

'The four Tetrads of Anapanasati (mindfulness of breathing) from the Anapanasati Sutta

Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit'... And how?... here, a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out'.

	heart / mind	
feeling	buddha mind	letting go
	body	

Though the stages are generally sequential, they may also act in seed form at any point

Body (kaya)

1. Breathing in long, s/he understands, 'I breathe in long'; or breathing out long, s/he understands, 'I breathe out long.'	This can refer, literally, to the length of the breath. Ask: Was that long or short?	Start by getting familiar with the breath as object of the practice. Then clearly distinguish the breath from body sensation.	The body is the basis for awareness.
2. Breathing in (or breathing out) short, s/he understands, 'I breathe in (or out) short'	Or you can ask: is this a relaxed, aware (therefore a long, more detailed) breath? Or is it an insensitive, unnoticed, in-out-in-out breath?		
3. S/he trains thus: 'I shall breathe in (and breathe out) <u>experiencing</u> the whole body [of the breath].'	Make sure it is actually the breathing that you are experiencing, as distinct from a thought, or the sensation of the rest of the body.		
4. S/he trains thus: 'I shall breathe in (and breathe out) <u>tranquillising</u> the bodily formation (<i>kayasankhara</i>).'	Allow the touch of the breath to relax the body. Then allow the relaxing body to relax the breathing even more.		

Feeling (vedana)

5. S/he trains thus: 'I shall breathe in (and out) experiencing <u>rapture</u> ' (<i>priti</i>).'	Contacting feeling allows us to enjoy (be inspired by, feel creative in) the meditation. These stages also show the early awakenings of <i>dhyana</i> as we move beyond the five hindrances into deeper integration	Connect with the seeds of rapture and bliss. Then deeply know and quieten the mind.	Feeling is the key to knowing and directing the heart / mind.
6. S/he trains thus: 'I shall breathe in (and out) experiencing <u>bliss</u> ' (<i>sukha</i>).'	Concentration becomes more peaceful as we let go attachment to the excitement of <i>priti</i> and appreciate deeper happiness.		
7. S/he trains thus: 'I shall breathe in (and out) <u>experiencing</u> the mental formation.'	Deeper feeling brings us more in contact with the mind as a whole.		
8. S/he trains thus: 'I shall breathe in (and out) <u>tranquillising</u> the mental formation.'	Closer intimacy with the heart / mind enables us to relax it		

Heart / Mind (citta)

9. S/he trains thus: 'I shall breathe in (and out) <u>experiencing</u> the heart /mind.'	Acknowledging the truth of our overall mental state or mood also connects us to our heart.	Knowing the mind, gladden it.	Truth is the key to integration and liberation.
10. S/he trains thus: 'I shall breathe in (and out) <u>gladdening</u> the heart /mind.'	Heart connected, we can discover <i>pramodya</i> . We rejoice in our amazing potential, and present good qualities.		
11. S/he trains thus: 'I shall breathe in (and out) <u>concentrating</u> the heart /mind.'	Feeling good about what is true enables more wholehearted involvement and thus concentrates the whole being	Bringing the mind together, begin to free it.	
12. S/he trains thus: 'I shall breathe in (and out) <u>liberating</u> the heart /mind.'	Acknowledging the truth, we begin letting go identification with moods and mental states as 'mine', as somehow belonging to us.		

Insight / Objects of mind (dhamma)

13. S/he trains thus: 'I shall breathe in (and out) contemplating <u>impermanence</u> .'	We can see the phenomena of our experience as impermanent and empty of any durable substance.	Increasingly align with the true nature of experience	Liberation comes from letting go clinging to fixed notions of self and world.
14. S/he trains thus: 'I shall breathe in (and out) contemplating <u>fading away</u> .'	We are able to stand back from perpetuating samsara in our relations with the world.		
15. S/he trains thus: 'I shall breathe in (and out) contemplating <u>cessation</u> .'	We bring to a complete standstill our involvement in samsara.		
16. he trains thus: 'I shall breathe in (and out) contemplating <u>relinquishment</u> .'	We completely let go all identification with samsara.		