonder, and this leads to a sense of the sacred⁶⁰.</p> <p>This implies that each spiritual path is worthy of respect, on the understanding that it does not claim to be the only truth, the only spiritual path; such claims have led to different religions persecuting those that have different beliefs / spiritual practices – such as the Christian Crusades.</p> <p>From the perspective of Yeshua’s teaching, I would suggest that denigrating other spiritual paths would also amount to “something that cannot be forgiven”.</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>My brother Michael, who has read and helped edit the entire transcript, comments: “Criticism of e.g. misogyny / child / cousin marriage in Islam is still necessary and vital.”</p> </div> <p>While I feel this to be in many ways a valid point, we also have to beware of our own shadow, and the “beam in our own eye” teachings. I am acutely aware that we may be blind to very unwholesome aspects of our own Western Culture.....while we are still immersed in it.</p> <p>See Sacred III:</p> <ul style="list-style-type: none"> ➤ Sin against Sacred Breath / Holy Spirit / Sacred Spirit cannot be forgiven <p>Contempt or disrespect for other deities / sacred practices, it seems to me, can morph into hatred and ill-will towards other peoples / religions / spiritual beliefs; and this then results in, “justifies” (religious or secular) wars against others. Note that hatred and ill-will towards others is regarded as one manifestation of the Toxic Trio in Buddhist meta-psychology.</p> <p>There can be no justification for such action in normal circumstances.</p> <ul style="list-style-type: none"> ✚ In the case of, for example, Ideologies such as the Nazi regime and Pol Pot, then the destruction of such ideologies through war may be the only effective option. However, wars cause transgenerational suffering for all involved.
<div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>To make an obvious point, Hitler and other dictators such as Stalin manifest the Toxic Trio – including hatred and ill-will towards others.</p> </div>	<p>Breath /</p>

⁶⁰ See also Albert Einstein's credo: 1932 in [Spiritual VI](#) p 186.

Glossary Continued

Breath

Breath and Alaha inter-are.

Alaha is indescribable;
 The Alaha that is spoken about is not the true Alaha
 (A reframing of the source:
 The Tao Te Ching Chapter 1.

The Sutra on The Full Awareness of Breathing refers to the breath in all of the Sixteen Breathing Exercises. In focusing and concentrating on the subject matter of each of the sixteen, it can be easy to overlook, as it were, the centrality of breathing in each of them.

Breath and Breathing in the Aramaic tradition have a particular resonance, and are related the word [Ruha](#). This breath is contrasted with [Naphsha](#), or the “small breath” – that is not aware, perhaps ignorant of: the numinous and inter-being essence / quality of our breathing.

By contrast, Ruha is the “larger” breath, in that it interlinks, consciously, with the actual air that we breathe in; and this air we share with all other living beings. This realisation of sharing is a manifestation of [Inter-Being](#).

- In Autogenic Training, the tenth exercise in the Autogenics 3.0 format of Luis de Rivera, focuses on the breath with one of the following three formulations:
 - ✚ It Breathes me;
 - ✚ Life Breathes me; or
 - ✚ The Cosmos Breathes me.

The latter two formulations, in particular, bring home to us the centrality of breathing in our lives.

No Breath; No Life

In this – and other senses – our breath is [sacred](#). I have now come to regard the practice of the Full Awareness of Breathing sutra as a sacred practice. The sacredness is in the practising.

*** **

Our first breath in life is an inspiration; and our last breath is when we expire. In the Aramaic language words had particular sound qualities, and these sound qualities are often associated with other words. For example, breath and spirit inter are, as are the words shown in the figure below.

spirit	air
breath	wind

Glossary Figure 001B
 Breath / Spirit and inter-connected Modalities

Spirit is related to spiritual. See also [Spiritual V](#) in glossary.

Changing the peg /

Glossary Continued

<p><u>Changing the Peg</u></p> <p>Imported and adapted from web article B 28, which itself was an abbreviated and renewed from web article E-03 glossary: Changing the Peg Part i.</p>	<p>A concept from Buddhist psychology. It is suggested that “negative” mind states, including both destructive and distressing emotions, can best be overcome by changing our inner mental / feeling state to one of a positive (wholesome) emotion /affect (Hanh 1998 p 207-209). This switch in our being state is called changing the peg.</p> <p>Interestingly, Spinoza developed a similar concept in which he stated that we can only overcome a negative affect not by reason alone, but by “reason-induced-emotion” [Spinoza 1677; Damasio 2003 p 11-12].</p> <ul style="list-style-type: none"> ❖ Studies in neuro-science support this concept; positive affects tend to act as anti-dotes to the informational substances associated with such distressing mind states as anxiety, grief, and anger [Panksepp 1998; Ross 2010 p 272].
<p>Changing the peg <i>continued</i></p> <div style="border: 2px solid #00FFFF; border-radius: 20px; padding: 10px; margin: 10px 0;"> <ul style="list-style-type: none"> ❖ Going for a walk in Nature can be a way of Changing the Peg. On such a walk, a “fallen from heaven”** may manifest with a sacred sense of <u>Inter-Being</u>. ❖ Learning from the Polyvagal Theory and embracing the ABC model can be way of implicitly Changing the Peg. </div> <p>** Jung talks about Einfeld: “A Fallen from heaven” [Jung 1935 pp 3-38; Jung 1971 / 1991 pp 330-372]</p> <p><u>Further Reflections:</u></p> <ul style="list-style-type: none"> ☸ Dealing appropriately with distressing emotions, recognising and befriending them, is a way of composting our experiences. From the compost, new creations and growth can occur in the coming Spring. 	
<p>Citta (Mind) /</p>	

Glossary Continued

<p>Citta⁶¹</p> <p>Citta is central to the Third Establishment of Mindfulness (See Appendix III).</p> <p>See also entry below: Consciousness in Buddhist metaphysics</p> <div style="border: 1px solid black; padding: 5px;"> <p>Also note: Chitta (Citta in Pali / Sanskrit) meaning “mind”; or perhaps better: “heart or heart-mind”. “Citta primarily represents one’s mindset, or state of mind.^{[3][4]} It is the term used to refer to the quality of mental processes as a whole.” [Chitta (Buddhism) - Wikipedia]</p> </div>	<p>Sanskrit and Pali for Mind</p> <div style="border: 1px solid black; padding: 10px;"> <p>In early Buddhism and the present-day Theravada, citta is regarded as virtually synonymous with vijnana (consciousness) and manas (intellect), but in later schools of Buddhism it is distinguished from those two. It is defined as the cognitive ground underlying the dynamic system of psychological operations (caitta). According to many schools,</p> <ul style="list-style-type: none"> ❖ the mind in its natural state is intrinsically luminous, free from attachments and conceptualisations..... <p style="text-align: right;">Keown 2013 p 62 Bullet point added</p> </div> <p>Numinous experience may overlap with this “intrinsically luminous” state. The Buddhist understanding of the mind (citta) is central to the teachings of the Four Establishments of Mindfulness, especially the third. Reflecting back on Appendix III, note especially:</p> <ul style="list-style-type: none"> ✚ “To be aware of the mind is to be aware of mental formations” [Hanh 1998 p 73]. ✚ Observing the Mind in the Mind also embraces looking into and penetrating the roots of our mental formations. <p>Also note that the third set of breathing exercises in the Sutra on the Full Awareness of Breathing (numbers 9 to 12) deal specifically with the mental formations (of the mind).</p>
<p>Consciousness in Buddhist metaphysics</p> <p>Consciousness in Buddhist metaphysics <i>continued</i></p> <div style="border: 1px solid black; padding: 5px;"> <p>Note that the first three: pleasant, unpleasant and Neutral are also the descriptions of Feeling tones / Vedana.</p> </div>	<p>In Buddhist metaphysics, consciousness is perceived in terms of two parts:</p> <ul style="list-style-type: none"> ❖ Store Consciousness, in which seeds of many different types are stored; these are unconscious, and can be likened to being in the basement of our “house”, here signifying our body. If they are watered / activated / triggered they manifest in: ❖ Mind Consciousness, which can be equated to our living room – where we are consciously aware of our feelings. The feelings and emotions that manifest in Mind Consciousness may be: <ul style="list-style-type: none"> ○ Pleasant; ○ Unpleasant; ○ Neutral; ○ Toxic; ○ Nurturing; ○ Unwholesome; ○ Wholesome. <p>See also A5: Part 2.2b and 2.2bb – Breathing Exercises 7 re <i>Awareness of a Painful Feelings</i> (unpleasant); and Breathing Exercises 9-12 dealing with Afflictions of the Mind – unpleasant Feelings, and settling these.</p> <p style="text-align: center;">See also Figures 3.3A; 3.3B pp 50-51; and 3.5A; 3.5B; and 3.5C pp 54-55.</p>
<p>Dana Prajna Paramita</p>	

⁶¹ *Citta* (Pali and Sanskrit: चित्त; pronounced *chitta*; IAST: *citta*)

(source: [https://en.wikipedia.org/wiki/Chitta_\(Buddhism\)](https://en.wikipedia.org/wiki/Chitta_(Buddhism)))

**Dana Prajna
Paramita**Adapted from
glossary of Ross
2010

A term used by Shunryu Suzuki in “Zen Mind, Beginner’s Mind” (Suzuki 1970; p 65-71). It becomes easier to understand if we initially break it down into its component parts:

- ❖ Dana: to give.
- ❖ Prajna: wisdom.
- ❖ Paramita: “to cross over, to reach the other shore”.

Suzuki goes on to say: “Our life can be seen as crossing a river. The goal of our life’s effort is to reach the other side, [Nirvana](#)⁶². ‘Prajna Paramita’, the true wisdom of life, is that in each step of the way, the other side is actually reached. To reach the other shore with each step of the crossing is the way of true living.”

If we are really in the present moment, then in that moment we “have reached the other side”.

However, this is not in an ego-centric context. The only way we can truly give is if we are non-attached to the giving: that is, there is no ulterior motive in the giving (or “gaining idea”). To give with non-attachment is to be giving from, not the “small I” (that is, the ego-centric I; the one of “me”; “my”; and “my rights”⁶³), but rather from the “big I” (Suzuki 1970 p 65).

Anything that we give is actually only possible because of what has already been given to us – the cosmos; our consciousness etc. This perspective of Dana Prajna Paramita inter is with an experiential realisation of [Inter-Being](#). If we understand this, we will not be attached to what we are giving (in the ego-centric, “small I” sense.) [Here we are not specifically talking about being attached to a material object that we may give: but rather being attached to the ego-idea that it is “me that is doing the giving”.]

“To give is non-attachment”. That is, just not to attach to anything is to give. It does not matter what is given. To give a penny or a piece of leaf is ‘dana prajna paramita’; to give one line, or even one word of teaching, is ‘dana prajna paramita’. If given in the spirit of non-attachment, the material offering and the teaching offering have the same value. With the right spirit, all that we do, all that we create, is ‘dana prajna paramita’. “To provide a ferryboat for people, or to make a bridge for people, is ‘dana prajna paramita.’ “ Actually, to give one line of teaching may be to make a ferryboat for someone.

Suzuki 1970; p 66.

The giving of that “one line of teaching” can be seen potentially as a novel or numinous experience for the recipient, which can thus turn on Life Enhancing Gene Expression. (During the last ten years of my work in General Practice, I sometimes used the analogy of Autogenic Therapy as being a ferry boat to the other side of a wide wide river the person had come to: and that the Autogenic Therapy / practice would enable them to continue their journey once over the river – and perhaps be able to cross future rivers and mountains with the AT.) We could say that Ernest Rossi’s professional career, and the writings of his wonderful books, is an example of dana prajna paramita.

A brief overview of Thich Nhat Hanh’s view (Hanh 1998 pp 192-213) of Dana Paramita is available on request (Ross 2009H).

From the glossary of Ross 2010: p 273

Postscript to [Dana Prajna Paramita](#) /

⁶² See Glossary – with a meaning of Nirvana being: stability, freedom, and the ending of the cycle of suffering

⁶³ Perhaps at the expense of others’ rights; others’ health.....

Glossary Continued

Postscript to [Dana Prajna Paramita](#)

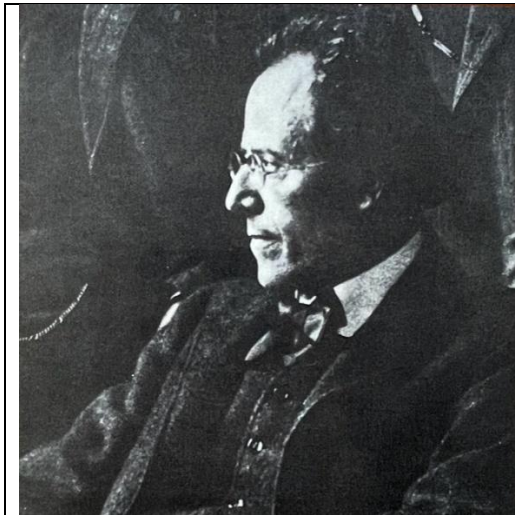
The essence of Dana Prajna Paramita is that, in [Reality](#), it is not us that is giving; rather, it is by the grace of the Cosmos; the grace of [Alaha](#).

The phrase “The Cosmos Breathes me” can be seen as an aspect of this Reality; it is the Cosmos that breathes each one of us. Without this breath, we die. There but for the grace of the Cosmic Breath, die I; die all of us.

Gustav Mahler had a deep inner awareness of the sacred nature of dana, of “giving”; he once said

“We do not compose; we are composed”

Cooke 1980 pp 61-62



Glossary Figure 001C:
 Gustav Mahler apropos
 Dana-Paramita

Image from Front Cover of Deryck
 Cooke’s 1980 dust jacket of
 Gustav Mahler:
 An Introduction to his Music
 [1980]
 With gratitude

We can reframe the Sutra on the Full Awareness of Breathing as an aspect /
 modality of Dana Prajna Paramita – for ourselves and others....

Deus ex Machina/

Deus ex Machina and Reflections on Reality and the Cosmos	“God out of the machine” i.e. operating from outwith the world / cosmos
---	--

A term originally used in ancient Greek and Roman plays in which a “god” appeared towards the end of the play to resolve the plot or miraculously sort out the human dilemmas that had been created in the play. The term was used quite extensively by western (“Christian”) theologians during the 1960s.

Here it is used by IR specifically to denote a concept of God that is outwith the Cosmos. Some find such a concept of God difficult to grasp. Other concepts of God would suggest that God is embraced within the concept of the Cosmos; and cannot be separated from it. The thesis that God created the cosmos does not solve the origins of God (so can be regarded as part of the debatable concept of “God of the gaps”) [Though it is accepted that this may be somewhat of a Left Brain way of looking at the matter.]

*** **

The above conceptualisation of Deus ex Machina is essentially a Western matter. In talking about the word Holy or Sacred – as in, for example, Holy Spirit / Breath; or Sacred Breath – Neil Douglas-Klotz comments that in Middle Eastern culture, the prevailing understanding regarding the nature of the cosmos is one of unity – and this understanding collapses, as it were, the western religious assumption of an external Deus. Let us look at what Douglas-Klotz actually says:

When we speak of what is sacred or holy, such as the Holy Breath we presume we know what we mean. The word holiness in the Western or European sense brings up the image of something to do with religion, God, or the powers that administer these concepts. The word for holy used in the Greek Gospels, *hagios*, means anything that induces religious awe. In this concept of holiness, which influences our Western one, a separate subject and object always exist. We hold something outside ourselves in reverence or awe because we presume there are unbridgeable gaps between the divine, humanity, and nature.

In a Middle Eastern cultural framework, where “God” means Unity, the holiness of anything has to do with the extent to which it, uniquely, participates in this all-pervading Unity. For example, all breath, air, wind and spirit return to one breath.....

Douglas-Klotz 1999 pp 55-56

This is all in keeping with the Aramaic word for God, [Alaha](#), which Yeshua used in his teaching.

🌀 Please see Alaha in Glossary for further clarification.

Cosmic unity is a concept close to the Buddhist meaning of [Inter-Being](#) [Hanh 2012].

Hanh suggests that we go into nature, and being in the present moment we can meditate on a cloud; or a leaf..... We can ask the leaf: “Where do you come from?; Where do you go in the autumn?”.

And then wait, and listen to the voice of the leaf

“I came into being in the spring from a bud.....and one sunny day sprang open; and helped give the tree energy by joining other leaves in photosynthesising.....; I have had a wonderful; life; in autumn I flutter to the ground to compost....” [Quotation in the spirit of Thich Nhat Hanh – IR.]



The Aramaic word *hayye*, is usually translated as life, in the sense of Life Force. See [hayye](#)

Glossary Figure 002
Leaf and Inter-Being

Deus ex Machina and Reflections on Reality and the Cosmos continued

- ❖ Within nature there is something extra-ordinary, mysterious, and uncanny which embraces the life-force; the ancient Chinese concept of Tao / Dao perhaps overlaps with this idea.
- ❖ Reality, in the sense of [Alaha](#), cannot be reduced to analytical (Left Brain) thinking.
- ❖ The Eastern / Indian concept of the 'divine' within each one of us can be contrasted with the concept of deus ex machina.

Here it feels apposite to return to Albert Einstein's credo:

The most beautiful and deepest experience a man can have is the sense of the mysterious. It is the underlying principle of religion, as well as of all serious art and science. He who has never had this experience seems to me, if not dead, then at least blind. To sense that behind anything that can be experienced there is a something that our minds cannot grasp; whose beauty and sublimity reaches us only indirectly; this is religiousness.

In this sense I am religious; to me it suffices to wonder at the secrets and to attempt humbly to grasp with my mind a mere image of the lofty structure of all there is."

Albert Einstein's' credo: 1932

A recording made in 1932 by Einstein to the League of Human Rights

Source: <https://libquotes.com/albert-einstein/quote/lbv1n0n>

These days, Einstein I feel might have used the word Spiritual rather than Religious.

*** **

Postscript I:

One of the fundamental tenets of the Quakers has been the recognition that in stillness we can all hear the still small voice within – indicating the God in the sense of Alaha is both within and without us. It means that we can be in direct communication with the divine / Tao – without the assumption that this has to be mediated through ordained people.

Silence has been regarded as sacred in many spiritual traditions, as exemplified below:

For Quakers, wisdom begins in silence. Quakers believe that only when we have silenced our voices and our souls can we hear the "still small voice" that dwells in each of us – the voice of God that speaks to us and that we express to others in our deeds. Only by listening in stillness to that voice and letting it guide our actions can we truly let our lives speak.

Smith 1998 p 3

See also [Ubuntu II](#).

Postscript II: /

Deus ex Machina and Reflections on Reality and the Cosmos continued

Postscript II:

I felt led to add this postscript when, on holiday, I was re-reading the final Chapter of Iain McGilchrist's *The Matter With Things – Our Brains, Our Delusions, and the Unmaking of the World*. The following passage resonates with Einstein's Credo.

To many people speaking of the ground of being is entirely pointless: after all, what ground of Being?.....

I am certainly not attempting to argue for the existence of God: no argument, for or against, the existence of God can possibly succeed. Moreover, as you will see, I believe the concept of God to be fraught with difficulties. Whether it can be rehabilitated in some form is a question I will come to, but I suggest that for now the reader put it out of mind, with all its unhelpful baggage, which has a tendency to get between us and seeing something important. In particular, in what follows I am not trying to revamp some version of a cosmological or ontological 'argument' for the existence of God. I am merely indicating that, whatever we wish to call it, there is almost certainly more here that we have words for, or can expect to understand using reason alone⁶⁴. Such an expectation would itself be irrational. The proper response to this realisation is not argument, but awe. To be human, in my view, is to feel a deep gravitational pull towards something ineffable, that, if we can just for once get beyond words and reasons, is a matter of experience, and to which we reach out, silently, though not without misgivings; something outside our conceptual grasp, but nonetheless present to us from a whole range of unfathomable experiences we call 'spiritual'. This has been true of humanity the world over throughout time, and is true now as much as ever; no advance in science can have anything to say about it one way or the other. To think that it could is to misunderstand science as much as spirituality.

McGilchrist 2021 pp 1195-1196

If we reflect /

⁶⁴ Cf: Chapter 1 of the Tao Te Ching, which is often translated along the lines of:

- ✿ The Tao that can be told is about is not the eternal Tao.
The name that can be named is not the eternal name.... [Lao Tzu translation Gia-Fu Feng / Jane English 1972]

However, in some ways the translation and Elucidation by Hua-Ching Ni [1979] gets more to the heart of the matter:

Tao, the subtle reality of the universe
cannot be described.
That which can be described in words
is merely a conception of the mind.
Although names and descriptions have been applied to it,
the subtle reality is beyond description.

Lao Tzu: Chapter 1;
translation and Elucidation
by Hua-Ching Ni [1979]

[Deus ex Machina and Reflections on Reality and the Cosmos continued](#)

Postscript II: continued

If we reflect on the words of Yeshua – and his understanding of [Alaha](#) in the Aramaic translations following the perspective of Neil Douglas -Klotz, we may come to see the essence of Alaha / the cosmos resonating with inner spirit / wisdom within us. Werner Pelz, a theologian well known in the 1960s, has a paradoxical extract from Blake on a frontal page of “God is no more”; yet “no more” in a particular sense:

<p style="text-align: center;">If Thou humblest Thyself, Thou humblest Me. Thou also dwell'st in Eternity. Thou art a Man⁶⁵: God is no more: Thy own Humanity learn to adore, For that is My spirit of life.</p> <p style="text-align: right;">William Blake</p>

This comes from quite a complex poem relating to Jesus and Christianity; my sense is that the above passage is central to the poem as a whole. The poem in totality I find difficult; yet it seems to me that the above part reveals a central, even if ambiguous, conception:

✚ “Those that have ears, let them hear”.

Dukha /

⁶⁵ In the sense of a and any Human Being.

Glossary Continued

<p>Duhkha (Sanskrit) Dukkha (Pali) (Dukha)</p>	<p>Dukkha and Sukha inter-are See also Samsara</p>
<p>Duhkha Part I sukha</p>	
<p><i>Duhkha is the Sanskrit term for suffering; Dukkha is Pali for suffering – [Keown 2003]</i></p> <p><u>The First Noble Truth</u> is: There is suffering. This is a fact;</p> <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>The root meaning of the Chinese character for suffering is “bitter.” Happiness is sweet. Suffering is bitter. We all suffer to some extent. We have some malaise in our body or mind. We have to recognise and acknowledge the presence of this suffering and touch it. To do so, we may need the help of a teacher and Sanga, friends in the practice.</p> <p style="text-align: right;">Hanh 1998 p 9</p> </div> <p style="text-align: right;">The Second Noble Truth focuses on “the origin, roots, nature, creation, arising of suffering” [Hanh 1998 op. cit.]</p> <p>The Sutra on the Full Awareness of Breathing addresses these issues – sometimes in terms of afflictions.</p>	
<p>Duhkha Part II</p>	
<p style="text-align: center;">Adapted from glossary of D 8: Duhkha II: The Second Arrow and Sympathetic Afferents</p> <p>Duhkha is often translated simply as suffering. This is not very helpful, as it may lead us to assume that the whole of Buddhist psychology is about suffering, and this is grossly misleading. Sakyamuni recognised what can be regarded as the unsatisfactory nature of life, our tendency to crave for things that we cannot have, and to negatively ruminate about what has happened in the past and what may happen or not happen in the future.</p> <ul style="list-style-type: none"> ○ If we are not careful / mindful, this sort of mental chatter can occupy us much of the time, so that we fail to be in the present moment; we fail to see the raindrops on the branch, the glint of sunlight on snow crystals, or the smile on a child’s face. ○ A mental doing mode takes over, and we become divorced from Being; and Being in the Present Moment. <p style="text-align: center;">All this is part of Duhkha.</p> <p>Sakyamuni was perhaps the first Human Being to really recognise this; after having experimented with various very strict teachings disciplines, he realised that the way to Sukha was through what he called the middle path of mindful practices, and that these practices could greatly reduce duhkha for ourselves and those we are with. These practices embrace the four Ennobling Truths (see appendix of D 8) and the Eight-fold Path.</p> <p>He suggested that we try these paths; and that if we find them helpful, then continue with them. If we do not find them helpful, this may be because:</p> <ul style="list-style-type: none"> ✿ Our practice is not based on Right View [see Hanh 1998 pp 51-58]. 	
<p>Ecocide /</p>	

Glossary Continued

Ecocide

Satish Kumar elegantly points out the difference between Ego and Eco. Ego in the sense of “me, my, and my rights at the expense of others” is a driving force in Ecocide.

Ecology reflects a concern for maintaining the ecosystems of Mother Earth and respecting biodiversity.

The simple matter of changing a ‘g’ to a ‘c’ can be transformative.

See Kumar 2018 p 24

Eco resonates with Safety and the A Autonomic (Ventral Vagal) State.

While discussing the glossary entry [Sacred III](#): Sins against the Sacred Breath / Holy Spirit with Bernie, my wife, following a morning meditation (28-04-2026), commented that Ecocide should be considered such a sin.

As a result, I have added this glossary entry, realising my erroneous notion of not having axiomatically included it; of not making the connection.

