

The background of the entire cover is an abstract, colorful, and textured composition. It features a hand holding a watch, with various colors like red, blue, green, and yellow blending together in a painterly, almost mosaic-like style. The hand and watch are visible in the upper half, while the lower half is dominated by the abstract color patterns.

MANUAL OF EXERCISES ON ATTENTION TO THE PRESENT

**Canary Association for the Development of
Health through Attention**

MANUAL OF EXERCISES ON ATTENTION TO THE PRESENT

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**Canary Association for the Development
of Health through Attention**

<https://attentiontothepresent.com/>

**Living aware is like
taking a daily health pill
for our body, our thought,
our emotions and our
relationships.**

**“Attention to the
present is an intentional
focus of attention, which
allows us to observe,
without effort and without
judgement, our bodily
sensations, emotions,
thoughts and external
phenomena, while we are
experiencing them”.**



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INTRODUCTION

It is important to clarify that the focus of this project on attention to the present is as a mental health resource. As a way of contributing towards personal and social health. It does not seek to gain transcendence or devotion. The attention to the present is a resource that nature provides and that everyone can use freely. In this case we are focussing on mental health. And to communicate these ideas we are seeking to use a simple language that fits with the bodily sensations we experience; a language that focuses on activities and experiences.

We consider attention to the present to be a mental health resource, to be incorporated into the everyday life of people, families, businesses, local communities, school centres, health centres, administrations, public services and every other scenario in our daily lives. We regard attention to the present as a mental health resource, to be treated with the same importance that we attach to brushing our teeth

every day. We consider attention to the present to be a social health resource, to be treated with the same importance that we attach, for example, to social behaviour.

The personal support we have to engage with attention to the present in our daily lives is our intention. It is a focus that, without forcing it, comes from the responsibility we take for our lives. And it works because our sense of calm stems from it. It affects us personally and, through us, reaches others.

This Manual is not limited to presenting thoughts, considerations, reflections or theories about attention to the present. It is focussed on its most important aspect, which is practice. No knowledge about self-awareness is more important than practice. In line with the above, this Manual concentrates on suggesting exercises to practise attention to the present.

CONSIDERATIONS

1.

Health objectives

The health objectives in practising attention to the present consist, on the one hand, in overcoming the anxiety and stress that are caused by the bewilderment of living a distracted life, and on the other hand, in maintaining a degree of empathy that enables me to relate affectionately towards myself and others.

2.

Intentional attention

Throughout my life, many internal and external stimuli end up “catching” my attention. This type of attention is called unintentional, because the act of producing it does not depend on my intention.

To promote and sustain our attention in the present it is essential to sustain our attention, intentionally.

3.

Induced attention

When I relax by listening to a guide, for example, my attention is induced. Although this does not generate the same benefits as intentional attention, it is an excellent resource for initiating attention to the present exercises or for helping to share objects of attention with people who have a cognitive impairment.

4.

The place

If I have the opportunity to choose a place to practise attention to the present, I will undoubtedly choose a clean, comfortable, silent, cozy place. However, the best place to practise attention to the present is exactly where I am.

5.

The moment

If I have the opportunity to choose a moment in which to practise attention to the present, I am bound to choose a time of day when I do not have any pressing obligations. However, the best time to practise attention to the present is the present moment.

6.

The posture

If I have the opportunity to choose a posture for practising attention to the present, I will clearly choose to be relaxed from head to toe, without any tension in my hands, shoulders, jaw or neck and sitting with my back straight and my hands on my thighs. However, the best posture to practise attention to the present is the one I am in.

7.

Appropriate state of mind

I recognise that the appropriate state of mind in which to practise attention to the present exercises is one of gratitude and content. So, I do not regard its practice as an obligation, but as a joyful opportunity to gain good health.

8.

