

The Buddha's 16 instructions on Mindfulness of Breathing, Sections of the Ānāpānasati Sutta (Majjhima Nīkāya 118), translated by Gil Fronsdal (pronouns changed and Mark Nunberg's notes in parentheses)

"And how, practitioners, is mindfulness of breathing in and out of great fruit now and of great benefit when cultivated and made much of? "Here, practitioners, having gone to the wilderness, a foot of a tree, or an empty building, one sits down with legs crossed and body erect. Establishing mindfulness to the forefront, always attentive one breathes in with mindfulness and breathes out with mindfulness."

Breathing in long one knows 'I am breathing in long.'
Breathing in short one knows 'I am breathing in short.'
Breathing out long one knows 'I am breathing out long.'
Breathing out short one knows 'I am breathing out short.'
One trains oneself 'breathing in, I experience the whole body.'
One trains oneself 'breathing out, I experience the whole body.'
One trains oneself, 'breathing in, I calm the bodily formation.'
One trains oneself 'breathing out, I calm the bodily formation.'

One trains oneself, 'I will breathe in experiencing joy.'
One trains oneself, 'I will breathe out experiencing joy.'
One trains oneself, 'I will breathe in experiencing pleasure (ease of heart).'
One trains oneself, 'I will breathe out experiencing pleasure (ease of heart).'
One trains oneself, 'I will breathe in experiencing mental formation (mental activities).'
One trains oneself, 'I will breathe out experiencing mental formation (mental activities).'
One trains oneself, 'I will breathe in calming mental formation (mental activities).'
One trains oneself, 'I will breathe out calming mental formation (mental activities).'

One trains oneself, 'I will breathe in experiencing the mind.'
One trains oneself, 'I will breathe out experiencing the mind.'
One trains oneself, 'I will breathe in pleasing the mind.'
One trains oneself, 'I will breathe out pleasing the mind.'
One trains oneself, 'I will breathe in concentrating the mind.'
One trains oneself, 'I will breathe out concentrating the mind.'
One trains oneself, 'I will breathe in releasing the mind.'
One trains oneself, 'I will breathe out releasing the mind.'

One trains oneself, 'I will breathe in observing impermanence.'
One trains oneself, 'I will breathe out observing impermanence.'
One trains oneself, 'I will breathe in observing dispassion.'
One trains oneself, 'I will breathe out observing dispassion.'
One trains oneself, 'I will breathe in observing cessation.'
One trains oneself, 'I will breathe out observing cessation.'
One trains oneself, 'I will breathe in observing relinquishment.'
One trains oneself, 'I will breathe out observing relinquishment.'

Practitioners, this is how cultivating and making much of mindfulness of breathing in and breathing out is of great fruit and great benefit...