I tend to be wary of going to Wikipedia as a source, yet here – as elsewhere – I find their entry at times very helpful and informative.

Ecocide (from Ancient Greek *oikos* 'home' and Latin *caedere* 'to kill') is the destruction of the environment by humans.^[1] Ecocide threatens all human populations that are dependent on natural resources for maintaining ecosystems and ensuring their ability to support future generations.^{[2][3][4][5]} The Independent Expert Panel for the Legal Definition of Ecocide describes it as 'unlawful or wanton acts committed with knowledge that there is a substantial likelihood of severe and either widespread or long-term damage to the environment being caused by those acts'.^{[6][7]}

[Ecocide - Wikipedia](#)

1	Mehta, Jojo; Jackson, Julia (24 February 2021). "To stop climate disaster, make ecocide an international crime. It's the only way". <i>The Guardian</i> . ISSN 0261-3077. Archived from the original on 11 March 2025. Retrieved 30 June 2022
2	Crook, Martin; Short, Damien (3 April 2014). "Marx, Lemkin and the genocide–ecocide nexus". <i>The International Journal of Human Rights</i> . 18 (3): 298–319. doi:10
3	Eichler, Lauren (4 September 2020). "Ecocide Is Genocide: Decolonizing the Definition of Genocide". <i>Genocide Studies and Prevention</i> . 14 (2): 104–121. doi:10.5038/1911-9933.14.2.1720. ISSN 1911-0359. S2CID 225298981. Archived from the original on 12 September 2025
4	Crook, Martin; Short, Damien; South, Nigel (2018). "Ecocide, genocide, capitalism and colonialism: Consequences for indigenous peoples and global ecosystems environments". <i>Theoretical Criminology</i> . 22 (3): 298–317. doi:10.1177/1362480618787176. ISSN 1362-4806. S2CID 15023986
5	Sarliève, Maud (2020). "Ecocide: Past, Present, and Future Challenges". <i>Life on Land. Encyclopedia of the UN Sustainable Development Goals</i> . Springer International Publishing. pp. 1–11. doi:10.1007/978-3-319-71065-5_110-1. ISBN 978-3-319-71065-5
6	"Legal Definition of Ecocide". <i>Stop Ecocide International</i> . Archived from the original on 5 October 2025. Retrieved 13 May 2023
7	Siddique, Haroon (22 June 2021). "Legal experts worldwide draw up 'historic' definition of ecocide". <i>The Guardian</i> . Archived from the original on 5 October 2025

The article goes on to discuss relevant matters including the Amazon rainforest deforestation the; the Gaza War; Niger Delta oil pollution; and the Vietnam War.

Multinational Corporations are not infrequently involved in such matters. The living Yeshua would, I feel, have no hesitation in regarding these matters as sins against the Holy Spirit / Sacred Breath and Mother Earth.

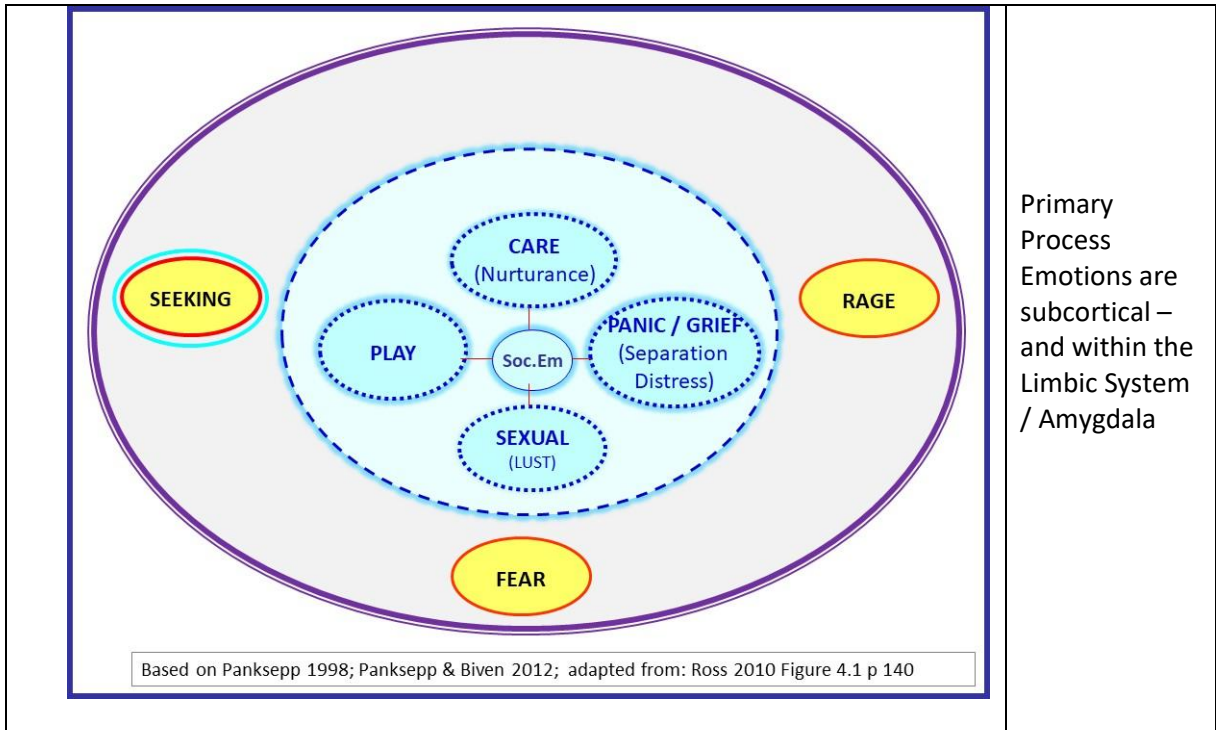
See also Glossary entry [Sacred III](#) pp 173-175

Emotions /

Emotions
 [Panksepp 1998]

Based on the work of the late Jaak Panksepp, Primary Process Emotions can perhaps helpfully be divided into two basic categories:

- I. Primary Process Emotions that are subcortical – i.e. within the amygdala / limbic System [Panksepp 1998; Panksepp and Biven 2012], and illustrated below.



Primary Process Emotions are subcortical – and within the Limbic System / Amygdala

Glossary Figure 1
 Our Seven Emotionally Operating Neuro-circuits that we share with mammals
 Based on Panksepp 1998 (and following his notation)

Comments on Glossary Figure 1

- i. The outer group of three are to do with survival in the outside world.
- ii. RAGE activates the Fight Response when in Danger (including family / community).
- iii. FEAR activates our Flight Response when in Danger – and the attack is neurocepted as too dangerous to fight.
- iv. SEEKING Circuits enable us to seek water, food, shelter, companionship etc., and modulate wholesome social engagement embracing the inner group [e.g. Porges 2011].
- v. The inner group of four are the fundamental neuro-circuits of social interaction.
- vi. SEXUAL Circuits activate our sexual response – and hence reproduction; when associated with CARE and nurturance in an enduring partnership oxytocin will be flowing in both partners and this can facilitate the nurturing of children / offspring. This can be associated with the activation of the monogamy switch [Porges 2011 pp 183-185].
- vii. CARE circuits vital for long standing relationships and the long childhood of our children. These circuits are activated in compassion, empathy – and include caring for ourselves.
- viii. Separation Distress /

Comments on Glossary Figure 2 continued

- ix. Separation Distress – manifesting in Panksepp’s terms as PANIC in children with their distress calls alerting the parent that they need attention; in adults more usually manifesting as GRIEF following Loss [Panksepp & Biven 2012] – including partnership fractures.
- x. PLAY circuits vital for children’s health, learning, and well-being; and for well-being of adults.
- xi. Mindfulness / Meditative approaches can facilitate the wholesome activation of the inner four, and stimulate appropriate SEEKING – including meaning.

II. Neo-cortically elaborated emotions (that arise on a foundation of the particular EONS)

There are many different classifications of emotions. Some of these can best be regarded as neo-cortically elaborated emotions. For example:

<ul style="list-style-type: none"> ❖ Hatred / ill-will towards others as neo-cortically elaborated RAGE / FEAR. ❖ Revenge ❖ Jealousy ❖ Desire for more than our fair share (even if not consciously recognised – a sort of unconscious greed.) In Buddhist psychology this links in with the concept of craving. <p>Associated with / arising from B or C states</p>	<ul style="list-style-type: none"> ☸ Compassion for self and others ☸ Empathy ☸ Heart-Mindfulness ☸ Gratitude ☸ Generosity ☸ Jen (Human Heartedness) ☸ Ubuntu <p>Associated with / Arising from A State</p>
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Glossary Figure 2
 Some neocortically generated emotions

Comment on Glossary Figure 2: Davidson would I think regard those in ☸ group as manifestations of our Innate Goodness

[Davidson 2018; see also Hamlin et al 2007; and B 25: Four Key Themes of Neuroscience relevant to our Well-Being]

Empty / Empty of a separate self-existence /

Glossary *continued*

ERRONEOUS NOTIONS

Erroneous notions are generally unwholesome, and
 in the short or long run result in us suffering.

Emotions such as anger or fear are partly there to protect us – and are closely linked to our FEAR and RAGE Emotional Operating Neurocircuits [Panksepp 1998] (See [Emotions](#) p 111).

On the other hand, emotions such as Hatred; Jealousy, and desire for Revenge are not there to protect us; and we can call these serious afflictions of the mind – and these are often driven by erroneous notions, such as:

- ✚ Ego driven ideas / assumptions re “me”; “my”; “mine”; which can easily morph into: “my rights at the expense of your rights”.

These matters are also closely linked into an unawareness – or denial – of the inter-relatedness of all things [Capra & Luisi 2014]. This is axiomatically linked to the concept of Inter-Being. [Hanh 2012 pp 55-56].

Erroneous Notions are more specifically addressed in the Breathing Exercises 13-16.

These matters are also closely related to *Unwholesome Internal Formations*; please see:

- ❖ [A6.1 Reflections on Internal Formations p 35](#)

Note that we can see all Erroneous Notions as stemming from ignorance, in the context of Buddhist metapsychology. No blame.

Our task; and responsibility, is to develop skills to reduce / overcome these notions. Practising the Full Awareness of Breathing, regularly, facilitates this process.

Five Remembrances /

Glossary *continued*

FIVE REMEMBRANCES

These are:

- 1) I am of the nature to grow old; I cannot escape old age.
- 2) I am of the nature to have ill-health; I cannot escape ill-health.
- 3) I am of the nature to die; I cannot escape dying.
- 4) All that is dear to me and everyone I love are of the nature to change.
 There is no way to escape being separated from them. I cannot keep anything. I come here empty-handed; and I go empty handed.
- 5) My actions are my only true belongings. I cannot escape the consequences of my actions. My actions are the ground on which I stand.

Hanh 2010 p 32
 (Reconciliation – *Healing the Inner Child*)

Reflections

The 5th of these can be reframed as in the formulation below:

- ❖ My thoughts and actions are my only true belongings; I cannot escape the consequences of my actions – whether for good or ill;
- ❖ it is these that will resonate in people and the world after I am dead..... and
- ❖ it is these that will leave an imprint in future beings.....reflecting who I truly have been, am, and become.....

These Five Remembrances are fundamental to an inner and experiential understanding of the nature of Impermanence.

See Breathing Exercise No 13 of the Full Awareness sutra – “Breathing in, I am aware of the impermanence of all phenomena.....” (see Section 4.6 above p 75)

Further Reflections on The Five Remembrances

Our western culture tends to block many facts of reality, including the inevitability of growing old and death. In an eastern philosophy it is suggested that we reflect on these five remembrances at least once a week.

In this way we can begin to prepare for (our own and others’) death whenever it may come, rather than pushing the fact of our own and others’ mortality to the back of our minds.

🌀 [Each day, we can also reflect on the poem: A Summer Day – Mary Oliver](#)

Oliver, Mary; 1992 *New and Selected Poems – Volume One*. ISBN 978-0-8070-6877-9

False Self /

Glossary continued

<p>False Self</p>	<p>A term coined by Winnicott; and in contrast to the True Self.</p>
<p>A term coined by Winnicott to denote the adaptive behaviour a child may develop when she or he is unable to express her True Self [Winnicott 1960]. This may result when the wholesome dynamics of a family have broken down, and / or as a result of one or both parents not being able to be “good enough” (no blame) [Winnicott 1965] – possibly as a result of their own childhood experiences [Winnicott 1965; Sunderland 2007; 2016].</p> <p>For example if the young child likes painting and from time to time makes a mess, her mother may repeatedly have shouted at her / scolded her. In time this may block the child’s creativity – and she begins to adapt to the situation by withdrawal / FEAR.</p> <p>The development of such a False Self can adversely affect our Well-Being; and of developing our True Self / Authentic Self. Counselling / some form of psychotherapy can be of great benefit; as also can meditation / Autogenic Training. The sutra on the Full Awareness of Breathing can be seen as a path to healing the False Self; though in this case the support of a sangha / community / a psychotherapist may be crucial.</p> <p style="text-align: center;">Please see glossary of E-03 on the website for a further exposition on the False Self:</p> <div style="border: 1px solid black; padding: 5px; margin: 10px auto; width: 80%; text-align: center;"> <p>E-03: Look at the Cypress Tree – <i>Autonomic Afferents and Well-Being</i> www.atdynamics.co.uk</p> </div> <p style="text-align: center;">*** **</p> <p>In contrast, the True Self can be seen to resonate with our Innate Goodness [Davidson 2018] and has the potential to manifest when our default Autonomic State increasingly becomes that of the A State.</p>	
<p>Form In Sense of Physical Formation /</p>	

<i>Glossary continued</i>																
<p>Form</p> <p><i>In Sense of Physical Formation</i></p>	<p>In Buddhist psychology, Form is regarded as a physical formation, and constitutes one of the Five Skandhas.</p> <p>In this context a formation is anything that is formed.</p> <p style="text-align: center;">✿ A flower is a formation; a cloud is a formation.</p>															
	<p>In the context of the sutra on the Full Awareness of Breathing, Form is considered in terms of the Body – Rupa in Pali and Sanskrit [Keown 2003 p 240].</p> <p style="text-align: center;"><i>We can also see form as embracing all matter in the cosmos. This is the Focus of the Breathing Exercises 1 - 4 in TFAoB⁶⁶ Sutra.</i></p>															
<p>Formations are empty of a separate self; meaning that they are full of non-self elements.</p> <p>✚ A flower, a human being, a tree are full of the sun, clouds, the air, and Mother Earth. Without these they could not be. Hence they are all “empty of a separate self”.</p> <p>It is important to distinguish physical forms / formations from Mental Formations. Both, however, require consciousness to manifest. In Buddhist psychology Consciousness is one of the Five Skandhas.</p> <p>The Five Skandhas can be represented thus:</p>																
<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 20%;">Physical</th> <th colspan="4">Non physical</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">1. Form</td> <td colspan="3" style="text-align: center;">Mental Formations 51 in total</td> <td style="text-align: center;">Consciousness</td> </tr> <tr> <td style="vertical-align: top;">e.g. flower; cloud; blood cell. All forms are full on non-self elements; all are empty of a separate self.</td> <td style="text-align: center;">2. Feelings</td> <td style="text-align: center;">3. Perceptions</td> <td style="text-align: center;">4. Remaining Mental formations (Now 49)</td> <td style="text-align: center;">5. Mind Consciousness Store Consciousness Seeds</td> </tr> </tbody> </table>		Physical	Non physical				1. Form	Mental Formations 51 in total			Consciousness	e.g. flower; cloud; blood cell. All forms are full on non-self elements; all are empty of a separate self.	2. Feelings	3. Perceptions	4. Remaining Mental formations (Now 49)	5. Mind Consciousness Store Consciousness Seeds
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<p>Glossary Figure 3 The Five Skandhas</p>																
<ul style="list-style-type: none"> ✿ See also Mental Formations for important further clarifications. ✿ The essence of the sutra on the Full Awareness of Breathing is experiential – as we are following each Breathing Exercise; and it is this that allows them to become transformative though Mindfulness and Attention. ✿ The Breathing Exercises that embrace Mental Formations include: 																
<table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td style="padding: 5px;"> <ul style="list-style-type: none"> ✦ 3 and 4; ✦ 5; 6; 7 and 8; ✦ 9; 10; 11 and 12; ✦ 13; 14; 15 and 16 </td> </tr> </table>		<ul style="list-style-type: none"> ✦ 3 and 4; ✦ 5; 6; 7 and 8; ✦ 9; 10; 11 and 12; ✦ 13; 14; 15 and 16 														
<ul style="list-style-type: none"> ✦ 3 and 4; ✦ 5; 6; 7 and 8; ✦ 9; 10; 11 and 12; ✦ 13; 14; 15 and 16 																
<p>Habit Energy /</p>																

⁶⁶ TFAoB: The Full Awareness of Breathing Sutra

Glossary continued

Habit Energies

Adapted from glossary of F 14

As we grow up, we take on certain patterns of behaviour and attitudes from, for example: our parents, teachers, and ancestors. Some of these may be helpful, some may be neutral, and others may be dysfunctional. In Buddhist psychology, these are termed Habit Energies, and overlap with Procedural Learned Tendencies [Ogden 2009 pp 204-231] and Complexes [Jung].

- ✚ In the context of habit energies, the image is sometimes given of a man on a horse; the man does not know where he is going because the horse has a will of her / his own.
- ✚ The horse in this context is our habit energy [Hanh 1998 pp 24-25].
- ✚ Habit energies can influence us at an unconscious level and so lead to volitional actions that may later perplex us – that is, we can be driven by these unconscious forces.

Complexes, in the Jungian sense, are forms of habit energies. These can be passed down to us by our ancestors, and in turn we can pass down complexes / habit energies to our offspring. These may manifest in terms of Procedural Learned Tendencies. Negative habit energies can very easily be transmitted to our children, starting when the baby is in the womb. Hanh suggests pre-marriage classes to reduce such negative transmission.

Jung once said:

We do not so much have
Complexes as they have us

Carl Jung

Happiness and Joy /

Note that these are discussed together, before we move on to the glossary entry Hayye.

Glossary *continued*[Happiness and Joy](#)

These are discussed together in this Glossary entry; initially focusing on Joy before discussing Happiness

[Joy and Happiness](#)

See also [Joy](#); and [Happiness](#) that follows this entry.

Preamble:

In the Sutra of the Full Awareness of Breathing, Joy and Happiness are specifically referred to in Breathing Exercises:

- ☸ Breathing Exercise 5-6;

See: Figure 1.2: Breathing Exercises 5-8 p 41

Joy and Happiness are translations of terms used by Sakyamuni.

This glossary entry for these two terms is quite extensive, as a deeper understanding of their breadth of meaning is important for this sutra; and also for the recognition that these words being embedded in the Breathing Exercises 5 and 6 act as an implicit (if unconscious) modality of “[changing the peg](#)”.

- ☸ Note that this also extends to Breathing Exercise 10, in which we gladden the mind (or focus on our mind being happy).

See Figure 3.4: Reflections on Breathing Exercise 10 p 51.

In English, and in different English speaking parts of the world, these words can have different meanings / connotations. What follows below is an attempt to clarify some of these meanings.

The original Buddhist teachings on these made the following distinction between the two words. Joy is seen as being associated with anticipation – and so can be linked to a sense of excitement.

Happiness, on the other hand, is more to do with being in, and appreciating, this very present moment (see below). The original Buddhist Sanskrit term used was [sukha](#) (translated by Hanh as happiness – Hanh 1998 p78). A true rendition as to what Sakyamuni means in the English language may not be possible.

JOY

The example given in the sutra is of a man in the desert, about to die of thirst, who all of a sudden sees – far ahead – an oasis, a pool of water, in the midst of a grove of trees. He feels joy and excitement. His mind and body race towards the pool, and he bends down, puts his hands in the water and brings the water to his mouth. Until the very last moment before he drinks the water, joy is there. His hands are shaking from excitement.

HAPPINESS

But when he finally drinks the water, he tastes real happiness, and his excitement has completely disappeared. The Buddha was not criticizing joy. We need joy very much, but we also need to go further than joy.

Hanh 2008 p 61

Layout change; headings added (IR)

This gives a good basis on which to reflect on these matters. Yet words can have different meanings for different people even in the same community.

*** **

If we type into a search engine the Sanskrit word for Joy, Mudita appears – which is one of the four forms of Love – sometimes termed The Four Immeasurable Minds [Hanh 1998 p 169 – 175].

In contrast /

Joy and Happiness continued

In contrast to the above quote on Joy [Hanh 2008 p 61], the following gives us a somewhat different and to my mind further helpful perspective on Joy, which is also from Hanh.

Many small things can bring us tremendous joy, such as awareness that we have eyes in good condition. We just have to open our eyes and we can see the blue sky, the violet flowers 🌸, the children, the trees, and so many other kinds of forms and colours. Dwelling in mindfulness, we can touch these wondrous and refreshing things, and our mind of joy arises naturally. Joy contains happiness and happiness contains joy.

Hanh 1998^{TONL} p 7

The last sentence here is very pertinent. Joy and Happiness Inter-Are.

Also note that Joy is one of the “Seven Factors of Awakening”.

..... It is possible to develop joy in your mind, even when your body is not well. This will, in turn, help your body. Joy comes from touching things that are refreshing and beautiful, within and outside ourselves. Usually we touch only what is wrong. If we can expand our vision and also see what is right, this wider picture always brings joy.

Hanh 1998 p 218
 In Chapter 26: The Seven Factors of Awakening

In all of these reflections it is important to realise that words are words; they convey some important meanings and means of communication; yet they are never the same as the actual experience we are attempting to communicate.

Having said that, the above reflections by Hanh feel to me to be conveying a living meaning....

Below are further reflections on Joy, and then Happiness.

<u>Joy I</u>	<p>I would regard joy as often, yet not always, being intimately linked with others – such as a joyful moment. In this sense it inter-is with our A Autonomic State of social engagement with others and the world – in fact the cosmos. True Joy and Inter-Being inter-are.</p> <p>In the fifth of the Breathing Exercises of the Full Awareness of Breathing, we bring to mind, engender, a feeling of joy. In the 6th breathing exercise, we bring forth – bring to mind, happiness.</p> <p>🌸 See Figure A5: Part 1.2 – Breathing Exercises 5 and 6 p 22.</p> <p>Both of these exercises move us towards the A State (Ventral Vagal) – that becomes a good foundation for then recognising and acknowledging distressed feelings within us; in the A State, we can call on the seed of mindfulness to come up to Mind Consciousness to take good care of the painful / distressed feeling within us; just as the “good enough⁶⁷” mother takes good care of her distressed child.</p>
Joy II /	

⁶⁷ Good enough mother / good enough parent / care giver: referring to the work of Winnicott 1965

Glossary Continued

Joy II
(Mudita)

I have found this entry from Wikipedia very helpful – this coming from a different source regarding Joy. (<https://en.wikipedia.org/wiki/Mudita>) [Retrieved 15 01 2026]
 This section is a significantly updated entry in the Glossary of the companion article F 20.

Muditā (Pāli and Sanskrit: मुदिता) is a dharmic concept of joy, particularly and especially sympathetic or **VICARIOUS JOY**—the pleasure that comes from delighting in other people's well-being.^[1]

1 Salzberg, Sharon (1995). *Loving-Kindness: The Revolutionary Art of Happiness*. Shambhala Publications. p. 119. ISBN 9781570629037.

Mudita meditation cultivates appreciative joy at the success and good fortune of others. The Buddha described this variety of meditation in this way:

Here, O, Monks, a disciple lets his mind pervade one quarter of the world with thoughts of unselfish joy, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, everywhere and equally, he continues to pervade with a heart of unselfish joy, abundant, grown great, measureless, without hostility or ill-will. (DN 13) ^[2]

2. Nyanaponika, Thera; Jackson, Natasha; Knight, C.F.; Oates, L.R. (1983). *Muditā: The Buddha's Teaching on Unselfish Joy* (PDF). The Wheel. Vol. 170. Kandy, Sri Lanka: Buddhist Publication Society.

The following reflection in Wikipedia is very apposite:

The “far enemies” of joy are jealousy (envy) and greed, mind-states in obvious opposition. Joy’s “near enemy”, the quality which superficially resembles joy but is in fact more subtly in opposition to it, is exhilaration, described as a grasping at pleasant experience out of a sense of insufficiency or lack.^[3]

7. *Buddhaghosa, Bhadantācariya (2010) [1956]. Visuddhimagga: The Path of Purification* (PDF). Translated by Ñāṇamoli, Bhikkhu (4th ed.). 2.100

In an earlier manifestation of Joy on Wikipedia (2024) the following comment was made, which I feel is still pertinent.

The traditional paradigmatic example of this mind-state is the attitude of a parent observing a growing child's accomplishments and successes. Mudita should not be confused with pride, as a person feeling mudita may not have any benefit..... from the accomplishments of the other. Mudita is a pure joy unadulterated by self-interest.