Description of each exercise

The exercises are described briefly. Only the most important aspects of each exercise are mentioned. Each person will adapt the complementary aspects to their own circumstances using their best judgement. In this way, each person has to look within for answers about how to perform them, reinforcing the self-learning that leads us to search for responses within each of us.

9.

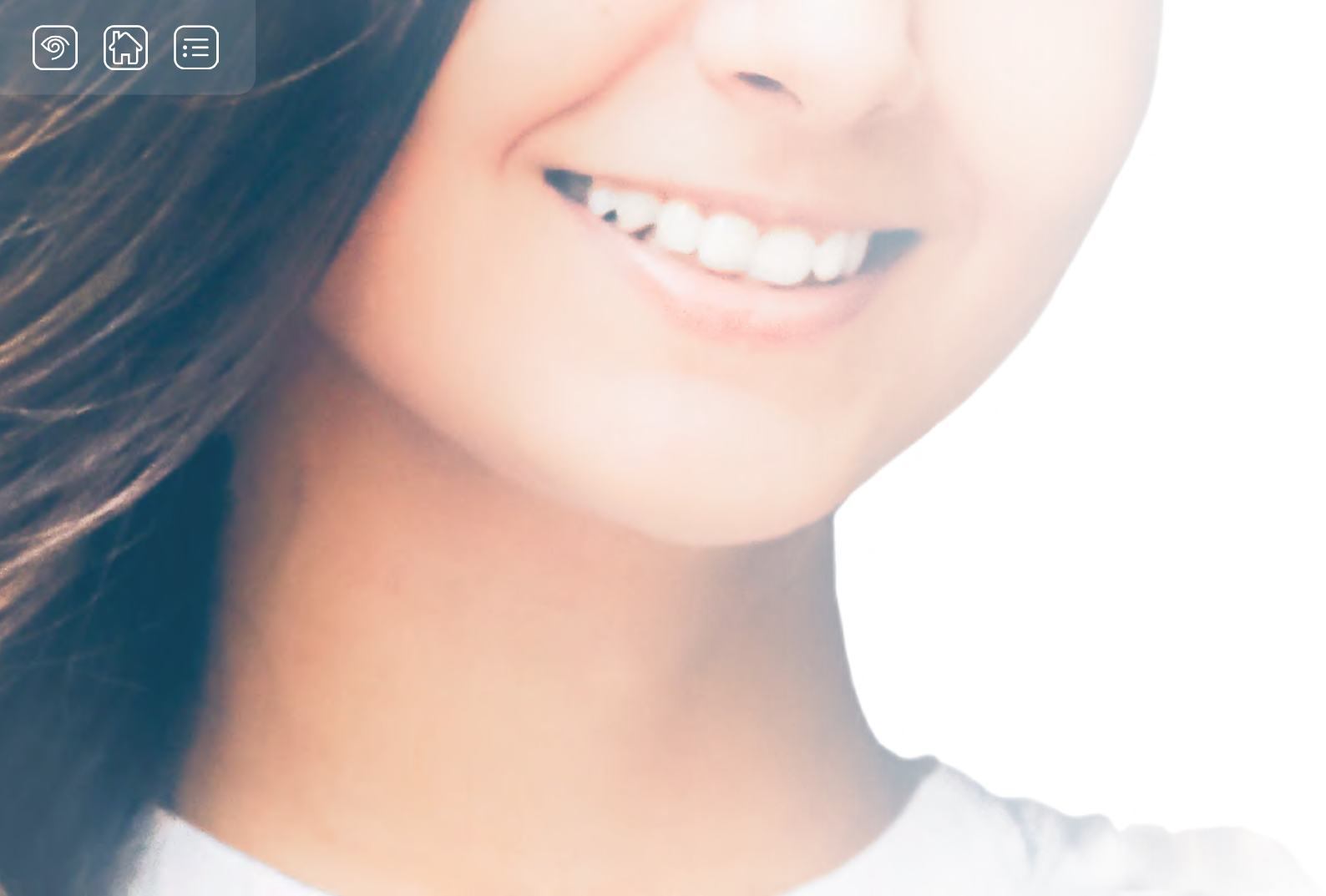
I repeat what works for me

My observations while being aware will help me to learn which are the best exercises to enable me to maintain my attention to the present throughout the day.

