

Mindfulness with Breathing (anapanasati) (ana – in; apana – out; pana/prana – breath)

a) Contemplation of the Body (kaya)

1) Breathing in a long breath, I know, 'I breathe in a long breath;'  
breathing out a long breath, I know, 'I breathe out a long breath.'

2) Breathing in a short breath, I know, 'I breathe in a short breath;'  
breathing out a short breath, I know, 'I breathe out a short breath.'

3) 'Experiencing the whole breath-body I shall breathe in,' thus I train myself;  
'experiencing the whole breath-body I shall breathe out,' thus I train myself.

4) 'Calming the breath-body I shall breathe in,' thus I train myself;  
'calming the breath-body I shall breathe out,' thus I train myself.

b) Contemplation of Feelings (vedana)

5) 'Experiencing rapture (priti) I shall breathe in / out,' thus I train myself.

6) 'Experiencing bliss (sukha) I shall breathe in / out,' thus I train myself.

7) 'Experiencing the mind-with-feelings I shall breathe in / out,' thus I train myself.

8) 'Calming the mind-with-feelings I shall breathe in / out,' thus I train myself.

c) Contemplation of the Mind (citta)

9) 'Experiencing the mind I shall breathe in / out,' thus I train myself.

10) 'Gladdening the mind I shall breathe in / out,' thus I train myself.

11) 'Concentrating the mind I shall breathe in / out,' thus I train myself.

12) 'Liberating the mind I shall breathe in /out,' thus I train myself.

d) Contemplation of Mind-objects (citta-dharmas)

13) 'Contemplating impermanence (anitya) I shall breathe in / out,' thus I train myself.

14) 'Contemplating dispassion (viraga) I shall breathe in / out,' thus I train myself.

15) 'Contemplating cessation (nirodha) I shall breathe in / out,' thus I train myself.'

16) Contemplating relinquishment (patinissagga) I shall breathe in / out,' thus I train myself.

## Mindfulness with Breathing - the key points

### a) Contemplation of the body:

- 1) Begin by establishing a relaxed and comfortable posture. Take up mindfulness of the breath and become aware of its location, duration, quality and transiency.
- 2) The 1st two points are to follow the rhythm of the breath as it enters the nose and fills the chest. Check how you are breathing and to what extent there is movement in the chest and abdomen. When breathing in a long breath, the breath is inhaled through the nose, the chest expands, and the abdomen contracts as the diaphragm rises. Allow the breath to lengthen naturally as the long, fine, smooth, slow breath relaxes the body and calms the mind. Acknowledge feelings and thoughts and keep on bringing your attention back to the breath.
- 3) The 3<sup>rd</sup> point is to note the qualities of the breath - long or short, fine or course, smooth or rough - and the effect these different qualities have on the body and the mind. Scan around the body and become aware of both bodily sensations and the breath. Observe how they condition and support one another. With the long breath there is a greater sense of calm, relaxation and pleasure.
- 4) The 4th point is to calm the breath-body. Stop 'following' the breath and 'guard' it by bringing your awareness to the sensation of the breath entering the body at the tip of the nose. Or focus your attention on the rise and fall of the abdomen where the in-breath starts.

### b) Contemplation of feelings:

- 1) As the body is calmed you will become more absorbed. Look for the 5 dhyana factors: the qualities of initial and sustained application, rapture, bliss and one-pointedness. .
- 2) Priti is energy and is vibrant and stimulating. There are different levels of priti in a range from ease to rapture. Sukha is happiness and calms and soothes the mind. There are different levels in a range from joy to bliss. 5<sup>th</sup> and 6<sup>th</sup> point: observe the qualities of priti and sukha.
- 3) The 7th point is to observe the effect that priti and sukha have on the mind. Pleasure and enjoyment bring greater interest and engagement.
- 4) The 8th point is to allow the stimulating effect of priti to be absorbed into the calmer quality of sukha. Look for the qualities of steadiness, flexibility and responsiveness.

### c) Contemplation of the mind:

- 1) Experiencing the mind: examine your mental states for the 5 hindrances: craving, hatred, restlessness and anxiety, sloth and torpor, doubt and indecision.
- 2) Gladdening the mind: examine the positive qualities present and increase them.
- 3) Concentrating the mind: examine and increase the qualities of concentration: focus of attention, breadth and spaciousness of awareness, clarity, and sensitivity.
- 4) Liberating the mind: maintain mindfulness of the arising and ceasing of mental contents: a) the five sensory objects, b) feelings and emotions, c) thoughts, d) self-referencing.

### d) Contemplation of mind-objects:

- 1) Contemplate the impermanence of whatever is arising and ceasing in your awareness.
- 2) Contemplate dispassion: this is the letting go of the passions that cause attachment.
- 3) Contemplate cessation: this is the cessation of the attachment that leads to suffering.
- 4) Contemplate relinquishment: non-attachment leads to the capacity to let go and the complete freedom of relinquishment. There is knowledge and liberation.

The 16 points can be understood as a spiral path with progressively augmenting stages that you transverse from beginning to end. It can also be understood as a mandala with all the aspects of body, breath, feelings, mental states and mental objects simultaneously present.