Wikipedia accessed 2024

Buddhist teachers compare /

<p><i>Joy II continued (mudita)</i></p> <div style="border: 1px solid purple; padding: 10px; margin: 10px auto; width: 80%;"> <p>Buddhist teachers compare mudita to an inner spring of infinite joy that is available to everyone at all times, regardless of circumstances.</p> <p style="text-align: center;">The more deeply one drinks of this spring, the more securely one becomes in one's own abundant happiness, the more bountiful it becomes to relish the joy of other people.</p> <p style="text-align: right;">Wikipedia accessed 2024 Layout reconfigured</p> </div> <p style="text-align: center; color: blue;">This feels as if it is getting to the heart of real joy, and will be being modulated through our Ventral Vagal (A) State [Porges 2011].</p>	
<p>Joy III Declaration of interest</p>	<p>In a body-mind; mind-body sense the word joy is not neutral for me; it was the first name of my mother, her full originally being Joy Frances Wigram. She it was who brought to me my first inklings of the wonders of nature, and of what we now – with joy – can call our <i>Mother Earth</i>. It was she who birthed me; yet it was not her; not her alone; my father was present within her at my birth – as were all my ancestors.</p> <p style="text-align: center;">We all come from the cosmos, and return to the cosmos in the form of returning to particles of Mother Earth.</p>
<p><u>Happiness I</u> Based on the wisdom of Thich Nhat Hanh.</p>	<p>Happiness can be seen from several perspectives. Happiness can also be seen in terms of a state of mind. We can be feeling somewhat down, and yet not aware of the wonders we have here right now, if we give ourselves time to be, to see, to feel:</p> <ul style="list-style-type: none"> ✿ The blue sky, ✿ The sun; and ✿ The fact that we can see, and hear <small>(for those of us that can)</small>. <p>Seeing is a miracle. If we were suddenly to lose our sight, then we would realise just how much we have taken sight for granted during our lives. So happiness is partly to do with being aware and alive to the miracles of life, right now. We may complain about much in our society; yet for those of us blessed with living in a country where we can criticise our government (and often for good reasons) without persecution or worse, we may not realise that this itself is a gift that many citizens of the world do not have. Being Mindful on a daily basis can result in great gratitude – for example: the sound of birds singing, or the rustling of leaves in trees – bringing us great joy and happiness.</p>
<p>Happiness II /</p>	

<i>Glossary continued</i>	
<p><u>Happiness II</u></p>	<p>Happiness at the expense of other people’s happiness is not, I feel, true happiness. So the famous words for the rights of an individual of “.....and the pursuit of happiness”⁶⁸ seem to me to be hollow if “my happiness is at the expense of your happiness; my monetary wealth at the expense of yours”.</p>
<p><u>Happiness III</u></p> <p>See also: Sarbat da bhala</p> <p>Happiness is a frequent English translation of the Sanskrit term Sukha; this can be equated with Well-Being and a state of Flourishing</p>	<p>In the wonderful dialogue between the Dalai Lama and Desmond Tutu [<i>Joy – Finding Happiness in Troubled Times</i>], they explore the meaning of happiness.</p> <p>In this they both agree that true happiness is not essentially to do with gratification; rather, it is to do with playing our role in life in terms of family, community, and helping others. This resonates with our CARE and nurturing neuro circuits [Panksepp 1998], and with our innate goodness [Davidson 2018].</p> <p>We obviously need to take care of ourselves; yet the fundamental reason for this is to enable us to have wholesome social engagement with others [Porges 2011; the Ventral Vagal PSNS state which is notated as the A state in:</p> <ul style="list-style-type: none"> ○ B 28: An Experiential Introduction to ABC States of the Polyvagal Theory – <i>An outline of a brief practical guide developed with students of AT</i>]. <p>This (i.e. being in the A State) is what the Dalai Lama calls:</p> <ul style="list-style-type: none"> ❖ Wise Selfishness [Watch Mission: Joy - Finding Happiness in Troubled Times Netflix] ^{c 1. 10.24} i.e.: Dalai Lama and Desmond Tutu in conversation with Doug Abrams. <p>And this is quite different from what he calls:</p> <ul style="list-style-type: none"> ❖ Foolish Selfishness, in which we have no regard for the other. Foolish Selfishness is essentially a state of ignorance in which we are encaptured, ensnared, in concepts such as “me” and “my”; “my rights”at the expense of “your rights”. (These themselves may be fuelled by us being in the B State – SNS mobilisation in context of fear; or C State – Dorsal Vagal and “not feeling good enough.) <p>The underlying causes of Foolish Selfishness, essentially an erroneous notion stemming from ignorance, can be addressed in the Breathing Exercises 13-16 of the Full Awareness of Breathing Sutra – should we commit ourselves to this.</p> <p>Addressing such matters can enable us to feel whole again, and thus gladden the mind.....with happiness!</p>
<p><u>Happiness IV</u></p> <p>Cf. Well-Being</p>	<p>Angela Clow, Professor of psychophysiology at Westminster University, suggests that the concept of Well-Being may be a better word than happiness for British (as compared with North American) citizens [Clow 2006].</p> <p style="text-align: right;">Source: Professor Angela Clow in a talk on "Stress, Health and Happiness" at the Edinburgh International Science Festival on 09.04.2006.</p> <p>This overlaps with Seligman’s research on Well-Being /</p>

⁶⁸ "Life, Liberty and the pursuit of Happiness" is a well-known phrase from the United States Declaration of Independence. (ex: https://en.wikipedia.org/wiki/Life,_Liberty_and_the_pursuit_of_Happiness)

Glossary continued

Happiness IV <i>continued</i>	This overlaps with Seligman’s research on Well-Being: <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> i. Wholesome / positive emotions; ii. Engaged, goal directed pursuits / occupations (i.e. we are involved in, and committed to, various pursuits / activities). iii. Meaning; and / or having a connection to some larger purpose. (This might be, for example, the ecology of our planet in the context of climate change.) </div> <p style="text-align: right; margin-top: 10px;"> Paraphrased from Davidson 2005 referring to the work of Seligman see also Seligman 1998; 2011 </p>
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Epilogue re Joy, Happiness; and Gladdening the Mind

As discussed above, Joy, Happiness and Gladdening are involved in the Full Awareness of Breathing Practice – especially in Breathing Exercises:

- 🌀 Number 5;
- 🌀 Number 6; and
- 🌀 Number 10.

The 15th January 2026 was a sunny and clear day in East Lothian, Scotland, and I went for a walk up the small hill in Gullane. There was a sense of awe and wonder permeating through the day; and as I looked south at the sun and a tree – I felt a gladdening of the mind...



Glossary Figure 3G: Gladdening the Mind

Normally, in changing the peg, we have a feeling of distress within and we then, say, become aware of a bird singing, or a cloud formation of wonder, and these latter two states engender wholesome Mental Representations that can then overcome the preceding distressing affect.

- 🌀 In Polyvagal Terms, this allows us to move from, for example, the B Autonomic State to the A State of wholesome social engagement with ourselves and the world.

In the full awareness of breathing, the Joy / Happiness / Gladdening are embraced within (A State) as a prelude to dealing with the distress (B State); we can say that the A state gives energy to our mindfulness in Store Consciousness, which then rises up with a wonderful energised Mindfulness, which then is able to take good care of the Afflictive State that is arising within our Mind Consciousness. So Energised Mindfulness is able to take good care of the Affliction.

For an overview of these stages, see [Figures](#):

- ❖ 3.3A Seeds of Affliction arising from our (unconscious) Store Consciousness into Mind Consciousness, where they becoming distressing afflictions
- ❖ 3.3B An example of how Seeds of Affliction can manifest in Mind Consciousness
- ❖ 3.5A Befriending the Distress
- ❖ 3.5B The wholesome Energy of Mindfulness reduces the energy of the affliction; e.g. the anger / fear / irritation
- ❖ 3.5C The energy of Mindfulness continuing to settle the distress; and harmonise our Being.

Page numbers for the above: [Figures 3.3A; 3.3B](#) pp 50-51; and [3.5A; 3.5B; and 3.5C](#) pp 54-55.

Glossary continued

HAYYE

Hayye

Often translated as Life, in the sense of life force.

The word *hayye*, usually translated as “life”, indicates in both Aramaic and Hebrew:

- ✿ the sacred life force,
- ✿ the primal energy that pervades all of nature and
- ✿ the universe.

Douglas-Klotz 1999 p 65

Bullet points as flowers 🌸 added by IR
 Original text per se as in Douglas-Klotz op. cit.

See Douglas-Klotz 1999 pp 64-67 for the elucidation of the words of Yeshua:

- ✿ “I am the way, the truth, and the life”
 of John 14.6 – King James Version

Also apposite: Stern 2010 – Forms of Vitality.....

Heart-Mindfulness [*Smriti* (Sanskrit); *Sati* (Pali)]

Although we may be very familiar with the term Mindfulness, it lacks the real essence of the original meaning of the Sanskrit term.

The concept of mindfulness has its origins in Buddhist philosophy:

- ✿ the Sanskrit word for mindfulness is *smriti*
- ✿ the Pali word is *sati*.

This literally means “remember” or “remembering”. Thich Nhat Hanh says:

Mindfulness is remembering to come back to the present moment. The character the Chinese use for ‘mindfulness’⁶⁹ has two parts:

- the upper part means ‘now,’ and
 - the lower part means ‘mind’ or ‘heart’.
- ✿ The first miracle of Mindfulness is to be present and able to touch deeply the blue sky, the flower, and the smile of our children.

Hanh 1998 p 64-65⁷⁰

(Bullet point added)

Our western translation of *Smriti* / *Sati* gives it a misleading cognitive and left hemisphere bias: mindfulness that is not heartfelt is not mindfulness. The term would perhaps be better rendered as “Mind-Heartfulness”; “Heart-Mindfulness” – or left un-translated.

- ✿ Such a concept of Mindfulness overlaps with Jen, Human-heartedness⁷².

⁶⁹ 念

⁷⁰ Hanh then goes on to describe the other aspects of Mindfulness in his chapter on “Right Mindfulness” (pp 64-83)

⁷² In this context, Human-Heartedness or Jen-fulness may more capture the essence of *sati* / *smriti*.

<i>Glossary continued</i>	
Heart Rate Variability	<p>Increased Heart Rate Variability (HRV) is related to increased Ventra Vagal Para-Sympathetic Nervous System activity, and thus to the relaxation response, social engagement, and befriending [Porges 2011].</p> <p>Our heart rate varies with the in-breath and outbreath.</p> <ul style="list-style-type: none"> ○ During the in-breath, there is increased Sympathetic Nervous System activity, and so the heart speeds up a bit. ○ During the outbreath, there is increased Ventral Vagal (Para Sympathetic Nervous System) activity, and the heart slows down a bit. <p>The difference between the speed of the heart during the in-breath and outbreath is called Heart Rate Variability. In general terms, increased HRV is associated with wholesome social engagement and feeling safe [Porges 2011]; and the A State in IR terminology – i.e. increased Ventral Vagal activity of the PSNS.</p> <p>HRV is thus an indirect measure of the A State and overlaps with Benson’s Relaxation Response – and Rest, Repair and Recuperation modalities.</p>
Indra’s Net	<div style="border: 1px solid purple; padding: 5px; margin-bottom: 10px;"> <p>Extract from F 14 Inner Aspects of AT; p 23 footnote 14;</p> </div> <p>Indra’s net is “a metaphor used to illustrate the concepts of Śūnyatā (emptiness), pratīyasamutpāda (dependent origination), and interpenetration in Buddhist philosophy” [Indra's net - Wikipedia]. Zohar puts the matter succinctly and beautifully:</p> <div style="border: 1px solid purple; padding: 10px; margin: 10px 0;"> <p>“In the house of Indra there is said to be a network of pearls so arranged that if you look at one you see all the others reflected in it. In the same way, each object in the world is not merely itself but involves every other object, and in fact is every other object.” Zohar 1990 pp 55 – 56.</p> </div> <p>Thanks to Nigel Allinson, one time GP Registrar with our practice at the Rose Garden Medical Centre, Leith; as a gift to me at the end of his year; thank you, Nigel, for your profound gift of Zohar and a spiritual journey towards inter-being.</p> <p>The essence of Indra’s Net resonates with Inter-Being and the inter-relationship of all things. Without this perspective, our understandings, wisdom, and insights are greatly limited. One of the purposes of Insight Meditation is to expand our horizons, and at the same time be in touch with a sense of purpose, and of wonder, awe, and the numinous [see also: McGilchrist 2021 - especially Chapters 27 and 28].</p>
Innate Goodness	<p>Research indicates that young infants tend to prefer positive / helpful type behaviours, rather than behaviours that frustrate / intimidate [Hamlin et al 2007; see references; paper available on-line].</p> <p>Thanks to Richard Davidson for introducing me to this concept..... [Davidson 2018]</p> <p>This overlaps with what is sometimes called our Original Nature, and the (ancient) Chinese concept of Jen, Human-Heartedness.</p> <ul style="list-style-type: none"> ❖ If we experience a lot of fear and disharmony in our early years, this inner goodness becomes distorted / lost sight of. ❖ Yet even then, the CARE and PLAY neuro-circuits are still there, even if latent: and can be activated later in life with the development of appropriate skills through inner work, counselling, psychotherapy, and / or Reflective and Awareness Building Practices⁷³ [Ruth Sewell – early 2020s].

⁷³ Thanks to Ruth Sewell, Autogenic Psychotherapist, for this wholesome formulation that is much more apposite than the left brained concept of Mind Training.

Glossary continued

Inter-Being I

Inter-Being is a word coined by Thich Nhat Hanh, and is dealt with extensively in other web articles, especially in the Glossary of:

- ❖ F 14: [Meditation on Inner Aspects of Autogenics 3.0](#)

For this article, let us start by simply going back to Thich Nhat Hanh's original words:

If you are a poet, you'll see clearly that there is a cloud floating in this sheet of paper. Without a cloud, there will be no rain; without rain, the trees cannot grow; and without trees, we cannot make paper. The cloud is essential for the paper to exist. If the cloud is not here, the sheet of paper cannot be here either. So we can say that the cloud and the paper "inter are."

Interbeing is a word that is not in the dictionary yet, but if we combine the prefix "inter" the verb "to be", we have a new verb, "inter-be".

If we look into this sheet of paper even more deeply, we can see the sunshine in it. If the sunshine is not there, the forest cannot grow. In fact nothing can grow. Even we cannot grow without sunshine. And so, we know that the sunshine is also in this sheet of paper. The paper and the sunshine inter-are. And if we continue to look, we can see the logger who cut the tree and brought it to the mill to be transformed into paper. And we see wheat. We know that the logger cannot exist without his daily bread, and therefore the wheat that became his bread is also in this sheet of paper. And the logger's father and mother are in it too. When we look in this way, we see that without all these things, this sheet of paper cannot exist.

Hanh 2012 The Pocket Thich Nhat Hanh pp 55-56

Inter-Being II

Living beings – including animals, birds, plants, and bacteria – depend upon each other for their very being. Much of this is in terms of symbiosis, in which two or more organisms contribute to each other's well-being. This is in harmony with the conception that the driving force of "evolution" has been, not the "survival of the fittest"; but the survival of those that co-operate with each other. The human being is an interesting example. We are not a separate self-entity; for example:

- ❖ As human beings we have countless cells within us; yet the number of microbes within us is even greater than this [Slijepčević 2023]. But please see below.

Lynn Margulis has been a great researcher in the field of symbiosis.

The biologist Lynn Margulis, famous for her work on endosymbiosis, contended that symbiosis is a major driving force behind evolution. She considered Darwin's notion of evolution, driven by competition, to be incomplete and claimed that evolution is strongly based on co-operation, interaction, and mutual dependence among organisms. According to Margulis and her son Dorion Sagan, "Life did not take over the globe by combat, but by networking." [73]

With thanks and gratitude to: [Symbiosis - Wikipedia](#) for this statement.

More recent research suggests that the ratio of human cells to bacteria etc in a human body may be about the same:

Should we care about the absolute number of human cells in the body or the ratio of bacterial to human cells? Updating the ratio of bacteria to human cells from 10:1 or 100:1 to closer to 1:1 does not take away from the biological importance of the microbiota. Yet, we are convinced that a number widely stated should be based on the best available data, serving to keep the quantitative biological discourse rigorous.

Sender, Fuchs, and Milo 2016

<https://pmc.ncbi.nlm.nih.gov/articles/PMC4991899>

A fundamental awareness is that none of us have a separate self; we and the organism within us (endosymbiosis) are full of non-self elements that have emerged from the cosmos. All phenomena inter-are [Capra & Luisi 2014]

Glossary *Continued*Inter-Being III

The last chapter of Iain McGilchrist's "The Matter with Things", is Chapter 28: The sense of the sacred, which reveals a deep spiritual perspective. The following passage from this chapter can be seen, in essence, as reflecting the nature of Inter-Being.

THE GROUND OF BEING

For me, and for many philosophers historically, the deepest question in all philosophy – both the most important, and the hardest to answer – is why there should be something rather than nothing.

And close on its heels comes the question why that 'something' turns out to be complex and orderly, beautiful and creative, capable of life, feeling and consciousness, rather than merely chaotic, sterile or dead. It is not a matter of opinion, but a fact if ever there was one, that, somehow or other, this 'something' has within it the capacity to give rise to Bach's *St Matthew Passion*⁷⁴. Any attempt at understanding the cosmos needs to take that stark fact into account. There is a parallel between the false view that we are separate from and over against Nature (encapsulated in the disastrous idea of Nature as the 'environment') and the idea that we are separate from the cosmos. This cannot be true, for the same reason in either case. We were born out of, and return to, the one and the other. It therefore makes no sense to set us up as proud, lonely, tragic figures, struggling against Nature, trying to subdue her, or struggling defiantly to bring love, goodness and beauty into a hostile cosmos. Any love, goodness, and beauty we can bring come out of Nature and out of the cosmos in the first place: where else can they possibly come from?

McGilchrist 2021 p 1193

It naturally follows that our "[Innate Goodness](#)" [Davidson 2018] comes out of the Cosmos; as do our CARE, nurturing, PLAY, and SEEKING meaning neuro circuits [Panksepp 1998; Panksepp and Biven 2012]; and [Jen](#).

See also Deus ex Machina Postscript II p 166; and [Mother Earth / Climate Change / Human Beings](#)

Inter-Being IV: A true realisation of Inter-Being for each of us can act as an anti-dote to our Shadow (Jung); and concepts of "me; my; and my rights". Returning to Tippet (p78):-

I would know my shadow and my light, so at last I
may be whole.

Tippet: A Child of our Time 1939-1941

Inter-Being V

Satish Kumar's philosophy / metaphysics links Soil, Soul, and Society in an embrace – that facilitates our well-being; and that of Mother Earth.

.....while walking from New Delhi to Moscow, Paris, London and Washington for the cause of peace, I realised that peace is not just an absence of war, rather it is a way of being in harmony with planet Earth, with oneself and with all human beings on the planet irrespective of their race, religion or nationality. That long walk became my meditation on the reality of interdependence and interbeing.

I have studied Buddhist philosophy from a very early age, but only when I reflected on the teachings of the Buddha within the context of the interrelatedness of planet, person and people did I understand the deep meaning of the four noble truths⁷⁵ – which, I realised, are a means of healing the Earth, the soul and society. There can be no healing of the self if the Earth around us is sick and human communities are suffering.

Kumar 2013 p 10

Soil; Soul; Society – *a new trinity for our time*

Kumar's long walk became his "meditation on the reality of interdependence and interbeing." See Spiritual Part II and the story of the donkeys and their riders going to the top of a mountain; and our common humanity (pp 181-183).

⁷⁴ Or, for that matter, I would argue, the teachings of Sakyamuni Buddha – for example, the Full Awareness of Breathing Sutra....

⁷⁵ The Four Noble (or Ennobling) Truths: see Hanh 1998 pp 9 – 11; and the subsequent Eightfold Noble Path (op cit pp 49-118).

Glossary continued

[Inter-Being V](#) *continued*

We all inter-are. You and I cannot be without the sun; the stars; the clouds; the earth; the air. This is expressed beautifully in "YOU ARE – Therefore I AM" [Kumar 2010⁽²⁰⁰²⁻²⁰¹⁰⁾]. We must learn to live together with Mother Earth, "or Perish together as Fools" (after Martin Luther King).

"Nature is the greatest teacher," said my mother while we were walking from home to our farm.

"Greater than the Buddha," she continued, "for even he learned from nature. He became enlightened while sitting under a tree, contemplating on the compassionate, generous, ever-giving tree. While observing the banyan tree under which he was sitting, the Buddha realised that the fulfilment and self-realisation of the tree was in its being that which it is, never trying to be anything other than a tree. A tree is always available to those who come to it: the birds could nest in it, the animals could rest under its cool shade, and everyone could benefit from its fruit.

Kumar 2002-2010 p 15

"Everyone could benefit from its fruit – especially when ripened by the sun. (See [Ripeness](#).)

- ✿ The tree is simply treeing; being what its seed intended it to be. This is close the Spinoza's concept of Conatus.

Conatus: each thing, is so far as it is in itself, endeavours to persist in its own being. This endeavour is commonly referred to by Spinoza's term *conatus*.

Parkinson, G.H.R. 2000 p 320

[Jain Philosophy I](#)
[Jainism I](#)

I added this as a late addition to the Glossary as I felt it pertinent to the Sutra and the discussions within F 21..

Jain philosophy distinguishes itself through the doctrine of *anekāntavāda*, which asserts that truth and reality are complex and always have multiple aspects; thus, no single viewpoint can claim absolute truth. This framework encourages intellectual humility and conflict resolution, contrasting with the "one-sided" (*ekānta*) views rejected by the tradition. Ethically, the vow of *aparigraha* (non-attachment) requires monks to renounce all property, while encouraging laypersons to limit their possessions and voluntarily limit their desires (*iccha-parimana*). Historically, the application of non-violence drove the Jain community away from agriculture and warfare toward trade and banking, where they became a dominant mercantile force in ancient and medieval India, supporting a vast network of temples, libraries, and charitable institutions

Extract from Wikipedia: [Jainism - Wikipedia](#) with thanks and gratitude

Accessed 30th April 2026

In his youth, Satish Kumar was a Jain monk'

[Satish Kumar 2013: Soil-Soul-Society: *a new trinity for our time*]

[Jain Philosophy II](#)
[Jainism II](#)

Within the Jain tradition there are three fundamental principles:

- ✿ Non-violence
- ✿ Self-restraint
- ✿ Self-discipline

These are fundament for "personal liberation" [Kumar 2013 p 10]

Self-discipline /

<i>Glossary continued</i>	
<p>Jain Philosophy II Jainism II</p>	<p>Self-discipline is fundamental to the regular practice of the Full Awareness of Breathing Sutra; and can allow our life to become ripe; mature; and enable us to dispel erroneous notions.</p> <p>The word used in Jainism for self-discipline is <i>tapas</i> – which is related to heat [Kumar 2013 p 11]. For fruit to ripen, it requires heat from the sun; and this then transforms the fruit to ripeness – and becoming ready to be eaten by birds and other beings.</p> <div style="border: 1px solid magenta; padding: 5px; margin: 10px 0;"> <p>.....if you wish to gain ripeness and sweetness, you have to go through the heat of self-discipline..... Metaphorically, and clay has to go through the heat of a kiln to become a usable pot. Unless we practice self-discipline, we cannot transform ourselves from being to becoming. All spiritual practices are forms of self-discipline, to strengthen the soul and to make the self resilient for all eventualities [Kumar 2013 p 11].</p> </div> <p>See also glossary entrance: Ripeness /Unripeness; regarding ripeness and unripeness rather than “good fruit” and “evil fruit” – relating to Neil Douglas-Klotz’s research on the matters à propos the teachings of Jeshua. We could say: “By our ripeness we shall be known.”</p>
<p>Jen</p> <p>Imported from glossary of B 27: “Three Key Types of Meditation and their varying and specific effects on Well-Being”</p>	<p>In ancient China, there was a quality that was considered higher than any other; it was not, for example, courage, or beauty, or perseverance. It was Jen.</p> <div style="border: 1px solid blue; padding: 5px; margin: 10px 0; text-align: center;"> <p>This quality was known as Jen, which can perhaps best be translated as human-heartedness Watts 1995; page 25</p> </div> <p>We can get more in touch with the sacred and human-heartedness within each of us by Reflective and Awareness Building practices* which facilitate our CARE / nurturing circuits [Panksepp 1998], and activates our positive emotions through the increased activity of our Ventral Vagal para-sympathetic nervous system afferents [Porges 2011].</p> <p>* to use Ruth Sewell’s phrase rather than the too cognitive “mental training”.</p>
<p>Manas</p>	<p>Manas is a type of energy, and as a whole these have an unwholesome effect on us. Thich Nhat Hanh suggests that manas are the equivalent of Freud’s Id (in the context of the latter’s id; ego; and super-ego).</p> <p>This is the unconscious inner power that drives us; and in this sense is interlinked with our vital energy and élan vital [Hanh 2017 p 31; Bergson 1907]. However, it is unwholesome in that it is wedded to the idea, the notion, that we have a permanent separate self:</p> <p style="margin-left: 40px;">✚ i.e. an erroneous notion based on ignorance; and this ignorance is so steeped in me / my / mine concepts that the nature of inter-being is totally eclipsed.</p> <p style="margin-left: 40px;">The mode of perception of manas /</p>

Glossary *continued*

Manas continued

The mode of perception of manas is always that of false perception as these perceptions are rooted in that of a separate self – manifesting in “me; my; and my rights “ modalities; as a result, they cause much suffering;

“.....it is important to understand the role of manas in creating and maintaining erroneous perceptions”
 [Hanh 2001 p 89].