10.

Evaluate in order to learn

After the attention to the present exercises, I set myself to consider what I have experienced in order to learn from it and, in the case of sharing the experience with others, I do it by paying attention to myself, and to what I have learned through my own experience.



11.

A necessary gesture

Smiling helps me to feel good about myself and my life.

I smile when I wake up.

I smile when I start each Session of exercises.

I smile when I remain aware.

12.

To feel aware

To strengthen my intentional attention, I can encourage my:

1. Interest in myself
2. Affection towards myself
3. Movements to match my breathing
4. Nutrition and physical activities to help me to maintain a healthy life.

13.

Judgement and distraction

To avoid becoming entangled in thoughts and emotions and ending up becoming distracted, I observe what I feel, without forcing my attention, doing it kindly and without judging. This enables me to let go of thoughts and emotions that arise without intervening.

14.

A great assistance

When I intend to pay attention to what I am experiencing, without forcing myself, and I realise that I am distracted, first I observe the situation, then I smile and I return to the object of my attention.

15.

The peace of silence

When I succeed in quietening the noise of my unintended thoughts, in my inner silence, I rediscover the calm that guides me in comprehending and understanding myself and in choosing my responses in peace.

16.

When I communicate

When I communicate the importance of the attention to the present to others for their health and well being. I omit explanations that concentrate on academic knowledge and I do it by demonstrating the exercises.

In this way I avoid the distraction of thoughts, as well as the psychological dependence that I may produce in the other person.

I build significant knowledge through practising attention to the present in an intentional way and not through reading nor the teaching of others.

17.

The most important thing is everyday life

The exercises to practise attention to the present should not be a way of escaping from my everyday life.

The exercises to practise attention to the present are useful to me in allowing me to learn about how to integrate attention to the present into my daily life. That is, to live mindfully.

18.

To feel mindful

I feel aware when I perceive my feelings, emotions and thoughts clearly.

The feeling of my presence becomes very clear when I observe what I am experiencing without forcing myself, and my thoughts and emotions quieten.

12 SESSIONS TO LEARN TO BE ATTENTIVE



Programme of attention to the present

I can combine the 12 Sessions with exercises in self-learning to find the exercise plan that suits me best.

The most important thing is that I practise in an intentional, regular and continuous way.

When I present this programme to others I seek their commitment and their firm intention to complete the Sessions.

Exercises and observation

Before starting each Session on attention to the present it is recommended that one exercise in the inverted position is carried out and one observation of the body, as suggested below.

The “smiley” 😊 at the start of each Session of this Manual, will remind me of this.

Inverted position

In any position that suits me, I maintain my head below my heart while I pay attention to the sensation of my breathing (*3 minutes*).

Observation of the body

Continuous and periodic attention to the sensations of the body make it sensitised and also familiar. The bodily sensations of my presence improve as I progress in my observation of the body.

The following links include induced attention exercises:

Attentional body - <https://attentiontothepresent.com/wp-content/uploads/2017/11/Attentional-Body-Round-Short.mp3>

Attentional face - <https://attentiontothepresent.com/wp-content/uploads/2017/11/Attencional-Face-Round-FINAL.mp3>

Observation

- Was I more aware of my body than usual?
- Was I distracted during the observation?
- What distracted me?



SESSION 1

MATCH MY BREATHING

Breathing

I match my breathing, without forcing myself, to the rhythm of the second hand of the clock (*5 to 10 minutes*).

Movement

I raise one arm each time I inhale and I lower it each time I exhale (*3 to 5 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help me to calm myself?





