

The 16 Steps of Mindfulness of Breathing	Word Summary of the 16 Steps	The 5 Components of Clinging Experience [suffering] & The 3 Characteristics	The 4 Foundations of Mindfulness	2 Goals: Calm and Insight Development
Right Intention: renunciation, non-ill will, non-harming. Intend to focus on the breath for x minutes.		Form, shape or image: whatever form there is, internal, external, gross, subtle...	Body - four main postures: sitting, standing, walking, lying down	Calm body, clear mind
1. Remembering, he* breathes in; remembering he breathes out	in/out			
2. Breathing in/out long/short, he discerns that he is breathing in/out long/short	long/short			
He trains himself to breathe in/out:				
3. sensitive to the whole body	body	Feeling/Sensations - 3 types: pleasant, painful and neither [Bodily Formations]	Feeling/Sensation - 3 types: pleasant, painful and neither	
4. calming the bodily formation	calming			
5. sensitive to zest	zest			
6. sensitive to happiness	happy	**Mental Formations [Emotion - 2 types: wholesome and unwholesome]	Mind / Mental States	
7. sensitive to the mental formation	emotion			
8. calming the mental formation	calming			
9. sensitive to the mind	mind			
10. gladdening the mind	gladening	**Conception, word, label, name [Verbal Formation - 2 types: wholesome and unwholesome]		
11. concentrating the mind	concentrating			
12. releasing the mind	releasing	Consciousness	Processes [Dhammaa]	Insight into body-mind processes
13. contemplating inconstancy	changing	All formations impermanent [sickness].		
14. contemplating fading away	passing	All formations are stressful [aging].		
15. contemplating cessation	ending	***All formations are not soul [death].		
16. contemplating relinquishment	relinquishing	Wisdom: experiential self-knowledge		

**"he" etc is used in the older gender-inclusive sense

**The standard Paali text order is reversed here, as I'm trying to make sense of the teaching in comparison with the 16 steps of Awareness of Breathing and personal experience.

***The standard Paali reading is "sabbe dhammaa anattaa", but the Tibetan and Chinese readings are the equivalent of "sabbe sankhaaraa anattaa", which is what I follow here. Realising especially that unreasonable emotions [unwholesome mental formations] are not an essential part of me and are conditioned, liberates and empowers.