It (manas) is our survival instinct, and is always urging us to avoid pain and seek pleasure. Manas keep saying: “This is me; this is my body; this is mine” because manas are unable to perceive reality clearly” [Hanh 2017 p 31].

Manas are therefore unable to see that we are made of non-self elements; or to realise that all phenomena are made of non-self elements (MONSE). As a result:

Manas cannot see that we are made of only non-us elements and that what it considers to be a self is not actually a separate entity. Manas cannot see that its wrong view of a self can bring us a lot of suffering and prevent us from living happily with freedom⁷⁶.
 [Hanh 2017 p 31].

The driving force of me and my; of “my rights – even at the expense of your rights” can easily morph into the Toxic Trio: to hatred and ill-will towards others; and the desire for revenge. If hatred fuels political leaders, manas become intoxicated within the beings of people of power such as Stalin and Hitler – not to mention more recent leaders in America, the middle east and Russia.... The results of the actions of such people in power can cause transgenerational suffering for decades or centuries to come.

*** **

Manas *continued*

Hanh comments that Freud felt that the unwholesome aspects of the Id could be sublimated

✚ “to take actions in life that help protect others, to forgive and to reconcile, and to help and protect the Earth” [Hanh 2017 p 32].

I would suggest that rather than sublimate, the realisation of inter-being energises our "Innate Goodness" [Davidson 2018]. This then catalyses our CARE / nurturing; PLAY, and other Primary Process Emotions in the context of feeling safe [Porges 2011], and thus includes wholesome SEEKING towards love, kindness, meaning and generosity of spirit [Pankespp 1998]. Our Élan Vital thus becomes a driving force for the well being of all humans; sentient beings, and Mother Earth.....

*** **

As mentioned above, a silver lining of manas is that they embrace, and are part of, our vitality, our élan vita. Focusing on our breathing, and the realisation that “Life Breathes me” / “The Cosmos Breathes me” interlinks us with Reality and the realisation of Inter-Being; and so can become an antidote to the unwholesome aspects of manas.

For further and more extensive reflections on Manas, please see Hanh 2001: Transformation at the base Part II: pp 89-118

“Life Breathes me”	[Sue Mclennan)	The 10 th Autogenic Standard Exercise formula in de Rivera’s Autogenics 3.0 format.
“The Cosmos Breathes me”	(The Cosmos)	

Glossary Figure 4
 “Life Breathes me” as antidote to Manas

⁷⁶ See Nirvana in glossary..... p 159

Glossary *continued*

Mindfulness Please see [Heart-Mindfulness](#)

Mental Formations

Thich Nhat Hanh’s reading of the Sutra on the Full Awareness of Breathing frequently refers to Mental Formations; and much has been written about them.

For a quite academic yet profound discussion, please see the Glossary of F 20 pp 42-43/
 This glossary takes a somewhat different approach, and is divided into **FOUR PARTS**.

MENTAL FORMATIONS PART I

See also Section 2.3 above

All formed things are empty of a separate self. This seemingly confusing statement is the essence of reality. It means simply that everything that exists is full of non-self elements.

A piece of paper is full of the sun, the clouds, the earth and the air of Mother Earth; without any one of these it could not be.

There are many types of Mental Formations in Buddhist metapsychology.

.....to be aware of the mind is to be aware of mental formation (*chitta samskara*)’. “Formations” (*samskara*) is a technical term in Buddhism. Anything that is “formed”, anything that is made up of something else, is a formation. Our anger is a formation, a mental formation. Some mental formations are present all the time and are “universal” (contact, attention, feeling, perception, and volition). Some arise only under particular circumstances (zeal, determination, mindfulness, concentration, and wisdom).....



Glossary Figure 5
 “A flower is a formation”

.....Some are uplifting, and help us transform our suffering (wholesome, or beneficial, mental formations).....

....and others are heavy and imprison us in our suffering (unwholesome, or unbeneficial, mental formations.)

Hanh 1998: The Heart of the Buddha’s Teaching p 73
 Layout changed; image added.

Distressing mental formation can be triggered by an unkind word or unkind look. See Figure 3.3B p 50.

We usually look at mind consciousness⁷⁷ and store consciousness as two different things, but store consciousness is just mind consciousness at a deeper level. If we look carefully at our mental formations, we can see their roots in our store consciousness. Every time one of the fifty one mental formations arises, we acknowledge its presence, look deeply into it, and see its nature of impermanence and interbeing. When we practice this, we are liberated from fear, sorrow, and the fires that burn inside us. When mindfulness embraces our joy, our sadness, and all our other mental formations, sooner or later we will see their deep roots. With every mindfulness step and every mindfulness breath, we see the roots of our mental formations. Mindfulness shines its light upon them and helps them to transform.

Hanh 1998 p 75

Hanh, elsewhere, describes the mind as being like drops of water.....

⁷⁷ See Figures 3.5A; 3.5B; and 3.5C pp 54-55.

<i>Glossary continued</i>	
<p><u>Mental Formations Part I</u> <i>Continued</i></p> <p>See also <u>Mental Representations</u>; <i>and</i> Section A3 and A3.1; especially Figure A3.1A and Figure A3.1B pp 11-12</p>	<div style="border: 1px dashed blue; padding: 10px; margin-bottom: 10px;"> <p>The mind can be described as being made up of particles – like the drops of water in a river – called mental formations. Each drop of water in the river of the mind is a mental formation. Mindfulness, concentration, loving kindness, and insight are all mental formations.</p> <p style="text-align: right;">Hanh 2014: No Mud; No Lotus – p 84</p> </div> <p>Section 3 of the Full Awareness of Breathing Sutra focuses particularly on: Mental Formations in the Breathing Exercises 9-12;</p> <ul style="list-style-type: none"> ✚ The Activities of the Mind; ✚ Gladdening the Mind (so that we are experiencing a Wholesome <u>Mental Representation</u> prior to addressing distressing Mental Formations). ✚ Concentrating the Mind to embrace, as it were, distressing Mental Formations with the Energy of Mindfulness; and finally, as a result of the above, ✚ Liberating ourselves from (unwholesome) mental formations.

<p><u>MENTAL FORMATIONS PART II</u></p> <p>This Part II comes more or less direct from Hanh 2001 ^{TATB 78}, with thanks and gratitude.</p>	<p>I have found that one of the most helpful and succinct descriptions of Mental Formations comes from Hanh 2001 pp 152-154</p> <ul style="list-style-type: none"> ❖ Transformation at the Base – Fifty Verses on the Nature of Consciousness]. <p>Even this succinct introduction is quite complex, and what appears below is a summary of what I feel are the most important aspects from the perspective of The Sutra on the Full Awareness of Breathing, especially Exercises 9-16. Hanh’s account starts with Verse 30: MENTAL FORMATIONS:</p> <div style="border: 1px solid magenta; padding: 10px; margin: 10px auto; width: 80%;"> <p>They arise with the Universal, particular, and wholesome, The basic and secondary unwholesome, And the indeterminate mental formations.</p> <p style="text-align: right;">Hanh 2001^{TATB} p 152</p> </div>
Mental Formations can thus /	

⁷⁸ TATB: Transformation at the Base.

Glossary *continued*

Mental Formations Part II *continued*

MENTAL FORMATIONS CAN THUS BE WHOLESOME OR UNWHOLESOME.

What appears below is taken from Hanh 2001⁷⁹ pp 152-154;
 in tabular form; with minor variations;
 and Gratitude

1. The Five Particular Mental Formations:

Zeal	Mindfulness	Determination
Concentration		Assertion

2. The Eleven Wholesome Mental Formations:

<u>Energy</u>	<u>Humility</u>	<u>Faith</u>
	<p><u>Shame or Remorse:</u> Which should be regarded here as a positive mental formation, not a negative one. (This is the kind of energy that helps us improve ourselves. It is the feeling of shame you have when you see that your friend has done something you did not do but could have if you had made the effort). Hanh 2011 p 152-153</p>	
<p><u>The absence of hatred and anger,</u> which implies the presence of kindness and compassion.....</p>	<p><u>The absence of craving, which means that you feel wonderful just as you are.</u> (Often in Buddhist language the absence of something negative means the presence of generosity.) [op. cit. pp 152-153]</p>	<p><u>The absence of ignorance, delusion, and misunderstanding</u></p>
	<p><u>Carefulness, mindfulness, and diligence –</u> the opposite of laziness</p>	
<p><u>Feeling Light and Peaceful</u></p>	<p><u>Equanimity; non-discrimination –</u> which means that you do not takes sides in a conflict. You are free and able to feel compassion for all.</p>	<p><u>Non-violence; harmlessness</u></p>
Hanh 2001 pp 152-153		

Glossary Figure 6.1 Eleven Wholesome Mental Formations [after Hanh]

3a Six basic / fundamental unwholesome Mental Formations /

⁷⁹ Hanh 2001: Transformation at the Base – *Fifty Verses on the Nature of Consciousness*. This is very good background reading for the Sutra on the Full Awareness of Breathing; and can help us to consolidate our practice.

Glossary *Continued*

3a Six basic / fundamental unwholesome Mental Formations

Greed or craving: “being always thirsty to consume, to have, to possess”	Hatred and Anger	Ignorance and Delusion
Pride and Arrogance	Doubt and Suspicion	False or Wrong Views
<p>“The first three of these are the most grievous of the unwholesome mental formations; they are known as the three poisons⁸⁰.”</p> <p style="text-align: right;">Hanh 2011 p153 with deep gratitude</p>		

Glossary Figure 6.2: Six Fundamental unwholesome Mental Formations

3b Some of the secondary unwholesome Mental Formations (of which there are twenty [Hanh 2001 TATB])

Irritation (a minor form of anger)	Enmity	Hypocrisy	Gloom or Vexation
Selfishness	Envy	Dishonesty	Deceit
	The will to harm, harmfulness, which is the opposite of non-violence		
Absence of Humility	Arrogance or Shamelessness		Carelessness
Forgetfulness, which is the opposite of Mindfulness		Wrong Judgement, Understanding, or Perception	
Hanh 2011 p153			

Glossary Figure 6.3: Secondary unwholesome Mental Formations

In the Breathing Exercise 9, a classic phrase is:

- ❖ Breathing in, I am aware of the activities of the mind; Breathing out, I am
 “We continue to breathe mindfully, and recognise mental formations when they arise. And we can call them by their true name when they arise, such as ‘anger’ or ‘joy’ ”. [Hanh 2014 p 90]

Alternatively, we can use a phrase such as: ‘Hallo irritation, I see you are back again’; and then with the energy of Mindfulness we can take good care of our irritation.

MENTAL FORMATIONS PART III /

⁸⁰ Alias: The Toxic Trio [Ekman et al 2005]

Glossary continued

MENTAL FORMATIONS PART III

During the second half of January 2026 it came to me that the above descriptions of mental formations do not deal adequately with the full gamut of Wholesome Mental Formations.

The Full Awareness of Breathing Sutra embraces explicitly, for example, Joy, Happiness and Gladdening. Each of these states can be engendered in wholesome ways; and so can be life enhancing and liberating. The same is the case with the following Wholesome Mental Formations, taken from within the [Psychosynthesis](#) paradigm. These include:

Beauty	Compassion	Creativity	Energy	Generosity
Brotherhood	Sisterhood	Wonder	Harmony	Renewal
Joy	Serenity	Equanimity	Quietude	Wholeness
Inclusiveness	Simplicity	Universality	Understanding	Vitality

Glossary Figure 6.4: Some Wholesome Mental Formations [Brown 2004]

Source: Brown, 2004: p 150 – from a comprehensive list of Transpersonal Qualities

Each one of these can form the basis of a Meditation; meaning an experiential meditation on one of these themes; and allowing the concept to flow within us – as if we are immersed in a river – and new reflections may come to us at any turn in the river.

My wife Bernie was taking part in a course in January 2026; and one of the participants was a Psychosynthesis Therapist. This alerted both of us to the fact that we each have had books on Psychosynthesis for many years, yet essentially these have just remained on bookshelves.

*** **

Dr Alice Greene, who was one of the tutors when I was studying to become an Autogenic Therapist in the mid-1990s, had introduced us students to Psychosynthesis. As a result, I had bought two books by Roberto Assagioli in 1995 in Byng Place, London; and now am delighted to have them.

With thanks and gratitude to Alice.

The Glossary entry on [Mental Representation](#) is very pertinent to Psychosynthesis (see p 152) .

MENTAL FORMATIONS PART IV: Three Types and their relation to the Autonomic States A, B, and C.

There are three basic types of Mental Formation, illustrated in the Figure below:

	<u>Example</u>	<u>Effect</u>	<u>Autonomic State associated with</u>
Neutral	Feeling that is neutral e.g. not too hot; not too cold...	Neutral	A
Unwholesome	Anger; Greed; Hatred; Revenge; Ignorance; malice	Heavy and imprison us in our suffering (unwholesome, or unbeneficial, mental formations.)	B or C SNS in Flight / Fight Mode; or Dorsal Vagal
Wholesome	CARE; Nurturing; Compassion; Joy; Gratitude; Self-respect; Equanimity	Uplifting, and help us transform our suffering (wholesome, or beneficial, mental formations).....	A Ventral Vagal (After Porges 2011)

Glossary Figure 6.5: Three Basic Types of Mental Formations and their Autonomic Correlates

Sources include Hanh 1998 pp 73-75

<i>Glossary continued</i>	
<p>Mind: see citta</p> <p><u>Mental Representations</u></p> <p>For further elucidation about these, please see F 3 on web based on the work of Luis de Rivera. Including further discuss re the meaning of ideoplastic</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Mental Representations can be considered – in Buddhist metapsychology terms – to be the equivalent / overlap with Mental Formations.</p> <p>See Section A3; and especially A3.1 and Figures A3.1A and A3.1B, pp 11 – 12.</p> </div>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p>A mental presentation or activity produces physical changes in the brain, which, in turn, induce changes in the rest of the systems / functions. de Rivera 2017e</p> <p style="text-align: center;">This process is described by the word <u>ideoplastic</u>.</p> </div> <p>Mental Representation can be wholesome or unwholesome – leading in turn to wholesome changes in our neuro-physiology on the one hand; or dysfunctional ones on the other.</p> <p><i>To summarise:</i></p> <ul style="list-style-type: none"> ❖ Positive / wholesome mental representation will have a positive effect on our neuro-physiology – for example, allowing us to feel safe (Autonomic A State of the Ventral Vagal PSNS⁸¹). ❖ Negative / distressing ruminations will have a negative effect on our neuro-physiology. <p style="text-align: right;">Extract from F 3 on website</p> <p style="text-align: center;">*** **</p> <p>These matters are of great relevance to the Sutra of the Full Awareness of Breathing. We could say that neuro-physiologically regular practice of this sutra is facilitating a move from unwholesome mental representation towards wholesome mental representations, thus greatly facilitating our Well-Being.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Reference to above: www.atdynamics.co.uk F 3: Mental Representations and Their Effects on Well-Being – <i>Including their relevance to Personal and Motivational Formulae</i> Based on the work of Luis de Rivera</p> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px; background-color: #e0f0e0;"> <p><u>Ideoplastic principle:</u></p> <p>A mental presentation or activity produces physical changes in the brain, which, in turn, induce changes in the rest of the systems / functions. This is related, but larger, than the well-known ideomotor principle.</p> <p style="text-align: right;">de Rivera 2017e; 2024e</p> </div>
<p>Mind Consciousness /</p>	

⁸¹ PSNS: Para-Sympathetic Nervous System. (See B-22 and B-28 on website for a fuller exposition of the Polyvagal Theory of the Autonomic Nervous System – after Porges 2011). Sometimes notated in this and other IR articles as the A State. For a brief introduction to the notation of A,B and C States, please see [Polyvagal Theory and States](#).

<i>Glossary continued</i>	
<p>Mind Consciousness</p> <p>See also: Figures 3.3A; 3.3B main text pp 50-51.</p> <p>Mind Consciousness <i>continued</i></p>	<p>Seeds that are activated in Store Consciousness rise up into Mind Consciousness where they manifest as:</p> <ul style="list-style-type: none"> ✚ Mental Formations which can be wholesome, un-wholesome, or of variable states / neutral. Mental Formations include: <ul style="list-style-type: none"> ○ Feelings ○ Emotions and other manifestations. <p>Let us take an example of a toxic, or potentially toxic, emotion, such as anger: The seed of anger⁸² is activated in Store Consciousness; it rises up and manifests as a Mental Formation in Mind Consciousness. This can then be exacerbated if we dwell on it again and again in terms of negative / toxic ruminations. We may become deeply troubled by what is a manifestation of the Second Arrow; this may start as a mere irritation, and then the distress pierces us more and more deeply as we dwell upon it.</p> <p>However, “if the practitioner breathes or walks mindfully”:</p> <div style="border: 1px solid blue; padding: 5px; margin: 10px 0;"> <p style="text-align: center;">It is the energy of mindfulness that will take care of the energy of anger. There is no fighting.</p> <p style="text-align: right;">Hanh YouTube 21.00 mins</p> </div> <p>The seed of Mindfulness now arises up into Mind Consciousness as a Second Mental Formation, and can now take good care of the Anger; just as the “good enough” [Winnicott 1965] parent can take good care of her or his distressed child.</p> <ul style="list-style-type: none"> ✦ See Figures 3.3A; 3.3B pp 50-51; and 3.5A; 3.5B and 3.5C pp 54-55.
<p>Meta-awareness I (meta-attention)</p>	<p>“Being able to track the quality of one’s own awareness – for example, noticing when your mind wanders or you’ve made a mistake.” [Lapate et al 2016].</p>
<p>Meta-awareness II</p> <p>Adapted from glossary of B28</p> <p>Automatic Pilot: see Williams and Penman 2011 – e.g. pp 36-38. Automatic Pilot can overlap with the driven mode. Meditation facilitates the Being Mode and Being truly Present.</p>	<p>A complementary perspective on meta-awareness is given by Dahl et al.</p> <ul style="list-style-type: none"> ○ “...An awareness of the processes of conscious experience , such as recognition that one is expressing an emotion, a thought, or a sensory perception as it occurs in real time. ○ It “is involved when one suddenly recognises an emotion before it provokes a reaction, for example, and also when one suddenly realises that one has been ‘on autopilot’ while engaged in a daily routine.” <p style="text-align: right;">[Dahl, Wilson-Mendenhall, and Davidson 2020 p 32198]</p> <p>The ability to realise, to recognise, that we are entering the B state before we become entrapped in it and react inappropriately, is an important form of meta-awareness. In this way we can prevent ourselves inadvertently responding on “automatic pilot”. Naming and befriending distressing feelings / emotions, as in Breathing Exercise 7 and 8 of the Full Awareness of Breathing, is a form of meta-awareness.</p>
<p>Mother Earth / Climate Change / Human Beings /</p>	

⁸² Anger simply as an example: it could equally be that of irritation; jealousy, plotting revenge etc.

Glossary continued

Mother Earth / Climate Change / Human Beings

We all come from Mother Earth / the cosmos. Climate change and the destructive effects of this may in decades / centuries to come be seen as the lasting legacy of the 20th and 21st Centuries; rather than the political / authoritarian machinations and upheavals of the present decades. The Full Awareness of Breathing sutra, among other things, invites us to see reality as it really is (especially Breathing Exercises 9-12; and 13-16). This glossary entry came to me late in writing this article (19-04-2026); and is centred around The Art of Living [Hanh 2017].

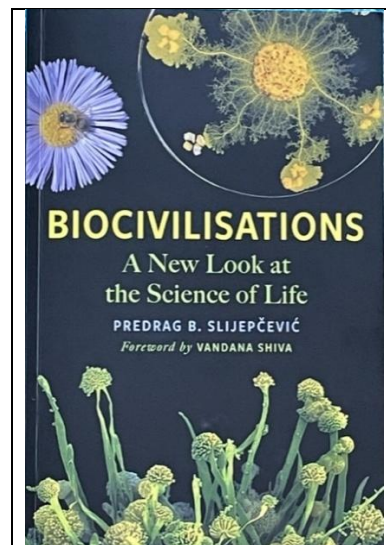
If we see the Earth as just a block of matter lying outside of us, then we have not yet truly seen the Earth. We need to be able to see that we are part of the Earth, and to see the entire Earth in Each of us. The Earth is also alive; it has intelligence and creativity. If the Earth were innate matter, it could not give birth to countless great beings, including Buddha, Jesus Christ⁸³, Muhammad, and Moses. The earth is also mother to our parents and to us. Looking with the eyes of non-discrimination, we can establish a very close relationship with the Earth. We look at the Earth with our heart and not the eyes of cold reasoning. You are the planet, and the planet is you. The well-being of your body is not possible without the well-being of the planet. And that is why to protect the well-being of your body we must protect the well-being of the planet. This is the insight of emptiness***.

Hanh 2017 p 35

In one sense, this is all we need to know about Mother Earth and Climate Change; if we act on the wisdom of these words, seeing the inter-relatedness of all, our whole world – and with it, the future of Biocivilisations, will be transformed.

See also

- ✳ Capra & Luisi 2014; and
- ✳ Slijepčević 2023



Glossary Figure 7A:
 BIOCVILISATIONS

*** See also glossary entry:

[Empty: Empty of a separate self](#)

i.e. meaning we are full of non-self elements; as is everything / phenomena in the cosmos.

Naphsha I /

⁸³ Alias: Jeshua

Naphsha I

About five centuries after Sakyamuni Buddha lived, Jesus, or rather Yeshua to give his Aramaic name, lived and taught. Yeshua in his teachings kept returning to several inter-related words in Aramaic, including Breath, Breathing, and Spirit. The figure below links these.

Spirit	Air
Breath	Wind

Glossary Figure 7B: Aramaic intermingling of Breath and Spirit et al

All of these are related to the concept of [Sacred Breath](#). In Aramaic, these words and meanings meander into one another. So Holy Spirit interpenetrates with Holy Breath; and so also Sacred Spirit and Sacred Breath. We can say that they are all linked within the numinous domain.

The Full Awareness of Breathing Sutra revolves around, naturally, the Breath and the Breath of Life; as does Autogenics 3.0 in de Rivera's conceptualisation of these matters [de Rivera 2022].

With this brief background, let us now look at Naphsha.

NAPHSHA

The "breath" held within us for the period we live in the flesh, that is, in time and space. It creates the appearance and perception of a "personal self", and "I". I refer to it, for simplicity, as "self". The King James Version (KJ V) and other versions misleadingly translate this word, or its Greek equivalent, as "life", "soul", or "self".

Douglas-Klotz 2025 p 4

This is taken from Neil Douglas-Klotz's "The Aramaic Jesus" (i.e. Yeshua) based on the Aramaic words that Yeshua would normally have been speaking in his teachings.

*** **

We will shortly return to the above quote; yet before that it may be wise to consider the trickiness, if you like, of us being able to understand the word Naphsha – as it is barely translatable; and in any event, to try to do so misses its numinous quality; let us return to the Tao Te Ching, Chapter 1, and reframe it:

- ❖ The Naphsha that can be talked about is not the true Naphsha ;
The name that can be named is not the eternal Name.

[Ex Lao Tzu trans Man-Ho et al 1993.]

*** **

The term naphsha refers:

.....to a range of ideas and images having to do with different faces of what we usually call soul or the individual self. There is no adequate one word translation of the Aramaic word naphsha..... so I have often left the word untranslated as one might use the word *tao* in a discussion on Chinese spirituality.

In an ancient Semitic sense, one does not "have" or "posses" a soul: one *is* a soul..... Like breath-spirit, the soul-self is really a continuum that connects "heavenly" or vibrational aspects of being with the "earthly" or particular aspect.

Douglas-Klotz 1999 Chapter 8 pp 115-116

"One is a soul": no separation; no separation from unity, all is one, and [Alaha](#). Such a breath-spirit / sacred breath / soul-self seems to me to resonate with the term [anima mundi](#). "Heavenly" and "earthly" here I think may be close to the Buddhist concept, in Thich Nhat Hanh's terminology, of the Ultimate Dimension and the Historical Dimension respectively [Hanh 2001-TatB pp 67-72]..

Glossary continued

Naphsha I *continued*

Returning to the above quote re Naphsha: “It creates the appearance and perception of a ‘personal self’, and ‘I’”. In Buddhist psychology, such concepts as “me” and “my”, and the belief that we have a separate self, are [erroneous notions](#) and are related to the [Toxic Trio](#) [see also Ekman et al 2005]

We can also see Naphsha in term of the small self / small “I” [See Suzuki 1970 pp 65-71]; and which, if we are not careful, can lead to a central component of the Toxic Trio. This trio reflects fundamental erroneous notions – one of the key teachings within the Full Awareness of Breathing Sutra – see Exercises 15 and 16.