SESSION 2

8 MOMENTS OF AWARENESS FOR YOUR HEALTH

The **8 moments of awareness** to the present for your health are a simple reference for you to incorporate intentional attention into your daily life, without forcing yourself.

IMPORTANT:

- Our investigations confirm that 2 weeks practicing “The 8 moments of the day” reduce the factors that harm our health producing discomfort.
- The practice is not about thinking but about paying attention to what we are feeling.
- If I find myself distracted I do not dislike it. I am glad for having realized it.
- Self-responsible proposal with our health for the 7 days of the week.

The 8 moments to attend to our sensations are an easy way to provide us health.



1. *When I wake up*

After waking up and before getting out of bed I feel, for a couple of minutes, the fresh air I breathe in and then the warm air I exhale.





2. *Brushing my teeth*

As I brush my teeth I pay attention to brushing my teeth.





3. *Taking a shower*

While I take a shower, I observe the sensations of the water on my body.

4. *Eating*

Taking breakfast, lunch or dinner, I observe the taste of every bite.



5. *Walking*

When I walk I am aware of the sensations of my feet.



6. *Lying down at night*

Lying down, with my eyes closed, I pay attention to the sensations of my breath.



7. *My favourite exercise*

I create an attention exercise, different from the previous ones, and I add it to the others.



8. *Review of the day*

At bedtime, lying face up and with eyes closed I review the course of the day, especially the 7 moments of the day to build my attentive life, and I note in my diary, what I think is important to improve my attentive life.

I also take note of the estimated total time in which I have been attentive during the day.

Considerations

It's IMPORTANT to clarify that:

- The knowledge, reflections or studies on attention to the present are not those that produce the health and hygiene benefits we need.
- What produces the benefits of health and hygiene with attention to the present is its **practice**.
- No knowledge or teaching of attention to oneself generates the results produced by its practice.
- Don't get distracted from the aim of attention to the present and practice, practice, practice!
- It's important to clarify that the point is not to try to be attentive to what I live, but **to be attentive to what I live**. The difference is enormous. The first, which arises from a proposal of thought, plunges me into the frustration of falling over and over again in the rambling and in forcing myself to something that I resist. The second, which arises from **keeping me intentionally attentive to a sensation**, fills me with lucidity and calmness.
- The attention to the present is a natural resource at Zero Cost, reachable to everyone that can contribute to the health of all.



ATTENTION TO MY BREATHING WITHOUT FORCING MYSELF

Breathing

When I inhale, without forcing myself, I pay attention to the sensation of inhaling. When I exhale, without forcing myself, I pay attention to the sensation of exhaling (*5 to 10 minutes*).

Diaphragm

I count in my head, each time that my diaphragm rises as I exhale (*Consecutively from 1 up to 30*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 3

I PAY ATTENTION TO MATCHING MY BREATHING

Breathing

I pay attention to matching my breathing, without forcing myself, to the movement of my hands (*3 to 5 minutes*).

The eyes

I close my eyes when I inhale and I open them when I exhale (*3 to 5 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 4

I PAY ATTENTION TO MY BREATHING

To the rhythm of my breathing

While seated, with each inhalation, through the nose, I give a gentle tap with my right hand on my left leg, and with each exhalation through the mouth, I give a gentle tap with my left hand on my left leg (*3 to 5 minutes*).

I know that I breathe

With each inhalation I pay attention, without forcing myself, to the air that enters my body. And with each exhalation I pay attention, without forcing myself, to the air that leaves (*5 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 5

MATCHING MY BREATHING TO WHAT I AM DOING

I match it to my arms

I feel it as I inhale through my nose and exhale through my mouth, matching the rhythm to the action of raising and lowering my arms (*3 minutes*).

I match it to a massage

I match my breathing, without forcing myself, to the massage that I give myself with both my hands on my head, my chest, my arms and legs (*2 to 3 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 6

I KNOW WHAT I AM DOING - I

Breathing gently

I pay attention to the fact that I am breathing gently while I know that: “I am breathing gently” (*5 minutes*).

I know that I am smiling

While seated, with my eyes closed, I pay attention to the feeling that my gesture of smiling gives me, while I feel that: “I am smiling” (*5 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 7

I KNOW WHAT I AM DOING - II

I know what position I am in

I pay attention, without forcing myself, to the position of my body, while knowing “what position I am in” *(5 to 10 minutes)*.

I pay attention to the sensation of coolness and warmth

I pay attention, without forcing myself, to the sensation of coolness in my nose, when I inhale and of warmth when I exhale *(5 to 10 minutes)*.

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 8

STRENGTHENING MY ATTENTION

Naming

I observe my breathing, without forcing myself, while I name the thought that attracts my attention.

When a sensation, an emotion, a feeling or a thought arises I simply observe it, then I name it and I continue observing the sensation of my breathing (*5 minutes*).

I interrupt my exhalation

I observe my breathing.

Each time that I exhale I briefly interrupt my exhalation (*5 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 9

THE SMILE

I recognise that I smile

I pay attention, without forcing myself, to my smile as I inhale, while I feel that: “I am smiling on inhaling”

Then, I pay attention, without forcing myself, to my smile as I exhale, while I feel that: “I am smiling on exhaling” (*3 to 5 minutes*).

Smiling, without judging myself

I pay attention, without forcing myself, to the fact that I am smiling without judging myself (*3 to 5 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 10

I PAY ATTENTION WITHOUT NAMING

Without naming what I see

I pay attention to what I see without naming it (*3 minutes*).

Without naming the other person

With my eyes closed, I think of a friend, without naming her/him (*3 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 11

I PAY ATTENTION WITHOUT INTERVENING

The drop of water

I pay attention, without forcing myself, to the sound of a drop of water (*3 to 5 minutes*).

<https://www.youtube.com/watch?v=CXCkPuuvS2c>

I witness my thoughts

With my eyes closed, I imagine a black screen at a distance of one metre. On it, are projected the thoughts that occur to me. I observe them from a distance, like a witness to what occurs, without getting involved, nor intervening (*5 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?





SESSION 12

I ACKNOWLEDGE IT AND I LET IT PASS

With my eyes closed, I pay attention to my breathing. When I catch myself drifting, instead of forcing myself to return to paying attention to my breathing, I:

1. Acknowledge that I am distracted;
2. I let go of the image that distracted me (as if I were opening my hands to release a butterfly that I held);
3. I gently let go of the tensions that accompanied the image, and with it, the anxiety that accompanied it;
4. I smile kindly, and;
5. I return my attention to my breathing (*5 a 10 minutes*).





I WAIT WITHOUT EXPECTATION

I wait for my inhalation which will come at any time... After the inhalation takes place, I wait for my exhalation which will come at any time. My attention remains alert but without the desire to control what happens. I wait for the inhalation or exhalation, without expectation (*5 to 10 minutes*).

Observation

- How did I feel after the attention to the present exercises?
- What did I learn in this Session that will help to calm me?



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MY HAND ON MY CHEST

I pay attention to the sensation produced by my hand on my chest.



If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the sensation produced by my hand on my chest.

CIRCLES WITH MY HAND ON MY CHEST

I pay attention to the sensation that my hand produces when I make circles with it on my chest.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the sensation that my hand produces while making circles on my chest.

JOINING FINGERS OF MY HANDS

I pay attention to the feeling of joining the fingers of both my hands.



If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the feeling of joining the fingers of both my hands.

RUBBING MY HANDS TOGETHER

I pay attention to the sensation of rubbing my hands together.



If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the sensation of rubbing my hands together.

RUBBING HANDS WITH EXTENDED PALMS

I pay attention to the sensation of rubbing my hands together slowly in harmony with my breathing.



If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the exercise.