Let us look at what Ekman et al have to say about an aspect of the Toxic Trio:

The third, most fundamental affliction of the mind is the delusion of grasping onto one’s own and others’ reified personal identities as real and concrete. According to Buddhism, the self is constantly in a state of dynamic flux, arises in different ways, and is profoundly inter-dependent with other people and the environment. However, people habitually obscure the actual nature of the self by superimposing on reality the concepts of permanence, singularity, and autonomy. As a result of misapprehending the self as independent, there arises a strong sense of the absolute separation of self and other. Then, craving naturally arises for the “I” and for what is mine, and repulsion arises toward the other. The erroneous belief in the absolute distinction of self and other thus acts as the basis for the derivative mental afflictions of craving, hatred, jealousy, and arrogance. Such toxins of the mind are regarded, in Buddhism, as the sources of all mental suffering.

Ekman, Davidson, Ricard & Wallace 2005 p 61
 Buddhist and Psychological Perspectives on Emotions and Well-Being

Such afflictions will be relatively common if we have no concept or understanding of [Inter-Being](#), and the inter-relatedness of all things [Capra & Luisi 2014]. Dealing with afflictions is one of the central themes within the Full Awareness of Breathing Sutra –

- For example Breathing Exercise No 11: e.g. A5: Part 2.3 – Breathing Exercise 9-12, and especially Figure A5: Part 2.3 p 29; and also
- Figures 3.5A; 3.5B; 3.5C pp 54 – 55; and Figs 3.6A & 3.6B pp 61-63.

The realisation of Inter-Being will be closely attuned to [Ruha](#) (the larger breath of Reality); and [Alaha](#).

Naphsha II: – *with reflections on “loss of soul”*

There is a further dimension of Naphsha, not explicitly covered above. The Semitic notion of Naphsha embraces the idea of the subconscious self [Douglas-Klotz 1999 p 115]. To recap:

The term points “to a range of ideas and images having to do with different faces of what we usually call the soul or the individual self.”
 Douglas-Klotz 1999 p 115.

Let us look at this in the context of Yeshua’s teachings.

[Naphsha II](#)continued

In the Sutra on the Full Awareness of Breathing, Breathing Exercise No 11 deals with afflictions – which are rooted on our “Store Consciousness” in Buddhist meta-psychology, which arise up into “Mind Consciousness” when triggered. Yet we may be unconscious of the roots of these afflictions – in which case we may well blame others – a form of projection. This implies that we do not “know ourselves”. When we are ignorant / unconscious of such matters, our afflictions may result in “loss of soul”.

Let us reflect on the teachings of Yeshua on these matters.

Matthew 16:26 King James Version	Translation from Aramaic Douglas Klotz 1999 p 115
For what is a man profited, if he shall gain the whole world, and lose his own soul?	How does it help a human being to know diversity and abundance outside, but lack inner life.

So here we see that loss of soul is equated with, and inter-is with, lack of an “inner life”; which we can read as not knowing ourselves. Compare with:

This above all else: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.
Polonius to his son: Act 1, Scene 3 Shakespeare: Hamlet.

Yeshua had personal experience of these matters in his wilderness temptations:

All these things will I give thee, if thou wilt fall down and worship me.
Matthew 4:9 King James Version

This is like tempting the small self, the “me, my, mine” of non-integrated Naphsha; and the latent greed / craving within us – even when we don’t recognise this aspect – of Satan, of our Shadow⁸⁴ – if you will. Yet our larger self, our [Ruha](#), our sense of Cosmic Unity, of Alaha within, will be aware that nothing, in a spiritual sense, belongs to us; we do not own anything. Everything, every thing, is a gift from Beyond – from the Cosmos. Our “Satan”; our False Self [Winnicott 1960], is tempting us to accept our unwholesome desires; our cravings.

The unrecognised shadow within leads to covetousness of Green-lands, and is a path to desolation of the soul – as Claudius finally finds out in Hamlet. And not just Claudius.

*** **

Meditations, for example the Full Awareness of Breathing Sutra; [Ruha](#), and a recognition of the [Innate Goodness](#) [Davidson 2018] within, are paths toward green pastures within our soul, and the watering of wholesome seeds within our being, while at the same time activating our CARE and nurturing [Panksepp 1998] circuits within.

Neuroception /

⁸⁴ In a Jungian sense

Glossary Continued

Neuroception

Neuroception is the ability of the animal / mammal / human to detect safety, danger, or life threat. This occurs at an unconscious level. Our responses, feelings, and behaviour are largely dependent upon which state we are in – i.e. A, B, or C. Our
 ❖ “Story follows our State” [Dana 2018 p 35].

This is the result of our perceptions, feelings and thoughts being, to a large extent, dependent upon the State we are in at that moment.

Note that neuroception is not always correct; e.g. when a stick is mistaken for a snake; or when a snake is mistaken for a stick.

- ⊗ During evolution there was a tendency for a stick being mistaken for a snake more often than a snake to be mistaken for a stick.
- ⊗ Reason: those who saw a snake and thought it was a stick did not survive. In other words, their neuroception activated the A State, making them feel safe.
 - ❖ It should have alerted them to Danger, to Beware: the B State, with the activation of flight / fight (SNS mobilisation in context of danger / fear).

Childhood trauma and / or abuse of children can lead to disturbing *adult* Habit Energies that result in inappropriate neuroception – e.g. when any adult (male or female) may be pattern matched (neurocepted) by the *subject* with a previous memory (unconscious) of a threatening parent, and this inappropriately triggers a FEAR or RAGE response.

Our perceptions of the world will tend to be false / one sided if our neuroception as adults inappropriately detects the Autonomic B State (mobilisation in the context of fear / Sympathetic Nervous System activation) or C State (immobilisation in the context of fear; Dorsal Vagal PSNS State).

- These states can enable us to survive as a child;
- however, their manifestation as unwholesome Habit Energies as adults can lead to ongoing distress and so entrap us.

On the other hand, wholesome Habit Energies from being nurtured in our own childhood can enable us to be caring and nurturing adults / parents.

See also Perceptions in section on Mental Formations.

Glossary continued

Nirvana I

Nirvana can mean different things to different cultures and people. I have found the following helpful:

Nirvana means stability, freedom, and the cessation of the cycle of suffering (samsara⁸⁵). Enlightenment does not come from outside; it is not something we are given, even by a Buddha. The seed of enlightenment is already in our consciousness. This is our Buddha nature – the inherent quality of enlightened mind that we all possess, and which only needs nurturing.

Hanh 2001^{TATB} p 22

For me, this is a very helpful perspective on Nirvana: in essence:

- i. Enlightenment does not come from outside; rather from within.
- ii. It is not given by an external Buddha; rather by the Buddha, as it were, within; i.e. the Buddha nature that is latent in all of us.....;
- iii. yet requires nurturing, meditation and reflection to bring it to fruition.

We could equate this with our [Innate Goodness](#); and I would feel also with the essence of the meaning of [Ruha](#), “the larger breath⁸⁶ of reality” that Neil Douglas-Klotz enlightens us with in his book: *The Aramaic Jesus (Yeshua)* [Douglas-Klotz 2025 p 13].

Reality in this meta-physics / meta-psychology is related to [Alaha](#), the Aramaic term that Yeshua spoke about when talking about “God”.

In Autogenic Training, one of the Standard Exercises focuses on the Breath, with the phrases:

Formulation of Standard Exercise	Source
It Breathes me**	Schultz
Life Breathes me	Sue Mclennan
(The) Cosmos Breathes me	IR

** “It” here meaning: “The universal principle of respiration” and “breathes me” for “takes care of my respiration with no need of any intervention on my part” [de Rivera 2022 pp108-109].

Luis de Rivera’s perspective overlaps with the “Cosmos Breathes me” formulation; not only is there no intervention on our part; but that, at the end of the day, breathing and life is a mystery. To reframe the first line of the Tao Te Ching (chapter 1)^{***}:

❖ “The Breath that can be talked about is not the true Breath;
 The name that can be named is not the eternal Name”

*** [Lao Tzu: Tao Te Ching](#): translation Kwok, Palmer and Ramsay 1993

For further clarification, please also see: [Deus ex Machin](#); and [Spiritual](#).

⁸⁵ E.g. for one generation to the next.

⁸⁶ For one thing, without appropriate breathing, nirvana is barely possible.

Glossary continued

Nirvana
 continued

The Sutra on the Full Awareness of Breathing, as mentioned elsewhere, can only be realised in an experiential sense, and therefore one that is resonating with, and modulated through, our Right Hemisphere [McGilchrist 2021].

Inner transformation comes to us through inner practices such as meditation, Tai Chi, and Yoga. In all of these the transformational modality is experiential.

The inference of this is that we can regard all such transformational process as [spiritual](#), and this would therefore also embrace many forms of Psychotherapy including those based on the Polyvagal Theory – e.g.

✿ Porges and Dana, Eds. 2018 – Clinical Applications of The Polyvagal Theory – *The Emergence of Polyvagal-Informed Therapies*

See also above in main text:

✚ [Figure A5: Part 2.4A – Breathing Exercise 15](#) p 32 *Contemplating Freedom / Stability*

For further clarifications, please see:

Alaha	Deus ex Machina	Innate Goodness
Ruha		Spiritual

Nirvana II

Thich Nhat Hanh – from a more recent book, delves into the origins of nirvana from its conception at the time of the Sakyamuni Buddha:

Nirvana is a pleasant state of coolness and freshness that we can touch in this very life.

By using mindfulness, concentration, and insight to transform our suffering, we can touch nirvana in the here and now. Nirvana is not some distant place in a distant future.

Hanh 2017 pp 183-184

Nuhra /

Glossary continued

<p>Nuhra An Aramaic term embraced by Yeshua.</p>	<p>This Aramaic word embraces both physical light in the sense of photons; but also metaphorical light in the sense of wholesome energy when something comes to us as a “Fallen from Heaven” (Einfall) [Jung].</p>
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This

Nuhra

Light. Not only visible light, but what awakens and illuminates all of our embodied senses – seeing, smelling, touching, hearing, tasting, and body awareness. This is not any specific perception but what sees and senses through us or within us.

Neil Douglas-Klotz 2015 p 5]

Thus it can be seen to be linked to insight. Note also that body awareness is crucial for our well-being. “...what sees and senses through us or within us” will be embracing [Alaha](#).

Those suffering are often out of contact with their bodies, and certain forms of counselling / psychotherapy / meditation can greatly facilitate us in becoming more and more in touch with our bodies and [Ruha](#).

See also Craig 2004; 2015; et al;
 Ogden and Fisher 2018;
 Porges and Dana 2018.

Glossary *Continued*

Objects of the mind

Objects of the mind feels rather like an analytical / Left Brain concept. However, all objects of the mind manifest in Conscious Awareness of the “object”. The mind here equates to “Awareness”; this Awareness and the “object” are one; you cannot have the one without the other.

In Buddhist metapsychology, the Objects of the Mind manifest in, and result in, Mind Consciousness [Hanh 2001 p 52].

The objects of the mind include:

- ❖ Thinking
- ❖ Imagination
- ❖ Ideas

These include all phenomena – Dharmas, which themselves embrace the teaching of the Sakyamuni Buddha.

We tend to think of the objects of the mind as separate from us. However, when we look at a tree, that involves our eyes and sight consciousness, which manifests in Mind Consciousness.

However, at a deeper level, there is no split between the observer and what we are observing. Hanh mentions that the nuclear physicists realise that the object of observation and themselves are not separate.


The metaphysics of objects of the mind brings us to the realisation that seeing the world / phenomenal in terms of dualistic thinking brings separation, and thus is per se a misperception.

- ❖ Where there is Perception, there is Deception.

The suchness of things is, if you like, its original nature – and can become manifest in our Mind Consciousness in terms of this: “The world of things-as-they-are” [Hanh 2001 p 52]. Suchness is also described as tathata:

Tatatha (Tathātā) means: ❖ Reality as it is	Cf the Aramaic Term Alaha Douglas-Klotz 2025 p 5
Tathagata: Another name for the Buddha	“The one who has come from suchness and goes to suchness.” (p 49)
Hanh 2001 pp 49-53	

Are we,
am I,
able to touch
the suchness
of a flower;
an orchid?



Glossary Figure 8: Suchness.....[Objects of Mind]

Peace

In the west, there can be a tendency to see peace as the absence of war.
 However, in the west we also have the phrase known by many:

The peace of God that surpasses all understanding.

Philippians 4:7
 New King James Version

Let us also reflect on usage of the word peace in Southwest Asia:

When the word for “peace” – *shlama*, *shalom* (Hebrew), and *salaam* (Arabic) – were originally used in greetings in Southwest Asia, it was as if to say: “let’s remember that we all came from one source, that at one point our small self was not here and will not be again.” In short, it was a way of helping each other remember both our shared origin and our shared impermanence.

Douglas-Klotz 2022 p 61

And then we have:

As we saw in the seventh of Matthew’s Beatitudes, the first work, “peace” (*shlama*), is not the absence of war, or the absence of anything. It carried the ancient Semitic mind back to the great mystery that preceded creation, long before humans existed. The word root points to the potential for anything to happen next, even something unpredictable. Peace is possibility.

Douglas-Klotz 2022 p 179

Returning to “the peace of God”/

Returning to “the peace of God”; this can be reframed in terms of:

- ✿ “The peace of [Alaha](#) that surpasses all understanding...”;
- ✿ “The peace of the Cosmos that surpasses all understanding”.

We have been created through Alaha;
 the Cosmos; the Tao...
 and to these
 we return.

Polyvagal /

Glossary Continued

[Polyvagal Theory and States / Dynamics](#)

The Polyvagal theory has been established over the last few decades by Porges [e.g. Porges 2011]. Initially I found it quite daunting; and yet over the years I have found its application for myself, friends, and students very helpful.

- ❖ It is increasingly becoming the foundation for certain modalities of psychotherapy [e.g. Porges and Dana Eds. 2018 – Clinical Applications of The Polyvagal Theory – *The Emergence of Polyvagal-Informed Therapies.*]

Below is a brief introduction to these dynamics from an experiential perspective.

In terms of /

In terms of wholesome human interactions, it is perhaps helpful to describe these three in the following order:

- A. When we feel safe, our Social Engagement System will be engaged in a wholesome way, and this is underpinned with Ventral Vagal (VV) dominance. Meditative Practices can facilitate embracing this **A State** and in it developing more and more as our default state.
- B. In situations of Danger, the SNS takes over in terms of mobility in the context of FEAR (or anger / RAGE). We can notate this as the **B State (Beware)**
- C. In Life threat situations, we go into the collapse/ flop / appearing dead response, which is the classic Dorsal Vagal response of vertebrates and mammals (in life threatening situations). We can notate this as the **C State** ("Catastrophe")
 - ✚ Previous life threat situations can be activated in the here and now through memory or a present moment experience that triggers that previous emotional state. (This triggering is at an unconscious level and is an example of [neuroception.](#))
 - ✚ This in turn can then lead to severe on-going autonomic dysfunction associated with, for example, social withdrawal and / or depression.

For more detailed reflections, please see companion articles on website: www.atdynamics.co.uk

- ❖ A7: Porges and The Polyvagal Theory – *Reflections on clinical and therapeutic significance*
- ❖ A8: The Polyvagal Theory and a more sympathetic awareness of the ANS (after Porges et al)
- ❖ B 28: An Experiential Introduction to ABC States of the Polyvagal Theory – *An outline of a brief practical guide developed with students of AT*

Perceptions /

Glossary *Continued*

<p><u>PERCEPTION</u></p> <p>Also see Polyvagal Theory and States / Dynamics above</p>	<p>There is a well-known Buddhist saying:</p> <div style="border: 2px solid red; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p>Where there is Perception, There is Deception.</p> </div> <p>This resonates with the insights of neuroscience. Our perceptions are coloured and to a large extent dictated by the Autonomic State we are in. The state we are in at any point in time is determined by neuroception, the unconscious bodily response to sensing Safety; Danger; or Life Threat – that evolved over eons to protect us. In the modern world (in countries not at war), or those without significant internal conflict, these modalities of Danger and Life Threat may be inappropriately neurocepted. This will lead to a misreading of the situation, and so our perception will be false – leading to deception.</p> <p style="text-align: center;">❖ Misperceptions can of course also occur in areas of conflict.</p> <p style="text-align: center;">*** **</p> <p>On the other hand, if we are feeling safe – and so in the Autonomic A State (Ventral Vagal PSNS) associated with wholesome social engagement, then it is much more likely that our perceptions will be accurate.</p>
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<p>RAIN of Compassion</p> <p>09 04 2026</p>	<p>In her book, Radical Acceptance, Tara Brach has a chapter entitled: “The RAIN of Compassion: <i>an applied meditation for healing and Freedom</i>” [Brach 2023 pp 213-239]. RAIN stands for:</p> <ul style="list-style-type: none"> ⊗ R: Recognise what is going on; ⊗ A: Allow the Experience to be there, just as it is; ⊗ I: Investigate with Interest and Care; ⊗ N: Nurture with Self-Compassion.
<p>This is very much within the modalities of Thich Nhat Hanh’s Teachings, and the Sutra on the Full Awareness of Breathing. Also note that Investigating phenomena is one of the Seven Factors of Awakening in Buddhist metapsychology; the phenomena here being our own distress and pain (which exercises 5-8 for the Full Awareness of Breathing embrace).</p> <p>⊗ The front cover of the 2023 edition of her book Radical Acceptance includes Thich Nhat Hanh’s comment: “Nourishing and Healing”, referring to Brach’s book.</p>	

pp 218-219

<p>Reality: reality</p>	<p>Here used in the context of Alaha; in the context of the totality of the Cosmos; in the context of Thich Nhat Hanh’s teachings.</p> <p>For Example, Breathing Exercise 13-16; especially Breathing Exercise 16.</p> <p style="text-align: center;">❖ See for example, Figure 4.10 p 82.</p>
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<p>Reflective and Awareness /</p>	
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Glossary *continued*Reflective and Awareness Building
(Practices)

(Cf. "Mental Training")

With thanks to Ruth Sewell for this wholesome phrase

We often talk about mental training, yet in the context of psychotherapies, Heart-Mindfulness, Meditation and Autogenic Training the term mental training is not really appropriate, as Ruth Sewell, an Autogenic Therapist colleague, has pointed out. Her term Reflective and Awareness Building is much more apposite. This glossary entry briefly reflects on these matters, and is itself an abbreviated version of the more extensive glossary entry in the companion article B 28.

Some year ago Howard Cutler, following conversations with the Dalai Lama, subsequently wrote:

The systematic training of the mind – the cultivation of happiness, the genuine inner transformation by deliberately selecting and focusing on positive mental states and challenging negative mental states, is possible because of the very structure and function of the brain..... Neuroscientists have documented the fact that the brain can design new patterns, new combinations of nerve cells and neurotransmitters (chemicals that transmit messages between nerve cells) in response to new input. In fact, our brains are malleable, ever changing, reconfiguring their wiring according to new thoughts and experiences.

Howard Cutler 1998 p 31

The Art of Happiness – a handbook for living
(in conversations with the Dali Lama)

Quoted in Ross 2010 p 138

This is a wonderful and far-reaching perspective. We can go further still by adopting Ruth Sewell's phrase for such learnings and growth as:

❖ Reflective and Awareness Building (Practices).

Reflective and Awareness Building is essentially experiential, and hence the domain of the Right Hemisphere, rather than the analytical modalities of the Left Brain. (See also McGilchrist 2021).

Ruth Sewell comments on the term mental training:

❖ "I resist this term as it is, potentially, a fierce / controlling term and strongly indicating a heavy cognitive bias. I don't have a specific replacement, but I tend to go for reflective and awareness building..."

We can see the Sutra on the Full Awareness of Breathing as an example of Reflective and Awareness Building Practices, and one that reduces negative ruminations and the [Second Arrow](#).

In addition, Reflective and Awareness Building links in with Luis de Rivera's:

❖ "Amplified State of Consciousness Induction Therapies" [de Rivera 2018 p 17].

Re-presentation; Experience; and Truth /

Glossary continued

Re-presentation; Experience; and Truth

Logic and analytical thinking are the domain of the Left Hemisphere of the brain; yet the Left Hemisphere (LH) is unable to take a wider view of the issues / matter analysed. It therefore cannot see the bigger picture and the totality of the context.

Once the LH has worked out the problem, the issue, it Re-Presents it to the Right Brain – i.e. the Right Hemisphere (RH), which integrates this (received) information into the picture as a whole.

With this integration, it (the RH) can make a decision based on the overall experience / feeling / poetry of the situation. However, the analytical / scientific / artificial intelligence orientation of our present world is undermining the essential role of the RH in making ethical and spiritual decisions. This is the fundamental message of Iain McGilchrist's 2009 *The Master and his Emissary - The divided brain and the making of the Western World*. The Master here is a metaphor for the RH; the Emissary for the Left Hemisphere; the thesis of the book is that the Emissary usurps the Master; with the result that analytical thought and decisions – in the Western World in particular – have taken over from human concerns; feeling; ethical perspectives and the experience of the Master: so no wonder our world is in greatest peril.

To summarise thus far: pure analytical (Left Hemisphere) modalities give us limited information that is out of context and unable to see the wider picture. Therefore, its decisions are made on this limited information that is axiomatically partial.

Note the implications of this: the Left Hemisphere analyses a small piece of information given to it by the Right Hemisphere – out of context with the totality of the situation / cosmos. It (the LH) submits this, presenting it as it were, back to the Right side of the Brain (RH); this is therefore only a:

- ❖ Representation of the situation; which can only be partial and so cannot claim to be the “truth”. In this sense it is only a re-presentation.....

*** **

Life experiences – for example: of a setting sun; of water droplets hanging on branches / twigs of trees; a bee buzzing over a flower: are wonders of the world – live experiences – or better, the Spanish term Vivencia [Luis de Rivera 2022 pp 31-39]. This comes within the domain of wonder; awe; poetry; metaphor; beauty and inner truth – all within the domain of the Right Hemisphere.

What is truth? /

Glossary continued

[Re-presentation; Experience; and Truth continued](#)

What is truth?

Let us turn to The Art of Living:

In Breathing Exercise 16, we let go of erroneous notions;
 while embracing Reality / truth.

At the time of the Buddha, there were countless religions and spiritual teachers, each advocating a different spiritual path and practice, and each claiming their teachings were the best and the most correct. One day a group of young people came to ask the Buddha, "Of all these teachers, whom should we believe?"

"Don't believe anything, not even what I tell you!" replied the Buddha. "Even if it's ancient teaching, even if it's taught by a highly revered teacher. You should use your intelligence and critical mind to carefully examine everything you see and hear. And then put the teaching into practice to see if it helps liberate you from your suffering and your difficulties. If it does, you can believe in it." If we want to be a soulmate of the Buddha, we need to have a discriminating, critical mind like this.

If we do not allow our beliefs to evolve, if we do not maintain an open mind, we risk waking up some day to discover that we have lost faith in what we once believed. This can be devastating. As practitioners of meditation, we should never accept anything on blind faith, regarding it as absolute, unchanging truth. We should investigate and observe reality with mindfulness and concentration, so our understanding and faith can deepen day by day. This kind of faith we cannot lose, because it is not based on ideas or beliefs but on experienced reality.

Hanh 2017 pp 36-37

"Experienced reality" is the domain of the Right Hemisphere. In using our "intelligence and critical mind" we are again using metaphor and poetry; *concentrating the mind* as in Breathing Exercise 11 increases the energy of mindfulness (heart-mindfulness) to overcome the afflictions of the mind. Concentrating the mind in this heart-felt way (Jen) is resonating with Right Brain dynamics. There is no re-presentation here; this is an experiential modality.

*** **

At the same time, we can celebrate the divine / the sacred within each one of us, and bow to them saying "namaste" (Sanskrit); this can be in reality – or metaphorically. (Namaste: "'I bow to you" or "the divine in me honours the divine in you". It is especially used by "people of Hindu, Buddhist and [Jain traditions](#)" [Wikipedia – [Namaste - Wikipedia](#)].

The above reflections of Hanh are of course equally valid re the Sutra on the Full Awareness of Breathing; we all have a responsibility to find a spiritual path in harmony with ourselves.....

Ripeness /

Glossary continued

[Ripeness /](#)[Unripeness](#)

In the context of Yeshua's Teachings.

Dharma in this context: Teachings originating from Shakyamuni Buddha.

If we are to understand the inner meaning of the words of Spiritual Teachers, it is sometime necessary to reflect and ponder on the matter.

✿ "Those that have ears, let them hear."

If we do not ponder and reflect, we may misunderstand.

❖ Hence the importance of Reflective and Awareness Building Practices [Sewell 2020s]

There is a wonderful Buddhist Sutra called: "On Knowing the Better Way to Catch a Snake" [Hanh 1993].

The snake simile is ...very special. The Buddha urges us to study and practice the Dharma in an intelligent way so we will not be caught by notions and words like a person who knows how to catch a snake without being bitten.

Hanh 1993 p ix (Introduction)

There is a well-known saying by Jesus from one of the Gospels:

❖ Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit [King James Version of Matthew 7:17].

Yet if we go back to the original Aramaic that Yeshua taught in, we find a significantly different meaning, which would have been along the lines:

A ripe tree brings forth ripe fruit;
an unripe tree brings forth unripe fruit.

Douglas-Klotz 1999 p 1

This meaning is clearly very different; the word evil is not mentioned or implied.

Douglas-Klotz goes on to say:

This makes all the difference. The tree is not morally bad, but rather unripe: this is not the right time and place for it to bear. The saying gives an example from nature. Rather than imposing an external standard of goodness, the lesson has to do with time and place, setting and circumstances, health and disease.

Douglas-Klotz 1999 p 1

In this sense we can say that there are no corrupt trees per se; we each have within us [Innate Goodness](#) [Davidson 2018], and the potential to grow and flourish; to become ripe. This also links in with themes of non-judgement.

*** **

The sutra on the Full Awareness of Breathing helps us to become ripe in each moment.....; each of the 16 breathing exercises is related to the breath; which in this context we can see as [Sacred Breath](#). Behind the sutra is the central theme of allowing ourselves to let go of erroneous notions, liberate the mind, and encompass stability, freedom, and the cessation of the cycle of suffering..... (See also [Nirvana](#))

[Ruha /](#)

Glossary continued

[Ruha](#)See also [naphsha](#)

RUHA

The larger “breath” of Reality that holds us, including our [naphsha](#), within it. It continues from before our physical birth to after our physical “death” (or “transition,” a better translation from the Aramaic). I refer to it here as “soul.” The KJV translates it as “wind”, “air”, or “spirit”. I realise that the words “self” and “soul” are used differently in various texts or psychological personality theories. (For instance, what Carl Jung refers to as the “Self” is in these terms ruha, the soul.)

Douglas-Klotz 2025 pp 4-5

KJV: King James version (translation) of bible

Reality here is resonating with [Alaha](#); see also [Nirvana](#).

[Naphsha](#) is our “smaller breath”; ‘The “breath” held within us for the period we live in the flesh, that is, in time and space.’ [Douglas-Klotz 2015 p 4]. This tends to be linked with feelings of “me, my, and mine; my rights” – perhaps at the expense of others’ rights. It can reflect an ego-centric perspective harming ourselves and others. We can see it as being linked with erroneous notions and ignorance; and so taking us in the opposite direction from the realisation of Inter-Being

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However, both [Naphsha](#)⁸⁷ and [Ruha](#) are vital for our well-being; yet it is [Ruha](#) that we need to develop for a wholesome path through life.

A free flowing thought:

[Ruha](#) resonates with the “larger breath”. It is, as mentioned, within Cosmic Unity / [Alaha](#). This “larger breath” could be equated to the “Big I” (e.g. of Suzuki 1970; and see: 3.5B Interlude IB pp 56-57).

As indicated above, it contrasts with the Ego of [Naphsha](#) and its “me”; “my”; “mine” and potentially hubristic perspective.

In Exodus, Moses is confronted by God, who has decided to lead the Children of Israel out of their captivity in Egypt. Moses is Awe struck, and asks God to clarify what he, Moses, should say to the Children of Israel when they ask him (Moses) “What is this God’s Name?”; God replies:

“ I Am That I Am:” and he said, “Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.”

Exodus Chapter 3: verse 14 KJV

It could be that the [Ruha](#), which is resonating with [Alaha](#), is the “Larger I”; and thus reverberating with the inner divine of: “I Am That I Am” in each of us; that is part of [Alaha](#) and thus part of the inter-being of Cosmic Unity.

In many traditions [Breath](#) and Spirit [Inter-Are](#); and carry with them something of the numinous. See also [Sacred](#).

*** **

⁸⁷ [Naphsha](#) could perhaps be linked to the “historical dimension”; [Ruha](#) to the Ultimate Dimension, in Thich Nhat Hanh’s meta-psychology [Hanh 2001-^{TatB} pp 67-72].

Glossary continued

Sacred I

.....embracing
Sacred Breath

See also
Spiritual V
 pp 173-174

It can be argued that the significant problems of the world today are rooted in western linear based languages – and hence the way we think, feel, and move in our world. Collectively, we have lost sight of the sacred.

See also glossary entry: *Wittgenstein*.

What does the word Sacred mean? The second meaning in the Collings English Dictionary is pertinent in terms of what we are discussing here:

✿ Worthy of, or regarded with, reverence, awe, or respect.
 [CED: Collins English Dictionary 2003]

Our breath, our breathing, is implicitly something of awe and wonder; our very first breath, that is, our very first inspir(e)-ation, is fundamental to our being. And when there is no life left in us, we expire. In this sense, our breath is of a numinous quality.

Loss of a sense of the numinous, of the miracle of breathing, in recent decades and centuries, resulted in a taking for granted Mother Nature, and, at the same time, bespoiling her. This is the result of, collectively, our loss of a sacred sense [see McGilchrist 2021 pp 1193-1304].

*** **

Let us take a brief interlude here to explore “our collective loss of the sacred” – by way of referring more deeply back to McGilchrist’s perspective modulated though Heschel.

‘As civilisation⁸⁸ advances, the sense of wonder declines’, wrote Abraham Heschel:

Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder in is not worth living. What we lack is not a will to believe but a will to wonder. Awareness of the divine begins with wonder. It is the result of what man does with his higher incomprehension. The greatest hindrance to such awareness is our adjustment to conventional notions, to mental clichés. Wonder or radical amazement, the state of maladjustment to words and notions, is therefore a prerequisite for authentic awareness of that which is.

Heschel 1955

McGilchrist 2021 p 1207

“It is the result of what man does with his higher incomprehension.” The cosmos is vast; Reality is vast: That we know nothing in the overall scheme of things is the beginning of wisdom.

Our “adjustment to conventional notions” is central to the issues raised here. “Where there is perception, there is deception” [after Hanh]; many of our conventional notions are erroneous notions. The Full Awareness of Breathing Sutra addresses erroneous notions – as becomes apparent especially in the series of Breathing Exercise 9-12; and 13-16.

*** **

Sacred II embracing Sacred Breath /

⁸⁸ A question arises here: can we really call this an advance in civilisation? Some primordial / aboriginal civilisations recognise that it imperative to consider the effects of our actions on the next several generations; this was the very fabric of their ethical considerations – which inter-is with their sense of the sacred.

Glossary continued

Sacred II - embracing Sacred Breath

Sacred Breath; Sacred Spirit; Holy Spirit; Sacred Wisdom inter-are. Let us look at the Aramaic word *Hakima*:

Hakima: Sacred Sense or Holy Wisdom, that is, what unites the perception of all our senses within us. Feminine-gendered and better known by her later Greek name, *Sophia*.
 Douglas-Klotz 2025 p 5.

If our perceptions are not integrated, Sophia will elude us; Holy Wisdom, the Sacred Sense, can only be when body and mind become one; body and mind can manifest as one through appropriate Breathing⁸⁹.

Our Breath is sacred; it unites us with the air of mother earth; with all those with us in a single room; with all those in our home; in our community; in the world. Our breath depends upon photosynthesis of trees all over the globe; and the plankton in the oceans; and the positive pressure in the atmosphere of Mother Earth.

Our breath is part of the totality of Alaha – which also means unity – cosmic unity. We are not separate from Alaha; how could we be? – when the essence of [Alaha](#) is cosmic unity; a fundamental condition / principle of the Cosmos; of the sacred.

Holy Spirit / Holy Breath / Sacred Breath

In the gospels there is much said about the Holy Spirit.

If we return to the Aramaic meaning of these words, we find they are interchangeable.

.....whenever a saying of Jesus (Yeshua) refers to spirit, we must remember that he would have used an Aramaic or Hebrew word. In both of these languages, the same word stands for spirit, breath, air and wind. So “Holy Spirit” must also mean “Holy Breath.” The duality of spirit and body, which we often take for granted in our Western languages, falls away. If Jesus made the famous statement about speaking against the Holy Spirit (for instance, in Luke 12:10) , then somehow the Middle Eastern concept of breath is also involved.

Douglas-Klotz 1999 p 1

Speaking against the Holy Breath / Spirit is the same as speaking against the Sacred Breath, the numinous, the oneness of all; Alaha.

Spirit	Air
Breath	Wind

Glossary Figure 9.1
The One-ness of All – Alaha

Sacred III: Sin against Holy Spirit /

⁸⁹ This technically means Diaphragmatic Breathing: “Until chest breathing is replaced by deep, even and steady diaphragmatic breathing, all efforts to relax the body, nerves, and mind will be ineffective.” [Patel 1989 p 95]

Sacred III: Sin against Sacred Breath –See also [Ecocide](#)Sin against Sacred Breath / Holy Spirit / Sacred Spirit cannot be forgiven

What does this mean? Jesus said:

And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven.
--

Matthew 12 v 31 [New International Version](#)

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men (human beings); but the blasphemy against the Holy Ghost cannot be forgiven.

[Matthew 12 v 31 KJ V](#)Holy Ghost alias Holy Spirit; alias Holy Breath

Let us check the real Aramaic meaning of these words as spoken by Yeshua

Sin	“Missing the mark; falling into error”; also “failure or mistake.”
Blasphemy	Also can mean: a “reviling”; more literally: “a cutting off, incision, irruption or furrow”
Forgive	Meaning also: “to set free, let go, loosen, leave out, omit or, from the roots: to restore something to its original stated.”
After Douglas-Klotz 1999 p 45; quotes per se direct from N D-K; whole discussion in keeping with Douglas-Klotz’s words p 45.	

Note that the CED defines [Blaspheme](#) as:

Verb (1): to show contempt or disrespect for (God, a divine being, or sacred things), especially in speech. (2): to utter profanities, curses, or impious expressions.
--

CED 2003 p 174

So we can reframe this as all kinds of sin, of missing the mark, can be forgiven – but not that of missing the mark, making a failure / error when this is related to something Sacred: for example: The Breath; Ruha: i.e. being contemptuous of the Breath, the Holy Ghost / Holy Spirit / Sacred Breath. It is especially the Sacred Breath, it seems to me, that Yeshua was talking about here. Each Breath we take connects us to all in our home, the community; it is the same air, the same air and oxygen from the cosmos, that enables life. Sacred Breath is a realisation of the Unity of all things; of [Alaha](#); of [Ruha](#).

In this context we can see, feel, sense that polluting the air; the Breath of Mother Earth that sustains us and all life, is something that cannot be undone; it is per se despicable. And so, in our present age of impending Climate Catastrophe, “drill drill drill” for oil is a sin; multi-corporations that put profit before the well-being of our planet is sin. The above are all:

➤ Sins against the Sacred Breath of Mother Earth.

What could be a greater sin than polluting the air we breathe – the very Breath of
--

Mother Earth?

What could be a greater sin than polluting the very rivers of Mother Earth; of the fish within the rivers; and the drinking waters that we give our children and grandchildren? (See Ecocide)
--

Glossary continued

Sacred III *continued*

Further Reflections:

- ✿ While cycling on the wonderful 2006 model of a Dawes Galaxy in late April 2026, it came to me that we are here dealing with a crime / a sin, worse than killing our own mother. For here we are actually, whether unconsciously or not, in the process of killing Mother Earth; all flora and fauna, all Biocivilisations [Slijepčević 2023] within our biosphere.
- ✿ For some years, research has been warning of the catastrophic potential of the so called present Anthropocene – with the possibility of ending up with a Hothouse Earth [Steffen et al 2018]. This could result in the dissolution of all flora and fauna.

From description relating to Figure 2:

Currently, the Earth System is on a Hothouse Earth pathway driven by human emissions of greenhouse gases and biosphere degradation toward a planetary threshold at ~2 °C (horizontal broken line at 2 °C in [Fig. 1](#)), beyond which the system follows an essentially irreversible pathway driven by intrinsic biogeophysical feedbacks

See: [Trajectories of the Earth System in the Anthropocene | PNAS](#)

For further details, please refer to the above website; and
 References Figure 01 / 2018: Stability or Hothouse Earth p 204

*** **

We can perhaps surmise that Yeshua had inklings of what was to become millennia later. Be that as it may, his words today are as relevant and revealing (of Reality; of Truth; of Cosmic Truth); of Unity – as they were when he spoke them.

We also need to be aware of our own Shadow; and be heart-mindful that we, in our own (unconscious way), are not “drill, drill, drilling”.

*** **

The Sutra on the Full Awareness of Breathing has a sacred and numinous quality; it is rooted in the underlying cosmic nature of Inter-Being, and thus with the oneness of all things; and thus at a metaphysical level with the spiritual path of / relating to: [Alaha](#).

Postscript on Sacred III /

Glossary continued

Sacred III continued

Postscript A on Sacred III

In contrast to the Collins English Dictionary entry on Blasphemy, the two volume Shorter Oxford English Dictionary sets a different tone.

Blaspheme

- 2 verb trans. Speak irreverently of (something supposed to be sacred).
- 3 verb trans. Speak evil of; calumniate; abuse.

Blasphemy

- Profane talk of something supposed to be sacred; impious irreverence.

Shorter Oxford English Dictionary;
2007 Edition

I am not an expert on these matters; I am aware that Iain McGilchrist was a one-time lecturer / academic at Oxford teaching English Literature (at All Souls College, Oxford in 1975 as a Prize Fellow – before deciding to study medicine as a preamble to becoming an eminent psychiatrist). While lecturing on English Literature and poetry, I understand that he became disillusioned in the academic practice of analysing poetry – whose very nature cannot be analysed. This is to look at poetry from a Left Brain perspective; rather than going with the flow and live experience of the poetry / reading – which is the domain of the Right Hemisphere. We can see his experience at Oxford as an early awakening for his first Opus Magnus: The Master and his Emissary [McGilchrist 2009].

Returning to the quote from the Oxford English Dictionary; the tone of this suggests the possibility that nothing is actually sacred; and that some things are “only supposed to be sacred”⁹⁰. Which can be interpreted as saying:

- Well, actually nothing is sacred.

Does this reflect a Left Brain bent of some at Oxford – which a younger McGilchrist had registered?

The perspective of this present article attempts to balance the valid contributions of the two hemispheres, while, at the end of the day returning to the Master of the Right Side of the Brain!

With gratitude and thanks to the wisdom of Iain McGilchrist.

⁹⁰ My brother Michael Ross correctly says that “supposed” can also mean “intended to be”. While accepting this, I worry about what the intention was of the Shorter Oxford Dictionary to leave their definition ambiguous.

Postscript B on Sacred III

Let us return to the word of Gandhi as illuminated by Satish Kumar:

Nature provides enough for everybody's need but not enough for even one person's greed"
 Gandhi quote by Kumar 2013 p 20

This comes from Kumar's book: *Soil Soul Society*. Nature provides living beings; flora and fauna, with Soil. Degrading the soil by many "modern" practices is degrading our fundamental roots. If we go along the path of greed, then Nature may become unsustainable. That, it seems to me, is the inner message of Gandhi's reflections here. This matter is explored in depth by Kumar. See also Schumaker: *Small is Beautiful: A Study of Economics As If People Mattered*. That this book had to be written is an indication that "modern" man is a lost soul / sense of the Sacred. Many Aboriginal Cultures were in touch with the Sacred / [Anima Mundi](#); and held as sacred the effects of their actions for the next several generations.

Sacred IV


A sense of awe and wonder are close to a sense of the sacred. Let us reflect on some words of Kant:

Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: *the starry heavens above me and the moral law within me*. I do not seek or conjecture either of them as if they were veiled obscurities or extravagances beyond the horizon of my vision; I see them before me and connect them immediately with the consciousness of my existence. The first starts at the place that I occupy in the external world of the senses, and extends the connection in which I stand into the limitless magnitude of worlds upon worlds, systems upon systems, as well as into the boundless times of their periodic motion, their beginning and continuation. The second begins with my invisible self, my personality, and displays to me a world that has true infinity, but which can only be detected through the understanding, and with which ...

KANT: Critique of Practical Reason, 5:161-2

The starry heaven above; a sense of awe and wonder; and the "moral law within me", connecting to our [Innate Goodness](#) [Davidson 2018]. From the perspective of Iain McGilchrist, it seems to me that Kant is here beautifully balancing the rational / analytical Left Brain with the experiential essence of Awe and wonder of the Right Brain.

The sense of awe /

<i>Glossary continued</i>	
<p><u>Sacred IV</u> <i>continued</i></p> <p>The sense of awe also permeates nature if we have eyes and ears to sense the mystery. Recently Bernie my wife picked some flowers from the garden, and once in a vase she commented on the wonder of flowers.</p> <p>How does an unconscious cosmos produce such wonder?</p> <p>Is the cosmos unconscious?</p> <p>As Thich Nhat Hanh says, for most of us – by living in the Present Moment – there is an abundance of awe and wonder – that can bring us joy and wonder right now; whatever else may be going on in our world</p>	
<p><u>Glossary Figure 9.2</u> FIBONACCI SEQUENCE</p>	

<p>Samatha (Pali) Śamatha (Sanskrit)</p>	<p>The is described by Tulku as: <u>Calming the Mind Meditation</u>; See above entry</p> <p>Also note: Shamatha (Tibetan Buddhism) Meditation: Calm Mind https://universalbuddhism.com/shamtha-meditation/</p> <div style="border: 1px solid purple; padding: 5px;"> <p>Before you can see clearly, you need to stop moving. This simple principle is at the heart of why shamatha—calm-abiding meditation—is considered foundational in Buddhism. A restless, agitated mind cannot perceive the subtle truths the Buddha pointed to. It’s like trying to see your reflection in turbulent water—the image is distorted, fragmented, impossible to make out. Only when the water settles can you see clearly.</p> </div> <p>Source: https://universalbuddhism.com/shamtha-meditation/ with thanks</p> <p>Turbulent water is a very good image for an unsettled mind. In terms of a Scottish Loch, the reflections all become distorted when windy; and so we cannot see clearly. Not being able to see can be seen, can be felt, as an affliction of the mind. This is in contrast to the lochan when it is quiet; tranquil. Calm Abiding Meditation allows us to return to inner tranquillity.</p>
<p>Samsara /</p>	

<i>Glossary continued</i>	
<u>Samsara</u>	<p>“Samsara is the cycle of suffering, our dwelling place when we live in ignorance” [Hanh 2001^{TATB} p 22]. This cycle of suffering can be seen in terms of negative Habit Energies being transmitted trans-generationally. See also Dukha.</p>
<p><u>Sarbat da bhala</u></p> <div style="border: 1px solid pink; padding: 5px; margin-top: 10px;"> <p>"May everyone prosper."</p> </div>	<p>By a wonderful synchronicity, Thought for Today (BBC Radio 4, 16th December 2023 at 7.46) was given by the Professor of Sikh Studies at the University of Birmingham, Professor Jagbir Jhutti-Johal. There is an Israeli woman in the present Israeli Palestinian conflict who is ferrying Palestinians in need of hospital care to Israeli hospitals, despite the ongoing war. When asked about this, she replied:</p> <p style="text-align: center;">✿ I am fighting to be good.</p> <p>This reflects the Sikh tradition and concept of Sarbat da bhala, which means blessing to all people, or literally "may everyone prosper", whatever religion or ethnic background.</p> <div style="border: 1px solid blue; padding: 10px; margin: 10px 0;"> <p>To put this in very concise and clear language, the term invokes the Sikh to request, pray and ask the Almighty for the well-being of all of humanity, prosperity for everyone (regardless of religion) in the worldwide community, global peace for the entire planet. https://en.wikipedia.org/wiki/Sarbat_da_bhala</p> </div> <p>Professor Jagbir Jhutti-Johal went on to refer to the tenth guru of the Sikhs in the early 18th century. Some Sikhs complained that one of their members had been providing water to members of the enemy on the battlefield. When the guru asked this Sikh why he had done this, he replied:</p> <p style="text-align: center;">✿ “I saw no Mongols or Sikhs on the battlefield, I only saw human beings.”</p> <p>The tenth guru replied: “you have understood the teachings of Sarbat da bhala perfectly.”</p> <p>She (Jagbir Jhutti-Johal) went on to say that these two reflections: “I am fighting to be good” and “I saw no Mongols or Sikhs on the battlefield, I only saw human beings”, is at the heart of what it means to be human.</p> <p style="text-align: right;">Today - 16/12/2023 - BBC Sounds</p> <p>This can be seen as a form of Well-Being / true happiness for all – in the spirit of the Dalai Lama and Desmond Tutu; and that of ubuntu.</p>
<u>Second Arrow /</u>	

<i>Glossary continued</i>	
Second Arrow	<p>There are many things in life that can result in us suffering. In Buddhist psychology the perceived cause is sometimes referred to as the ‘first arrow’. However, what actually results in us suffering deeply is often not this; rather what our minds tend to make of this. For example:</p> <ul style="list-style-type: none"> ➤ We may get a bad cold; and start to say to ourselves: “Why me? Why should this happen to me right now at this important time in my life?” ➤ We may be irritated by someone at college, at work, or in the family – and embark on negative ruminations about them in which we plot to get our own back – feeding the negative wolf⁹¹ within with hatred and ill-will towards the other. <p>These are both examples of our response (the second arrow) inflicting more suffering within us than the original incident. Meditation, Mindfulness, Autogenic Training, and Reflective and Awareness Building practices / approaches, can help us to prevent or deflect this second arrow from penetrating.</p> <p>The Sutra on the Full Awareness of Breathing can help to reduce our tendency to allow the Second Arrow to penetrate – or even to develop at all.</p>
Seligman Martin E.P.	<p>Martin Seligman has been a pioneer in the development of Positive Psychology in North America during the last several decades, and helped change the direction of research towards positive approaches towards health and ill-health.</p> <p>See for example:</p> <ul style="list-style-type: none"> ❖ Seligman 2011: <i>Flourish: A Visionary New Understanding of Happiness and Well-Being</i> <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>Martin Elias Peter Seligman; (born August 12, 1942) is an American psychologist, educator, and author of self-help books. Seligman is a strong promoter within the scientific community of his theories of well-being and positive psychology.^[1] His theory of learned helplessness is popular among scientific and clinical psychologists.</p> </div> <p style="text-align: right;">Martin Seligman - Wikipedia</p> <p>See also: Seligman, Martin E.P 1998: American Psychological Association Presidential Address (President’s Address from The APA 1998 Annual Report, appearing in the August, 1999 American Psychologist.)</p>
Sukha /	

⁹¹ See, for example: Fredrickson 2009 p 179 The Two Wolves Within. Some suggest this comes from the American Indian Cherokees; other authorities are uncertain of the origin of the story... for example, it may have come from the Lenape people.

<i>Glossary continued</i>	
Sukha	Dukkha / Duhkha and Sukha inter-are.
<p>Sukha A State of Flourishing (Pali and Sanskrit) (followed by Dukha) Imported for web article D 11</p>	<p>In many ways this can be seen in terms of the opposite, or anti-dote, to duhkha / suffering. Recall that the First Noble Truth is: There is suffering [Hanh 1998 pp28-37]</p> <p><u>Preamble to Sukha:</u> In western psychology, it has been assumed that all emotions are normal in the sense that they have developed during evolution, and in that sense have a valid role to play in our lives. In Buddhist psychology, no such assumptions are made in that certain emotions are regarded as being inherently toxic, such as the:</p> <p style="text-align: center;">❖ Toxic Trio (see glossary of D 11, p 66).</p> <p>The Dalai Lama suggests that Happiness is the state that all humans seek [Dalai Lama & Cutler1998]. As discussed in the relevant sections of the glossary, happiness is perhaps best seen in terms of Well-Being.</p> <p>Sukha, a State of Flourishing, can be developed through mindfulness and watering the positive seeds within. Ekman et al have this to say about happiness:</p>
<div style="border: 1px solid blue; border-radius: 15px; padding: 10px;"> <p>Buddhists and psychologists alike believe that emotions strongly influence people’s thoughts, words, and actions and that, at times, they help people in their pursuit of transient pleasures and satisfaction. From a Buddhist perspective, however, some emotions are conducive to genuine and enduring happiness and others are not. A Buddhist term for such happiness is sukha which may be defined in this context as a state of flourishing that arises from mental balance and insight into the nature of reality. Rather than a fleeting emotion or mood aroused by sensory or conceptual stimuli, sukha is an enduring trait that arises from a mind in a state of equilibrium and entails a conceptually unstructured and unfiltered awareness of the true nature of reality.</p> <p style="text-align: right;">Ekman et al 2005; pp 59-60</p> </div>	
<p>Behind this statement is the Buddhist concept that suffering, especially in terms of the second arrow (and D-8), comes about through ignorance (glossary of D 11 p 40) of the true nature of reality and life – the overcoming of such ignorance embraces a realisation of the inter-connectedness of all things; which also implies that no one thing or person has a “permanent separate self”. Such ignorance dissolves with a growing awareness of the inter-being nature of all things.</p> <p>Matthieu Ricard, one of the co-authors of the above Ekman quote, puts the matter this way:</p>	
<div style="border: 1px solid green; border-radius: 15px; padding: 10px;"> <p>Sukha is the state of lasting well-being that manifests itself when we have freed ourselves of mental blindness and afflictive emotions. It is also the wisdom that allows us to see the world as it is, without veils or distortion. It is, finally, the joy of moving toward inner freedom and the loving kindness that radiates towards others.</p> <p style="text-align: right;">Ricard 2003 / 2012</p> </div>	
<p>Such freedom can become manifest with on-going practice of the Full Awareness of Breathing sutra.....</p>	
<p><u>The above is revised from glossary of:</u></p> <p>❖ D 11: Sukha: Paths of Well-Being, PSNS Afferents, and Inner Warmth: <i>from Duhkha to Sukha</i>.</p> <p>➤ See also linked article: D8: Duhkha II: The Second Arrow and Sympathetic Afferents</p>	

Glossary continued

Symbiosis	Please see Inter-Being II p 142.
Spiritual Part I	<p>We come into the world from we know not where; and we sooner or later die, and we know not what this means. Many of us, at some stage / stages in our lives, have numinous experiences, which per se cannot be put into words.</p> <div style="border: 1px solid blue; border-radius: 15px; padding: 10px; text-align: center; margin: 10px auto; width: 60%;"> <p style="color: blue;">Those that know do not say; Those that say, do not know</p> </div> <p>I have found the following a most helpful perspective for over two decades; to me this approach to spiritual matters is enlightening, as it harmonises with those who have a formal spiritual practice and those who do not.</p> <div style="border: 1px solid cyan; padding: 10px; margin: 10px auto; width: 80%;"> <p style="color: blue;">“By spiritual we mean the needs and expectation which all humans have to find meaning, purpose and value in life: even people who are not religious have belief systems that give their lives meaning and purpose. Spiritual distress can hinder physical healing, and its identification may improve healing outcomes. Thus we consider this a dimension relevant in holistic health care.”</p> <p style="text-align: right; color: blue;">Quoted from: The Department of General Practice (Edinburgh University); notes for 5th Year Medical Students – 2002.</p> </div> <p>Spiritual distress includes afflictions of the mind. See Breathing Exercises 9-12.</p>
Spiritual Part II	<p>The term spiritual can I feel be enlightening for all of us, with the understanding that this does not have to imply an external God / god – especially along the lines of a Deus ex Machina. Furthermore, for millennia there have been many different spiritual paths; this is fine, on the understanding that those adhering to one spiritual path do not claim that it is the only true spiritual path. That way can lead to conflict and war.</p> <p>There is a lovely story of a group of diverse spiritual beings all riding on donkeys to the top of a mountain; each one feeling that their donkey is the only really true donkey. They eventually reach the top, and are welcomed – and all the donkeys are given water from a spring nearby. Each spiritual leader stands in awe – looking out on the beauty and wonder of mother earth below them; to the wide and numinous horizons.....And suddenly come to the realisation that each donkey – each true spiritual path, has led to the same place – the same Truth / truth.</p> <p>This donkey story reminds us to beware of being too sure of anything; Thich Nhat Hanh not infrequently suggests that we answer ourselves the question:</p> <p style="text-align: center;">🌀 “Are you sure?”</p> <p style="text-align: center;">*** **</p> <p><i>Anekāntavāda Many Truths /</i></p>

Glossary continued

Spiritual Part II Continued

Anekāntavāda Many Truths

Satish Kumar, who edited *Resurgence*, and subsequently *Resurgence and Ecologist* for several decades, celebrates diversity that embraces unity.

Our planet Earth favours diversity..... Over billions of years, evolution has created countless forms of life. It is self-evident that the Earth and evolution celebrate and sustain diversity.

No two trees are the same. No two human faces, bodies or voices are the same. Each person has their own voice. Each tree has their own personality. Each animal has their own individuality.

I was a Jain monk. The Jains not only celebrate the diversity of life, but also honour the diversity of truths. They call it *Anekāntavāda* - 'no one truth.' Each of us has our own perspective, our own truth. Each of us sees things in a particular way. This diversity of viewpoints is considered by the Jains to be a wonderful and beautiful gift. In Jain philosophy, diversity of life and diversity of truths are the cardinal principles of evolution....

Kumar 2026 p 43

Satish Kumar's perspective, and that of Jain Philosophy, complement the wisdom of the above story of donkeys and diverse spiritual paths.

I was interested to find this description of *Anekāntavāda* in Wikipedia.

Anekāntavāda (Sanskrit: अनेकान्तवाद, "many-sidedness") is the Jain doctrine about metaphysical truths that emerged in ancient India.^[1] It states that the ultimate truth and reality is complex and has multiple aspects and viewpoints.^[2]

[Anekantavada - Wikipedia](#) with thanks

Accessed 30-04-2026

The diversity of truths may essentially be the reality of the Historical Dimension; in the Ultimate Dimension, all truth may actually coalesce [Hanh 2001-Transformation at the Base(TatB) pp 67-72]; this is the implicit meaning at the end of the above donkey story.

Kumar goes on to argue that it is uniformity that has resulted in the ideology, if you like, of every country pursuing economic growth – reflecting a sort of left brain mantra. Economic growth in this sense can be seen to be accelerating climate change. He goes on to see this, tellingly, in terms of Hemispheric Specialisation:

Our educational institutions hardly know or recognise that we have two hemispheres in our brains. As in our physical bodies we have two arms, two legs, two eyes and so on, our brains also have two hemispheres. Simply put, the left brain is rational and analytical, where the right brain is intuitive and multidimensional. The right brain looks at the big picture and sees everything in its context. In other words, the left brain likes uniformity, and the right brain likes diversity. In an ideal world, we need to develop both hemispheres of our brains in balance, which might help us to find the right relationship between unity and diversity, and between truth and love.

Kumar 2026 p 46

If we do not increasingly develop, as a species, a harmonious balance between the two hemispheres, our Mother Earth may be doomed. (See References [Steffen 2018: References Figure 01 / 2018: Stability or Hothouse Earth p 204](#)). AI is essentially Left Brain; the propagators of war reflect Left Brain activity that is meshed with ideologies. Love, CARE, generosity of spirit, [ubuntu](#) and [Jen](#) reflect our [Innate Goodness](#) modulated through our Right Brain; these can help in the regeneration of Mother Earth.

*** **

Glossary continued

Spiritual Part II Continued

From the perspective of the Aramaic Yeshua, Neil Douglas-Klotz suggests that the traditional western Christian understanding of the word “God” may be misplaced. Aramaic was the native tongue that Yeshua spoke in – in his dialogues / meetings with those he met when teaching. The Aramaic term he used (for “God” was [Alaha](#) [Douglas-Klotz 2025]; meaning unity; Cosmic Unity; and the oneness of all. This concept inter-is with [Inter-Being](#).

Let us remind ourselves of the meaning of Alaha.


Alaha

The word Yeshua uses for “God,” but which would be better translated as “Reality” or “reality” (ancient Semitic languages have no capital letters). The word roots point to the union of “yes”, or “something,” and “no” or “nothing”. It’s similar to the words Elohim in Hebrew, Elat on Old Canaanite, and Allah in Arabic.

Douglas-Klotz 2025p 5

This is very different from those religions that imply a Patriarchal God. We cannot fully comprehend our solar system – let alone the Cosmos. A humble understanding of Alaha as Reality or reality is perhaps a spiritual path that can give us meaning.....

The “word roots point to the union of “yes”, or “something,” and “no” or “nothing”.

Can be seen as within the spirit of Dao / Tao; and 

*** **

The realisation of Inter-Being, and a life based within on the implications of this,
is, it seems to me, a spiritual path per se.

The Full Awareness of Breathing Sutra may enable us to move towards “the top of the mountain” and Reality / reality. And with this, an increasing realisation of paths towards [Sukha](#); and the alleviation of [Dukkha](#) for ourselves, others, and Mother Earth.

Spiritual III

Following on from the reflections on Alaha above, let us remember, from section:

- ❖ *A6.3 Reflections on Breathing, Ruha, Naphsha; and Alaha (page 39)*
above, the words:

Be Still and know that I am God

Psalm 46 v 10

In the light of our understanding of the inner meaning of Alaha, we can now reframe Psalm 46 v 10 as:

Be Still, and know that I am Alaha; Reality; the
totality of the Cosmos; the Breath of Life; [Ruha](#).

The reframing of the Autogenic Standard Exercises in the de Rivera’s Autogenics 3.0 format facilitates this “Be Still.....” – as the focus on the Breathing has become the Tenth and Final Standard Exercise – and so we can stay with this for some duration in Heart-Mindfulness.

See also on web companion article:

- ❖ F 14: Meditation on Inner Aspects of Autogenics 3.0

Glossary continued

Spiritual IV

The meditation for 26th January in “Resonate in Stillness is”:

There is no temple other than
 the human body
 There is no God other than
 the inner Self

Swami Muktananda 1995

At first this may feel sacrilegious.

Let us first check that we understand what is being said here in the context of Siddha Yoga.

[https://en.wikipedia.org/wiki/Siddha_Yoga] gives a helpful introduction, including the etymology of the word; and includes:

"Siddha Yoga" ("perfect" or "perfected" yoga) is a Sanskrit term adopted by Muktananda to describe the path of self-realization.

The glossary of Resonate in Stillness includes:

Self: Thedivine Consciousness residing in the individual as the witness of the mind or the pure I-awareness.

Self-Realisation: The state in which the sense of the individuality merges with pure Consciousness.

Consciousness: The intelligent supremely independent, divine Energy that creates, pervades, and supports the entire universe.

Let us secondly reflect on the meaning of temple, in this context. This can mean:

❖ Shrine; Sanctuary; Place of Worship; Holy Place.

The word Sanctuary has various meanings, including: Safety; Safe Haven; Place of Safety.

There is an ancient Indian tradition of bowing to another person when we meet them with the words: “Namaste” – which is a common practice in Hindu culture, meaning and acknowledging the divine in the other person – and ourselves....

The “divine in you” interpretation comes from the Hindu belief that divinity resides within everyone, so any person you encounter deserves respect.

“The gesture is an acknowledgment of the soul in one by the soul in another,” says Palkhivala, who began studying under B.K.S. Iyengar when he was a child

Source:

<https://www.yogajournal.com/practice/beginners/the-meaning-of-namaste/>

This has remarkable resonance with the Aramaic word: [Alaha](#) - Reality

Furthermore, from a different source, we have:

Temple:

Something (esp. a person's body) likened to a temple in being regarded as sacred, occupied by a divine presence, or requiring reverence or great respect.

[temple, n.¹ meanings, etymology and more | Oxford English Dictionary](#)

This clearly resonates with namaste.

Let us/

Glossary continued

Spiritual IV continued

Let us now return to the meditation for 26th January, reframed in the light of the inner meanings discussed above:

There is no inner sanctuary other than
 the human body
 There is no Alaha, Cosmic Reality other than
 the inner Self

Swami Muktananda 1995
 (reconfigured; Alaha.... replacing God)

It is the inner Self in quietude that can tune into:

Be Still, and know that I am.....

There feels to me to be a deep inner resonance
 between the practices of many and diverse
 spiritual paths throughout
 all cultures and worlds.

Spiritual V

.....

*In relation to
 breath, air, wind....*

Aramaic was the common language spoken by those living in Judea for the centuries before Yeshua was born; it was the language that he generally spoke in when he was teaching – as this was the language that most of those there spoke as their mother tongue [Douglas-Klotz 1999 p 5].

Many ancient languages differed profoundly from our linear western type languages.

In ancient times, people knew everything by its context. They heard practical things in a practical way. They heard the words of a prophet or shaman on many possible levels *if* they had “ears to hear.” Like other languages, the ancient semitic languages employ a root-and-pattern system in which individual letters and sounds each have meaning and then combine with one another to create new meanings. It would be as though the letters married and intermarried, creating new unions and even offspring. Hence one looks up a word in an Aramaic dictionary by its roots rather than in an alphabetical order as is done in Western languages.

..... Language arises from individual sounds – breaths that are made audible. These breath-sounds express a relationship with what appears to a person, or with something with which one feels connected....

Douglas-Klotz 2022 pp 18-19

All of these ancient words directly connected inner and outer experiences.

Any word originally expressed a relationship between what we now call inner and outer experience.

Douglas-Klotz op. cit. p 19

In a language /

Glossary continued

Spiritual V

Continued

Wittgenstein

*The wisdom of Wittgenstein is highly relevant here:
 "The limits of my language are the limits of my world"*

Recall

In a language where all words express a relationship between inner and outer, the sense of inter-being will be implicit in the understanding of that society; and hence the feeling of [anima mundi](#).

This was long before the problematic split of mind and body exemplified in the traditional understanding of the work of Descartes, and the subsequent scientific assumptions of mind / body dualism. This backward step is highlighted and wonderfully presented in Iain McGilchrist's second magnum opus:

- ❖ The Matter with Things: *Our Brains, Our Delusions, and the Unmaking of the Western World* [McGilchrist 2021].

It seems to me that the Aramaic language was built, as it were, on very onomatopoeic sounds.

In Aramaic, the word spiritual overlaps, and inter is, with:

spirit	air
breath	wind
Holy Spirit	Holy Breath
Sacred Breath	Breath of the Cosmos

**Glossary Figure 9.3 The One-ness of All
 Embracing Breath of Cosmos -- Spiritual V**

From this we can surmise that in ancient traditions the word spiritual related to breath and breathing.

Further clarification:

For Yeshua and his followers, the following had a deep resonance / interconnectedness [Capra & Luisi 2014]:

- ❖ Holy Spirit
- ❖ Holy Breath.....

Many of Yeshua's teachings included prayers / meditations.

Many forms of meditation throughout the world focus on the
 Breath / Breathing....
 Breathing, that is appropriate breathing, settles mind and body.

- ❖ This is the essence of the Sutra on The Full Awareness of Breathing.

Spiritual VI /

<i>Glossary continued</i>	
Spiritual VI	<p>Let us reflect on the wisdom of Einstein:</p> <div style="border: 1px solid magenta; padding: 10px; margin: 10px 0;"> <p>The most beautiful and deepest experience a man can have is the sense of the mysterious. It is the underlying principle of religion, as well as of all serious art and science. He who has never had this experience seems to me, if not dead, then at least blind.</p> <ul style="list-style-type: none"> ❖ To sense that behind anything that can be experienced there is a something that our minds cannot grasp; whose beauty and sublimity reaches us only indirectly; this is religiousness. <p>In this sense I am religious; to me it suffices to wonder at the secrets and to attempt humbly to grasp with my mind a mere image of the lofty structure of all there is."</p> <p style="text-align: right;">Albert Einstein's' credo: 1932</p> <p style="text-align: right;">A recording made in 1932 by Einstein to the League of Human Rights (bullet point notation added)</p> </div> <p style="text-align: right;">Source: https://libquotes.com/albert-einstein/quote/lbv1n0n</p> <p style="text-align: center;">These days, Einstein I feel might have used the word Spiritual rather Religious.</p>
<p>All spiritual traditions are interlinked.</p> <p>Returning to the opening reflections in Spiritual I:</p> <ul style="list-style-type: none"> ❖ We come into the world from we know not where; and we sooner or later die, and we know not what this means. <p>At the same time, we are all children of the Cosmos; and we all Inter-Are; we are held for our life-time in the embrace of Mother Earth</p>	
<p>Stickiness – in terms of:</p> <p>Affective Stickiness / (Afflictive Stickiness)</p> <p>Adapted from Glossary of B 26 p 57</p>	<p>Affective Stickiness is the term Davidson uses to denote our tendency to dwell on distressing / negative events – and not let go of them [Davidson & Schuyler 2015]. This can result in distressing and unwholesome ruminations, ill-being, and reduced resilience.</p> <p>Of course, not all affects are unwholesome. For this reason, I find the term</p> <ul style="list-style-type: none"> ❖ Afflictive Stickiness more pertinent – and it will be seen that in this article the two terms are used more or less interchangeably. <p>We can also reframe Afflictive Stickiness in terms of</p> <ul style="list-style-type: none"> ❖ the Second Arrow, which can lead to “Lingering Resentment” [Davidson & Schuyler 2015 p 89]. <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Also see B 26: Section: 3.3B: Affective Stickiness (Afflictive Stickiness) pp 28-29; this includes Figure 3.3B</p> </div>
Store Consciousness /	

<i>Glossary continued</i>	
<p>Store Consciousness</p>	<p>In Buddhist metapsychology, consciousness has two essential parts:</p> <ol style="list-style-type: none"> i. Store Consciousness (unconscious), and ii. Mind Consciousness (conscious). <p>Within Store Consciousness, we have seeds that include the fifty one Mental Formations. If they are activated, they rise up and manifest in Mind Consciousness. For example: we all have seeds of anger; these are normally lying dormant (as if the seed is asleep). If this seed of anger is activated, it arises and manifests in Mind Consciousness as:</p> <ul style="list-style-type: none"> ❖ Anger; the Emotion of Anger... ❖ Anger can be very close, neuro-physiologically, to RAGE [Panksepp 1998]. <p>On the other hand, we also have in our Store Consciousness seeds such as these:</p> <ul style="list-style-type: none"> ❖ CARE and nurturing; ❖ Compassion; ❖ Wholesome PLAY; ❖ Mindfulness. <p>See also: Figures Figure 3.3A; 3.3B pp 50-51; and Figures 3.5A , 3.5B 3.5C 54-55 in main text that illustrate the relationship between Store Consciousness and Mind Consciousness.</p>
<p>Sutra</p>	<p>Discourses / teachings. In Buddhist metaphysics, these are often looked at in depth in Dharma Talks.</p> <p>No talk per se can give us insight; talks and words are not the truth. Rather:</p> <ul style="list-style-type: none"> ❖ "It is a means of presenting insight, using words and concepts." Hanh 1998 p 17. <p>Compare with the wisdom of Dao / Tao:</p> <ul style="list-style-type: none"> ☸ The Tao that can be talked about is not the true Tao; ☸ The name that can be named is not the eternal Name <p style="text-align: right;">Tao (Dao) Te Ching Lao Tzu; Transl. Kwok / Palmer / Ramsay 1993 / 1994</p> <div style="border: 1px solid purple; padding: 10px; margin: 10px auto; width: 80%; text-align: center;"> <p style="color: purple;">“The Sanskrit word Sutra Means thread or suture. It is as if the lower self is one piece and the higher Self is another; The flow of eternity sews these two together.”</p> <p style="color: purple; font-size: small;">Vasant Lad 2004: Strands of Eternity</p> </div>
<p>Theory of Mind: Please see after Toxic Trio.</p>	
<p>Toxic Trio /</p>	

Glossary continued

Toxic Trio	Based on various sources including Ekman, Davidson, Ricard & Wallace 2005	<i>We can call these three the Toxic Afflictions</i>	Imported and expanded from of D 11 on website with variations in layout etc
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In Western psychology, all emotions are regarded as having their rightful place in the totality of affects. In Buddhist psychology, certain affects / emotions are regarded as inherently unwholesome / toxic [Ekman et al 2005 – p 60].

These include the toxic trio, which “are considered to be fundamental toxins of the mind” [op cit p 60]. These are:

I. HATRED / ILL WILL TOWARDS OTHERS

- With hatred, we tend to exaggerate the ‘bad’ / negative qualities in the other, while downplaying / discounting the positive qualities in the other. In addition, we fail to realise the Interdependent Co-Arising nature of reality (and thus “but by the grace of Dao go I”).

II. CRAVING

- In the context of Buddhist psychology, craving can be considered to be an unwholesome aspect of the SEEKING system. For example, craving for power, prestige, fame and money are false gods in that they do not result in true [Well-Being](#) (or happiness). They are linked to feelings of “me” and “mine”, in which we see ourselves as separate entities with a tendency to discount other people or their feelings.
- In craving we exaggerate the positive qualities and discount the negative / toxic elements of what we crave.

III. THE IDEA THAT WE HAVE A PERMANENT SEPARATE SELF

This leads to concepts of me and mine that can then lead to the development of hatred / ill-will towards others / craving.

- In Buddhist psychology much play is made of the concept of empty and emptiness.
- Thich Nhat Hanh would say:

We are empty; empty of what? Empty of a permanent separate self. We are made up of non-self elements – including large chemical elements such as iron from long extinct stars” [à la Hanh 1998]. This then can lead us, axiomatically, to the realisation of [Inter-Being](#).

Over the years, I have returned over and over again to the wisdom of Ekman, Davidson, Ricard and Wallace; their reflections on this third aspect of the Toxic Trio are most apposite:

The third, most fundamental affliction of the mind is the delusion of grasping onto one’s own and others’ reified personal identities as real and concrete. According to Buddhism, the self is constantly in a state of dynamic flux, arises in different ways, and is profoundly interdependent with other people and the environment. However, people habitually obscure the actual nature of the self by superimposing on reality the concepts of permanence, singularity, and autonomy. As a result of misapprehending the self as independent, there arises a strong sense of the absolute separation of self and other. Then, craving naturally arises for the “I” and for what is mine, and repulsion arises toward the other. The erroneous belief in the absolute distinction of self and other thus acts as the basis for the derivative mental afflictions of craving, hatred, jealousy, and arrogance. Such toxins of the mind are regarded, in Buddhism, as the sources of all mental suffering.

Ekman, Davidson et al 2005 p 61

- ✚ Note that erroneous beliefs are the subject of Breathing Exercise 15 ([Contemplating Freedom; Stability, and the Inner Truth Within](#)).
- ✚ See Section 4.9 Exercise 15: Observing the Cessation of Erroneous Notions (including Figure 4.9) p 79.

Glossary continued

Toxic Trio Continued

Look into the self and discover that it is made up of non-self elements. A human being is made up of only non-human elements. To protect humans, we have to protect the non-human elements – the air, the water, the forest, the river, the mountains, the animals. The *Diamond Sutra* is the most ancient text about how to respect all forms of life on earth, the animals, vegetation, and also minerals. We have to remove the notion of humans as something that can survive by itself alone. Humans can survive only with the survival of other species. This is exactly the teaching of the Buddha and also the teaching of deep ecology.

Hanh 1998 pp 126-127

This perspective can act as an anti-dote to the Toxic Trio.

Theory of Mind

Theory of Mind reflects the ability of a human being to recognise that others have feelings and emotions like ourselves; and so to imagine ourselves in the shoes of another person. This is similar to empathy (sympathy – Trevarthen 2011). Small children have not developed a theory of mind – which can be tested in the so called Sally-Anne test [Baron-Cohen, Leslie & Frith 1985]. Most children have developed a theory of mind by the age of four; autistic children are much less likely to develop the concept.

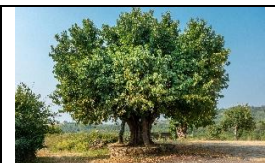
Extract from Glossary of companion article E-03 p 122 (which also includes these references)

It is tentatively suggested in Appendix IV that, if we are at any moment entangled in the Toxic Trio, our Theory of Mind at that moment may become befuddled.

For a fuller exposition, please see:

✚Glossary of B 26: Well-Being and Flourishing as a Skill we can Develop p 71.

Trees as Teachers



Glossary Figure 10
 Bodhi Tree

Thanks to
[Bodhi Tree Pictures](#) |
[Download Free Images on Unsplash](#)

The Wisdom of Tagore:

Tagore was not only a poet, he was also a great educator. He started a school as well as a university. He held classes under trees and said to his pupils,

You have two teachers: myself, a human teacher, and the tree, under which we sit, is your nature teacher. You can learn much more wisdom from the tree than from me.

Rabindranath Tagore 1861-1941

Tagore was right. And who can equal the generosity of a tree? A tree gives its fruit unconditionally to anyone and everyone.

Kumar 2013 p 12

Sakyamuni Buddha experienced Awakening while Meditating under a Bodhi Tree. In trees, we can see into the nature of [Inter-Being](#).