HOLDING MY HANDS IN MY LAP

I pay attention to the feeling of holding my hands in my lap without remarking on it.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the feeling of holding my hands in my lap.



ROCK MY INTERTWINED HANDS

I pay attention of my breathing while I rock my intertwined hands in time with my breathing.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the proposed sensation.

MOVING MY HANDS IN HARMONY WITH MY BREATHING

I pay attention to the sensation of moving my hands slowly, in opposite circles, in harmony with my breathing.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to my breathing.

MOVING MY ARM IN HARMONY WITH MY BREATHING

I pay attention to the feeling of raising my arm to match each time I inhale, and lowering it each time I exhale.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the proposed sensation.

I MOVE MY BODY IN HARMONY WITH MY BREATHING

I pay attention to the sensation of moving slowly and flexibly in harmony with my breathing.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the proposed sensation.

I PAY ATTENTION TO MY BREATHING

1. I match the rhythm of my breathing to that of my steps as I walk (1 to 3 minutes).
2. While seated, with each inhalation through the nose I gently lean my head and torso to the right and with each exhalation through the mouth, I gently lean my head and torso to the left (2 to 5 minutes).

BREATHING TO THE RHYTHM OF A CLOCK

I pay attention to the sensation of matching, without forcing, the rhythm of my breathing to that of the clock's second hand.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to my breathing.

INHALE Y EXHALE THROUGH MY NOSTRILS

I pay attention to the sensation of inhaling through one nostril, while I block the other. And of exhaling through the other nostril, while I block the first one.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to my breathing.

COOLNESS AND WARMTH WHEN I BREATHE THROUGH MY NOSE

I pay attention to the sensation of the coolness in my nose while I inhale and the warmth when I exhale.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to my breathing.

COOLNESS AND WARMTH WHEN I BREATHE THROUGH MY MOUTH

I pay attention to the sensation of the coolness when I inhale through the mouth, and the warmth when I exhale through the mouth.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to my breathing.

SMILE AS I INHALE AND EXHALE

I start by paying attention to the feeling of my lips until they cease to touch. Then, I pay attention to the feeling of my jaw until it becomes completely relaxed. Then, for a few minutes, I pay attention to the feeling of my smile as I inhale. And then, I pay attention to the feeling of my smile as I exhale.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the feeling that my smile gives me when I breathe.

I BRIEFLY INTERRUPT MY BREATHING

I briefly interrupt my breathing after inhaling and after exhaling.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the sensation of my breathing.

WALKING IN HARMONY WITH MY BREATHING

I pay attention, without forcing myself, to the feeling of walking slowly, in harmony with my breathing (2 to 5 minutes).

I AM PART OF LIFE

I pay attention, without forcing myself, to the feeling that: “I feel part of life” (3 to 5 minutes).

THE TIME OF MY LIFE

When I inhale, I feel that “I have arrived”.

When I exhale, I feel that “I have arrived” (5 to 10 minutes).

HOLDING A COIN

I pay attention to the sensation of the coin I hold in my hand at the same time that I pay attention to my breathing.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the coin and my breathing.





EXPERIENCE

After many years of enmity and estrangement, three siblings meet again at their mother's funeral.

Without exchanging a word they embrace in tears before the lifeless body of their mother.

The three feel, without any reproaches, the feeling of affection that unites them in the face of the sudden dissolution of the conflict that separated them.



I observe the sensation that the experience awakes in me, with curiosity.

THE FINGER POINTING AT ME



With the aid of a picture. I pay attention to the sensation of my body while I look at the figure with the finger pointing at me.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to my body sensations.

INSIDE A SPHERE

With the aid of a picture. I pay attention to the sensation of my body while I imagine being inside a sphere.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to my body sensations.



WHAT I TOUCH



I pay attention to the sensation of what I touch an object, without naming it.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to the sensation of what I touch.

WHAT I HEAR

I pay attention to the sensation of what I hear.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to the sensation of what I hear.





WHAT I SMELL

I pay attention to the sensation of what I smell, without naming it.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to the sensation of what I smell.

WHAT I SEE



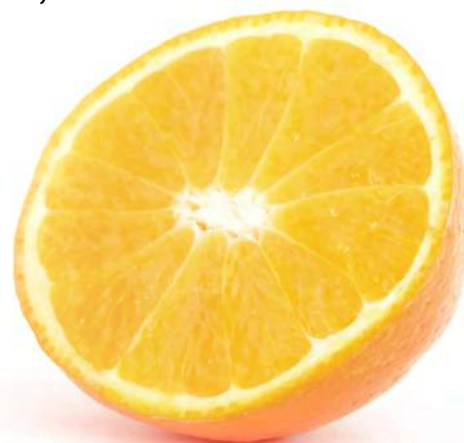
I pay attention to the sensation produced by what I see.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to the sensation of what I see.

WHAT I TASTE

I pay attention to the sensation of a taste, without naming it.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to the sensation of experiencing a taste.



I PAY ATTENTION TO MY BODILY SENSATIONS

I look for half an hour each day in which I do not have to do anything except to be by myself. During this time, whether it's sitting down, lying down or walking... I pay attention to my bodily sensations.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to my bodily sensations.

I PAY ATTENTION TO THE SENSATION OF MYSELF

I start by paying attention to the feeling of my lips until they cease to touch. Then, I pay attention to the feeling of my jaw until it becomes completely relaxed. Then, for a few minutes, I pay attention to the sensation of myself, without judging, as I inhale. And then, I pay attention to the feeling of myself, without judging, as I exhale.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and I let it pass while I continue to pay attention to the proposed sensation.

CURIOSITY ABOUT MYSELF

I pay attention to the sensation of curiosity about myself.

If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to the sensation of curiosity about myself.

I LISTEN TO MYSELF

«Listening to myself». I pay attention to the sensation of myself, without judging myself.

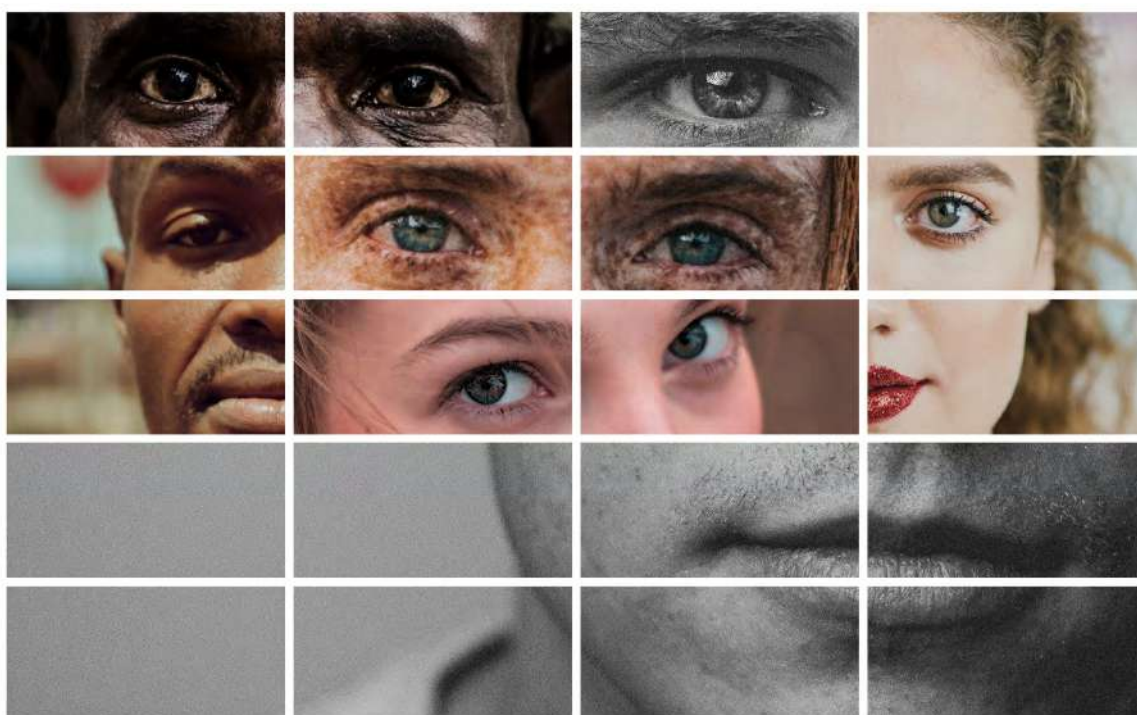
If any judgement or thought arises, I do not resist it. I observe it with curiosity and let it pass while I continue to pay attention to the feeling of what is right.