Ubuntu I /

<i>Glossary continued</i>	
<p>Ubuntu I</p> <p>For a fuller exposition, please see the glossary entry of B 28</p> <p>Ubuntu is only possible in a community / culture in which the essential Autonomic default position is that of being the A State (Ventral Vagal) [Porges 2011].</p>	<p>An African concept that in essence is a reflection of Inter-Being [Hanh 2012 p 55-58]. The spirit of ubuntu can perhaps best be described in the following short story:</p> <div style="border: 1px solid purple; padding: 10px; margin: 10px 0;"> <p>An anthropologist once proposed a game to some children of an African tribe. He put a basket of fruit near a tree and told them that whoever got there first won all the sweet fruits. When he gave them the signal to run, they took each other’s hands, running together, and then sat down in a circle and enjoyed their fruits.</p> <p>The anthropologist was perplexed, and asked them why they chose to run as a group when they could have had more fruit individually. After some silence, one child spoke up and said:</p> <p style="text-align: center;">☸ “UBUNTU. How can one of us be happy if all the other ones are sad?”</p> <p>‘UBUNTU’ in the Xhosa culture means: “I am because we are.”</p> </div> <p>The above rendition is an adaptation of a story that Bernie my wife kindly shared with me – having come across it on Facebook.</p>
<p>Ubuntu II</p>	<p>The essence of ubuntu, it seems to me, is reflected in the Quaker tradition and modus operandi. Let us look at the prologue of Robert L Smith’s 1998 book:</p> <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>On a more spiritual plane, the circumstances of modern life give far too little nourishment to our common humanity – to goodness, courage, common sense, reflection, wonder, patience and understanding – to what the Greek philosopher Plato called our “mysterious preference for the best.” In our frenetic strivings to compete and “succeed” – to acquire wealth and goods in a society where people are often judged by what they own and what they wear rather than who they are – how do Quaker concepts of simplicity and truth fit in? How can the injunction to express what is best in us win the allegiance of the self-absorbed Me Generation, the rootless Generation X, and the not yet captioned generations to come?.....</p> <p style="text-align: right;">[Smith 1998 p xii]</p> </div> <p>Our “common humanity” and “goodness” can be linked in with the research on children of our Innate Goodness – with reference to the work of neuroscientist Richard Davidson [Davidson 2018].</p> <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>To me, Quaker values of simplicity and silent contemplation, truth and conscience, seem more important now than ever before....</p> <p>The basic humanistic Quaker precepts of valuing racial and gender equality, promoting social justice, nonviolence – and yes, sometimes civil disobedience – seem to me so modern, so relevant to today’s society, that when I thought about writing this book I was suddenly surprised that no one had written one like it.</p> <p style="text-align: right;">Smith 1998 p xv-xvi</p> </div> <p>The above very much resonates with ubuntu.....</p>
<p>Vedanā /</p>	

<i>Glossary continued</i>	
<p><u>Vedanā</u> (Feeling Tones)</p> <p>Modified and abbreviated from glossary of: B 28: An Experiential Introduction to (Autonomic) ABC States</p>	<p>A term used extensively by William and Penman in their 2023 book “Deeper Mindfulness” [Williams & Penman 2023]. Let us turn to Keown for an independent understanding of vedana.</p> <div style="border: 1px solid green; padding: 10px; margin: 10px 0;"> <p>“The psychological faculty of experiencing sensations. Vedanā is the faculty that is said to “taste” or “relish” experience, and these experiences are classified into three kinds: as pleasant, unpleasant, or neutral.....”</p> <p style="text-align: right;">[Keown 2003 p 324].</p> </div>
<p><u>Vedanā</u> <i>continued</i></p> <p>Williams and Penman emphasise that vedanā has something of an elusive quality, and:</p> <div style="border: 1px solid blue; padding: 10px; margin: 10px 0;"> <p>.....it will always pay to remember that we are referring to a flavour of awareness, and not to a rigid concept that can be hedged in by words or definitions. Feeling tone is something that you feel in mind, body and ‘spirit’, but its true quality will always remain slightly ineffable.</p> <p style="text-align: right;">Williams & Penman 2023 p 4</p> </div> <p>Perhaps this is also true of the essence of consciousness and life – and in this sense overlaps with Luis de Rivera’s concept of <u>Vivencia</u> – “Live Experience” [de Rivera 2018 pp 29-38].</p> <p>The realisation of a feeling tone overlaps with some aspects of <u>meta-awareness</u> – and in the context of Autonomic Nervous System ABC states (a reframing of the Polyvagal Theory of Porges 2011) discussed in B 28 to enable us to recognise which (A, B, or C) State we are in.</p> <ul style="list-style-type: none"> ❖ See also Glossary Section on <u>Mental Formations</u> (see pp 146-150); some Mental Formations are associated / correlate with feelings. 	
<p><u>Vedanta</u></p> <p><u>The Conclusion of the Vedas</u></p> <p>Hindu philosophy</p>	<p>This is included in the glossary simply to distinguish it from Vedana.</p> <p>The word Vedana relates to the Vedas of Hindu Philosophy / Metaphysics. The following extract is taken from Britannica: https://www.britannica.com/topic/Vedanta</p> <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>Vedanta, one of the six systems (<i>darshans</i>) of <u>Indian philosophy</u>. The term <u>Vedanta</u> means in <u>Sanskrit</u> the “conclusion” (<i>anta</i>) of the <u>Vedas</u>, the earliest <u>sacred literature</u> of <u>India</u>. It applies to the <u>Upanishads</u>, which were elaborations of the <u>Vedas</u>, and to the school that arose out of the study (<i>mimamsa</i>) of the Upanishads. Thus, Vedanta is also referred to as Vedanta <u>Mimamsa</u> (“Reflection on Vedanta”), Uttara Mimamsa (“Reflection on the Latter Part of the Vedas”), and Brahma Mimamsa (“Reflection on Brahman”)</p> <p style="text-align: right;">Source: https://www.britannica.com/topic/Vedanta With thanks and Gratitude</p> </div>
<p><u>Vipashyana /</u></p>	

<i>Glossary continued</i>	
<p>Vipashyana</p> <p>Vipassanā</p>	<p>This glossary entry is taken direct from Vipashyana - Rigpa Wiki with thanks</p> <p>Vipashyana (Sanskrit. <i>vipaśyanā</i>; Tib. ལྷག་མཚོང་, <i>lhaktong</i>, Wyl. <i>lhag mthong</i>; Pali. <i>vipassanā</i>) — 'clear seeing' or 'insight' meditation. It is one of the two main aspects of the practice of meditation on the Buddhist path, the other being shamatha, or 'calm abiding' meditation.</p> <p>While the practice of shamatha allows us to settle and stabilize the mind, it does not in and of itself uproot ignorance and delusion. It is vipashyana that allows us to gain insight into the real nature of all phenomena though the wisdom that properly distinguishes the meaning of an object of knowledge.</p> <p>As it says in Ratnamegha Sutra: <i>Shamatha is the one-pointed concentration of the mind;</i> <i>Vipashyana is perfect discernment</i></p> <p style="text-align: right;">Vipashyana - Rigpa Wiki</p>
<p>Vipassanā</p> <p><i>Insight Meditation</i></p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>See also: Ānāpānasati Sutra including the section on BACKGROUND TO OVERLAPPING APPROACHES TO MEDITATION ... in the context of the Full Awareness of Breathing Sutra</p> </div>	<p><i>This extract from Wikipedia:</i></p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Vipassanā, which means to see things as they really are, is one of India's most ancient techniques of meditation. It was taught in India more than 2500 years ago as a universal remedy for universal ills, i.e., an Art of Living. For those who are not familiar with Vipassanā Meditation, an Introduction to Vipassana by Mr. Goenka & related videos and Questions & Answers about Vipassana are available.</p> <p style="text-align: right;">https://www.dhamma.org/en-US/index</p> </div> <p>Advanced forms of Autogenic Training 3.0 overlap with Vipassanā; and once when Luis de Rivera was discussing Feeling Meditation⁹² with yogi master Alejandro Torrealba, the yogi master responded by saying “this is pure Vipassanā” [de Rivera 2022 p 123; and pp 111-132).</p> <p>🌀 See also F 5A on website: Feeling the Feeling Meditation I.</p>
<p>Vivencia /</p>	

⁹² Notated by IR as Feeling the Feeling Meditation

Glossary continued

Vivencia

A Spanish term used by Luis de Rivera that does not have an exact English translation [de Rivera 2022 p 31; and pp 31 - 39]. It is sometimes rendered as:
 ❖ “Live Experience” with perhaps added associations of the numinous.

Such live experiences are the opposite of left-brain analytical thinking. If we go out in the country at night and look at the starry heavens, or the emerging bud of a tree in spring, then we can have a live experience if we are there in that present moment.

- The non-striving focused attention of the Standard Exercises in AT allows us to tune into the live-experience of the body at that moment, and in each subsequent moment.
- In essence, the Sutra on the Full Awareness of Breathing is experientially vivencia in each part of the sixteen exercises.

Modern urban life, with all its hustles and bustles, may result in us having days on end without vivencia, without being in the present moment. Yet, whatever age we live in, this is also an attitude of mind:

Well-Being (partly) depends upon us having daily live experiences.

Well-Being
(Happiness)

Dr Martin Seligman, a psychologist at the University of Pennsylvania, has been one of the key players in the development of Positive Psychology in North America in recent decades.

Seligman suggests that we can regard happiness as embracing three components.

Angela Clow, Professor of psychophysiology at Westminster University, suggests that the concept of Well-Being may be a better word than happiness for British (as compared with North American) citizens [Professor Angela Clow in a talk on "Stress, Health and Happiness" at the Edinburgh International Science Festival on 09.04.2006].

Dr Seligman's definition on happiness can be reframed as Well-Being as follows:

- ❖ Pleasure / positive emotion;
- ❖ Engaged, goal directed pursuits / occupations. i.e. we are involved in, and committed to various pursuits / activities; the construct of Well-Being is not one of a passive "happy" state, but one that also embraces engaged – and I would add mindful – activity.
- ❖ Meaning; and / or having a connection to some larger purpose. (This might be, for example, the ecology of our planet in the context of climate change.) [See also Frankl 1946; 1952.]

(Based on and paraphrased from Davidson 2005; with some additions).

Thus Well-Being, in its deeper sense, is clearly far more than an individual matter. It also links in with the concept of the inter-relatedness of all things, and thus mindfulness. In this sense the Well Being of each individual is intimately linked with the wellbeing of all – and so with the realisation of Inter-Being.

- See also A3: Towards a concept of happiness and well-being (see: www.atdynamics.co.uk).

See also ubuntu.

In this context, true happiness is inter-related with both ubuntu and Right View. See also: Right View in Section 4.9b above – p 80. [See also Hanh 1998 p 11; and pp 51-58].

Wittgenstein /

Glossary continued

Wittgenstein,
Ludwig

Austrian-born British philosopher 1889-1951. Cited by Neil Douglas-Klotz 1999 p 2:

The limits of my language are the limits of my world.
Ludwig Wittgenstein

This is particularly apposite when we are reflecting on the deeper meaning of, for example, Buddhist meta-psychology, or the words of Yeshua. It can be argued that the misunderstandings of Yeshua's words, either through ignorance or conscious manipulation, has led to untold suffering. I feel that Wittgenstein is here saying something profound; yet which is often not realised.

For me it is significant that it was Neil Douglas-Klotz that introduced me to this perspective of Wittgenstein; Douglas-Klotz has a deep understanding of the limits of language on our being.

However, not everyone agrees with this statement of Wittgenstein. And something of the inner wisdom of his original saying may be lost in translation. My brother, Michael Ross, comments:

Strangely enough, I feel that much of what you write can be summed up in:

- ❖ The limits of my language are **by no means** the limits of my world.

We use our eyes to read words and our ears to hear words, but all our other uses of the senses are fundamentally non-verbal: touch, taste, music, Ben Nevis in its majesty as well as the numinous – language very often cannot begin to account for what we experience.

I wonder if the limits of my language are the limits of my world is a left brain idea? It is certainly true that any world view is profoundly affected by the language it is written in, and German may have very different nuances to Welsh or English. But this need not limit them entirely. If a scientist is working at the edge of knowledge they may come up with a word like *quantum* or *black hole* or *autogenic* which have never been conceived before and expand our vision of the world. And many of the examples you give are beyond words:

Life experiences – for example: of a setting sun; of water droplets hanging on branches / twigs of trees; a bee buzzing over a flower: are wonders of the world – live experiences.

Many of us, at some stage / stages in our lives, have numinous experiences which per se cannot be put into words.

Part of an email from Michale J. Ross; received with thanks 28-05-2026

Bullet point added

Firstly, Wittgenstein is certainly not saying that “language limits my world entirely”.

I feel that what Wittgenstein is saying is not simply covered in terms of McGilchrist's Left and Right Brain Matters. Different languages have insights that cannot be readily translated or understood by those who have not grown up within the milieu of that culture / way of seeing / way of being. The language of Aramaic, for example, reflects different assumptions and a different metaphysics – and without this “my world is limited”. In a similar way, the African word [Ubuntu](#) has an inner grounded meaning for those growing up within that milieu that can become embedded in their modus operandi – for life. See [Ubuntu I](#); remembering that in the story of the school children and the fruit, the anthropologist was perplexed by their behaviour – because of his limited perspective (p 191)..

The quote /

Glossary continued [Wittgenstein](#)

The quote in italics from the F 21 text cited by my brother are per say important; yet for me they do not mean that:

❖ “The limits of my language are *by no means* the limits of my world”.

Wittgenstein’s statement is best seen in a Tao context of Yin / Yang; and of flow. Douglas-Klotz cites Wittgenstein’s words precisely because they are crucial if we are to understand / get some insight and sense of different traditions, cultures, and spiritual paths.

In this article I have frequently discussed live experiences not related to language; and in this way honouring the wisdom of Iain McGilchrist. Wittgenstein’s statement – for me – goes beyond the domains of Left and Right brain perspectives. It is saying something fundamental about our human condition.

In the Source II below on Wittgenstein, we find:

❖ This concept suggests that the language we speak not only influences but even determines our thoughts, perceptions, and understanding of reality.

This resonates with my experience.

Let us now look at Wittgenstein’s statement from two I hope impartial sources.

SOURCE I

Bryan Magee, back in 1987, had dialogues with a number of leading Western Philosophers. In Dialogue 15, he discusses with John Searl, one time Professor of Philosophy at the University of California, *Ludwig Wittgenstein*.

Wittgenstein, according to Magee, was an unusual philosopher as he developed during his life two “incompatible” philosophies. My understanding is that it was in the first of these that the above quote came from. We can summarise this thus:

- 1) Tractatus Logico-Philosophicus, and
- 2) Philosophical Investigations.

Note, however that in the Magee / Searl dialogue, they do not specifically refer to Wittgenstein’s quote under discussion.

Searl comments:

I think the key to understanding the Tractatus is the picture theory of meaning. Wittgenstein believed that if language is to represent reality, if sentences are to represent states of affairs, then there has to be something common between the sentence and the state of affairs. Since the sentence and the state of affairs it represents have to have a common structure, in that sense the sentence is like a picture of a possible fact...

Searl 1987 p 323

A picture, like poetry or music, is beyond words; and is at heart experiential. Compare with Rumi and his poem The Guest House [Rumi translation Coleman et al: p 109].

Towards the/

Glossary continued [Wittgenstein](#)

SOURCE I continued

Towards the end of the dialogue, Searle goes on to say:

.....it seems to me that Wittgenstein has not been properly understood in philosophy. I think that if Wittgenstein had been properly understood and assimilated by philosophical tradition, a lot of what passes for contemporary academic philosophy would be ruled out of court, would be seen to be mistaken in a very profound way....

Searl 1987 p 347

This is possibly to suggest that this misunderstanding of Wittgenstein has led to erroneous paths in some areas of Western Philosophy. (Compare with Breathing Exercise 15; Figure 4.2 p 69; Figure 4.4 p 74; and Figure 4.9 p 79.)

Be that as it may, it seems to me that there is some arrogance in discussing Western Philosophy outwith the context of both eastern and native / aboriginal philosophies, many of which have a fundamental understanding that our thoughts, behaviours, and actions – in a moral and philosophical sense – have to take account of their effects in say seven generations hence. Without such a basis, however “profound” the philosophy, it may fundamentally lack [Jen](#); [Ubuntu](#); and even [Theory of Mind](#). It seems to me this may well be stemming from a non-A Autonomic State – Ventral Vagal [Porges 2011; 2017]; that is to say from a B or even C Autonomic State (SNS in the context of danger; or Dorsal Vagal in the context of “Life Threat” respectively – whether metaphorical or real.

[Wittgenstein continued](#)

This second Source I find particularly pertinent to our discussions.

SOURCE II

https://www.socratic-method.com/quote-meanings-and-interpretations/ludwig-wittgenstein-the-limits-of-my-language-means-the-limits-of-my-world#google_vignette [2026]

The full quote from this source is:

The limits of my language means the limits of my world.

Ludwig Wittgenstein, a renowned philosopher of the 20th century, once stated, "The limits of my language means the limits of my world."

This quote encapsulates the profound impact that language has on our perceptions and experiences. In essence, Wittgenstein suggests that the boundaries of our language define the boundaries of our understanding and engagement with the world.

- ❖ This quote holds immense importance as it hints at the power of language in shaping our thoughts, beliefs, and overall worldview.

Language acts as a tool for communication, enabling the exchange of ideas and emotions between individuals. It allows us to express our thoughts, share our experiences, and connect with others. Our ability to effectively communicate and comprehend one another relies heavily on our linguistic capabilities. However,

- ❖ Wittgenstein's quote delves deeper, suggesting that language extends beyond mere communication.
- ❖ It highlights the role of language as a cognitive instrument, shaping the way we perceive and interpret the world around us.

Upon closer /

Glossary continued [Wittgenstein](#)

SOURCE II continued

Upon a closer examination, Wittgenstein's quote raises an intriguing philosophical concept – linguistic relativism.

- ❖ This concept suggests that the language we speak not only influences but even determines our thoughts, perceptions, and understanding of reality.

According to linguistic relativism, different languages afford their speakers with different conceptual frameworks, shaping their experiences and worldviews in unique ways.

- ❖ In short, language serves as the lens through which we view and interpret our surroundings, ultimately defining the limits of our world.

End of Quote from Wikipedia; bullet points added by IR

Some concluding reflections on Wittgenstein:

Wittgenstein's perspective goes beyond Left Brain analysis. The danger, as McGilchrist has alerted us to, is that in the modern world our Left Brain with its narrow analytical perspective has usurped the wisdom and integrity of the wide ranging and integrated perspective of the Right Brain (see "The Master and his Emissary – *The Divided Brain and the making of the Western World*" McGilchrist 2009).

It can be argued that the significant problems of the world today are rooted in western *linear based languages* – and hence the way we think, feel, and move in our world. Collectively, we have lost sight of the sacred [McGilchrist *The Matter with Things – Our Brains, Our Delusions, and the Unmaking of the World*]. That is, especially, the unmaking of the "western world"].

Wittgenstein draws our attention to the fact that our very language, a Left Brain modality, can limit our world, and so cramp our understanding and awareness of the nature of Reality.

Our understanding and developing wisdom does not, of course, come through language alone – in the sense of words or text or books. The experience of a sunset; a Brocken Spectre; a bird singing; the smile on a child's face; music; a late string quartet by Beethoven – are all beyond words. If we assume that our language does not or cannot limit our world, we may flounder profoundly.

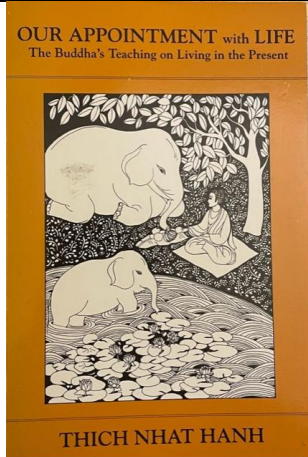
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The essence of Sakyamuni's Full Awareness of Breathing Sutra is to harmonise our lives – and move towards a deeper sense of the mystery and wonder of life; and Reality; for ourselves, our communities, other peoples, and our Mother Earth.

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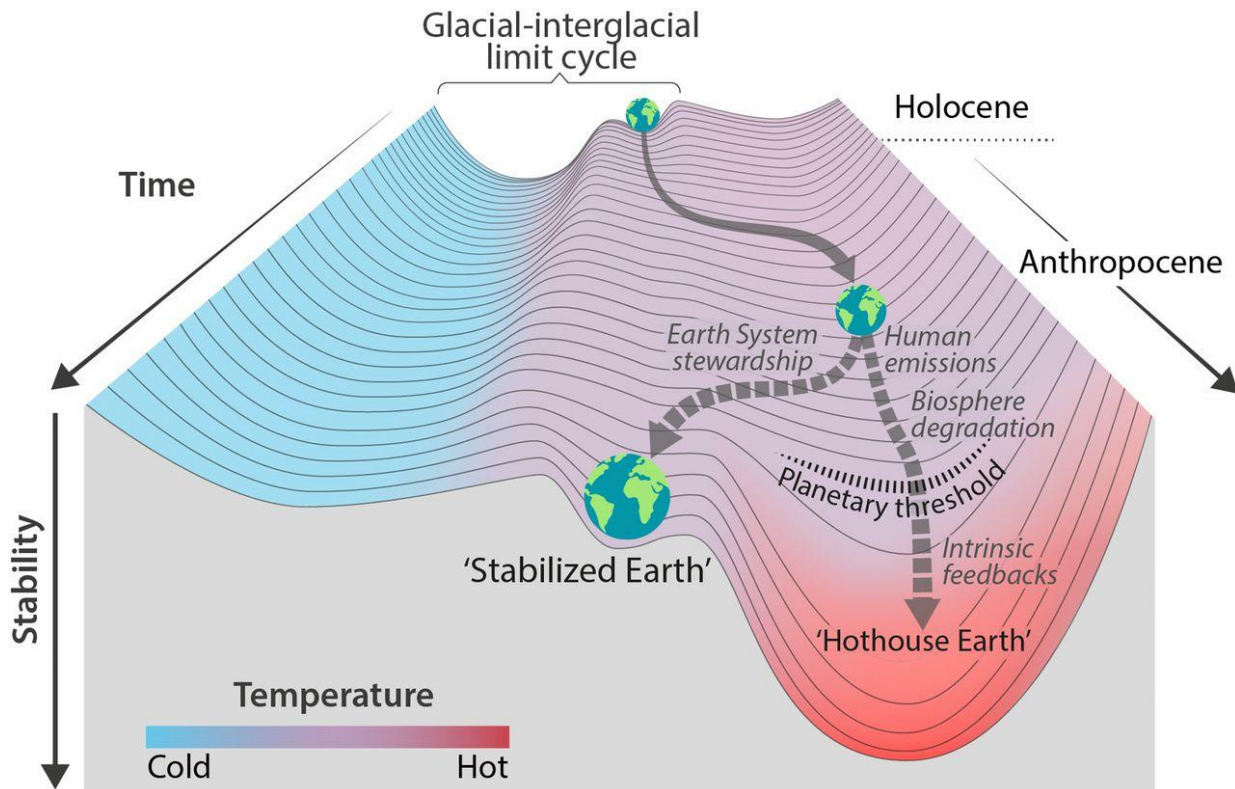
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References Figure 01 / 2018: **Stability or Hothouse Earth**

From: Figure 2 from Steffen et al 2018 with thanks

Commentary by Steffen et al on their Figure 2:

Stability landscape showing the pathway of the Earth System out of the Holocene and thus, out of the glacial–interglacial limit cycle to its present position in the hotter Anthropocene. The fork in the road in Fig. 1 is shown here as the two divergent pathways of the Earth System in the future (broken arrows). Currently, the Earth System is on a Hothouse Earth pathway driven by human emissions of greenhouse gases and biosphere degradation toward a planetary threshold at ~2 °C (horizontal broken line at 2 °C in Fig. 1), beyond which the system follows an essentially irreversible pathway driven by intrinsic biogeophysical feedbacks. The other pathway leads to Stabilized Earth, a pathway of Earth System stewardship guided by human-created feedbacks to a quasistable, human-maintained basin of attraction. “Stability” (vertical axis) is defined here as the inverse of the potential energy of the system. Systems in a highly stable state (deep valley) have low potential energy, and considerable energy is required to move them out of this stable state. Systems in an unstable state (top of a hill) have high potential energy, and they require only a little additional energy to push them off the hill and down toward a valley of lower potential energy.

With thanks and gratitude to [Trajectories of the Earth System in the Anthropocene | PNAS](https://doi.org/10.1073/pnas.1810141115)

Reflections on References Figure 01 / 2018 /

References *continued*

Reflections on References Figure 01 / 2018:

The above figure is disturbing; yet we need to beware that wholesome action does not come through fear; but rather through love and compassion for our Mother Earth; and all that she supports. Fear and Anger, as we know, are modulated by FEAR and RAGE circuits [Panksepp 1998]; and are not conducive to clear thinking – as we are being driven by the B State (Flight / Fight and SNS activation in the context of danger). In addition, the C State (Dorsal Vagal) leads to feelings of “not being good enough” / giving up) when we are neurocepting (i.e. unconscious perception) Life Threat (“Catastrophe), even if this is at a metaphorical level.

By way of contrast, love and compassion and concern for our whole ecosystem is modulated through our Ventral Vagal Autonomic A State. Satish Kumar reflects:

Much of the current environmental movement is driven by fear of doom and disaster. That cannot be the right motivation for a truly sustainable future. Love and reverence for the Earth will automatically result in sustainability, coherence, and harmony.
 We need to realise that harmony is a fundamental principle of ecology. Wherever there is a breakdown of harmony there is discord and conflict.
 Kumar 2013 p 23 (Soil Soul Society).

For a future to be possible, we can adopt ways of living that are in harmony with nature; with all living beings including microorganisms and the Soil..... This requires an integration of Science, Arts, and Spiritual Practice (alias for some Religion), as Kumar goes on to reflect. Fundamentally, for humanity to survive we have collectively to embrace the nature of the Sacred [McGilchrist 2021]. See also [Sacred I, II, III and IV](#) pp 172-177].

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Ian R.F. Ross
 52 Hopetoun Terrace,
 Gullane,
 East Lothian,
 EH31 2DD
 Scotland,
 UK

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