I ACCEPT MY JUDGEMENT OF MYSELF

1. I pay attention to (observe) my image in the mirror, neutrally, without judging myself (3 to 5 minutes).
2. I pay attention, without forcing myself, to the feeling that the present moment in my life produces in me, without judging myself (3 to 5 minutes).

I PAY ATTENTION TO THE JUDGEMENT THAT OTHERS HAVE OF ME

1. I pay attention, without forcing myself, to the feeling that others have about me, without judging (*3 to 5 minutes*).
2. I pay attention to the feeling caused by someone not liking me, without judging (*2 to 3 minutes*).
3. I pay attention to the feeling that someone who I respect has about me, without judging (*3 to 5 minutes*).
4. I pay attention to someone watching me, without judging (*2 to 3 minutes*).



I PAY ATTENTION TO MY ASSUMPTIONS

1. I pay attention to the feeling I believe others have about me, without judging (*3 to 5 minutes*).
2. I pay attention to the image of someone who I consider to be a bad person, without judging (*2 to 3 minutes*).
3. I pay attention to my assessment of someone who is important to me, without judging (*3 to 5 minutes*).
4. I pay attention to the feeling I have about myself, without judging (*3 to 5 minutes*).

I PAY ATTENTION WHILE I WAIT

1. I pay attention, without forcing myself, to the feeling that I am waiting for someone (*3 to 5 minutes*).
2. I pay attention, without forcing myself, to the second hand of the clock while I experience my bodily sensations (*2 to 3 minutes*).
3. I pay attention to what I want to achieve in my life, while I feel my bodily sensations (*3 to 5 minutes*).

TO STRENGTHEN MY INTENTIONAL ATTENTION

1. I pay attention to myself with interest (*2 to 3 minutes*).
2. I pay attention to myself with affection (*2 to 3 minutes*).
3. I match my movements to my breathing (*2 to 3 minutes*).
4. I pay attention to the fact that "I feel at peace" (*3 to 5 minutes*).

REGAIN THE LOST ATTENTION

Each time that I realise that I have lost my attention towards what I am experiencing, instead of reproaching myself for this loss of attention, I am grateful for the opportunity to regain that attention.

THE THOUGHT THAT DISTRACTED ME

Each time that I realise that I have lost my attention towards what I am experiencing, instead of reproaching myself for having lost my attention, I show curiosity and kindness towards the thought that distracted me, and I am grateful for the opportunity that this offers me, to be able to learn about myself.



CANARY ASSOCIATION FOR THE DEVELOPMENT OF HEALTH THROUGH ATTENTION

VISION

People and society need to know the integral health benefits that attention to the present provides.

MISSION

Our mission focuses on the generation of research and training programs that improve individual and social health by adopting a lifestyle attentive to reality, without prejudice, with affection and respect for life in all its manifestations.

CONTACT

For more information about the Canary Association for the Development of Health through Care contact us through the media and social networks of your choice:

