

## **About This Kit**

This kit was originally created for Change Your Mind Day, a day of meditation gatherings that takes place around the world one Saturday a year. However, the meditations in the kit can be practiced anytime, anyplace, singly or in sequence.

If there is one meditation you find particularly helpful, you can practice that one over and over again. There are no rules. Just follow your heart and do whatever feels right to you.

There is a menu at the top of the kit that lists the titles of the meditations and how long it takes to do each one. So you can choose whichever ones you wish to fit your available time and circumstances. If you practice all the meditations in orders, the event will take a little more than two hours.

### **IF YOU ARE MEDITATING AS A GROUP:**

Reserve a space where everyone who wants to participate can sit comfortably either in a chair or on cushions, if you have them. (Instead of cushions, you can use folded up blankets and pillows.) Decide who will act as the guide.

On the day of the gathering, sweep the floor of the event room. The guide needs a watch or small clock with a dial that is easy to read. Arrange chairs and cushions either in a circle or facing the guide.

At the appointed time, the guide takes his or her seat and places the bell by his or her side. If you have no bells, simply ask the participants to please become quiet.

When the participants are silent, begin reading the text.  
Read the text slowly.

### **IF YOU ARE MEDITATING BY YOURSELF:**

Try to find a time during the day when you will be relatively undisturbed for two hours. Read the instructions in the script out loud. Do the meditations as suggested.

If you are able to do this on Change Your Mind Day itself, maintain awareness that right now in real time you are meditating along with many thousands of other people located around the world.

You may also do the meditations one by one, whenever you wish.

## **Meditation #1: Stopping and Being Present**

GUIDE: The goal of these meditations is to get to know our minds better, to cultivate insight and peace, and to become calmer and more focused. I'll punctuate each meditation with a clap of my hands (or a chime of these Tibetan bells). All you need to do is follow the instructions as I read them.

Let's get started, shall we?

### **(Clap hands or Chime Bells)**

People think of meditation as some kind of special activity, but this is not exactly correct. Meditation is simplicity itself. As a joke, people sometimes say: "Don't just do something, sit there."

But meditation is not just about sitting, either. It is about stopping and being present, that is all.

Try to stop and be present for one minute.

### **(One minute silence)**

Mostly we run around doing. Are you able to come to a stop in your life, even for one moment? Could it be this moment? What would happen if you did?

A good way to stop all that doing is to shift into "being mode" for a moment. Think of yourself as an eternal witness, as timeless. Just watch this moment, without trying to change at all. What is happening? What do you feel? What do you see? What do you hear?

Let's meditate this way for three minutes.

### **(Three minute silence)**

The funny thing about stopping is that as soon as you do it, here you are. Things get simpler. In some ways, it's as if you died and the world continued on. If you did die, all your responsibilities and obligations would immediately evaporate.

Their residue would somehow get worked out without you. No one else can take over your unique agenda. It would die or peter out without you just as it has for everyone else who has ever died. So you don't need to worry about it in an absolute way.

By taking a few moments to "die on purpose" to the rush of time while you are still living, you free yourself to have time for the present.

Try: stopping, sitting down, and becoming aware of your breathing once in a while throughout the day. It can be for three minutes, like we just did, or even five seconds.

Lets try it again for three more minutes.

**(Begin silence; then read slowly)**

Let go into full acceptance of the present moment, including how you are feeling and what you perceive to be happening. For these moments, don't try to change anything at all, just breathe and let go. Breathe and let be.

## **Meditation #2: Breathing**

Let us begin with the opening of our hearts and minds to the experience of meditation. Let us begin with the intention to take care of ourselves, to open ourselves to the strength and energy of mind. Meditation is a practice, and each time we do it, it is slightly different, and each time we do it, we build up our ability to practice.

First, adjust your body. It is in our bodies that we experience our lives, and our awakening. Find a position that you can comfortably hold without moving around. Try not to lean against anything, sit away from the back of your chair, or the wall, allowing your body to find its own center.

Feel your sit bones holding your lower body up, feel your chest open, your shoulders relax, as if they were moving down your back.

Relax your mouth. Allow your tongue to sit softly in your mouth, its tip resting against the back of your upper teeth. Your jaw softens, your teeth lightly suspended in your mouth.

Relax the muscles around your eyes. Keeping your head straight, allow your eyes to half-close, looking slightly down. Soften your gaze. Nothing to look at, nothing to not-look at.

Just gently, with half opened eyes, allowing the light to remind you that you are right here, in this body, right now.

Place your hand on your belly, just below your belly button. Notice your breath. Take a normal size breath in, and let it ease down your body, until you feel that belly expand. Now slowly let the breath ease out. The belly gets smaller. This is breathing in a meditative way: Breathe in, and the belly expands, Breathe out, and the belly grows smaller.

In.....Out....

In.....Out....

Let's just do this for a minute

### **(One minute silence)**

Now, continuing to breathe in this manner, place your hands on your lap, the right holding the left hand. Let your thumbs come up to make a circle.

Breathe In.....Out....

Just notice your breath as it enters and leaves your body,

In....Out....

Meditate this way for 5 minutes

### **(Five minute silence)**

As you sit, thoughts and feelings will naturally rise to the surface of your mind. These are not wrong thoughts or feelings, they have just arrived at the wrong time.

Now you are meditating, now you are sitting in internal silence. So as these thoughts arise, just let them go and come back to your breath.

Notice the little pieces of thoughts that arise and let them slip away.  
Let them go. Right now, just the breath.

Notice the space between your in-breath and your out-breath.

Soften that space.

Allow your breath to rise and fall, like the tides of the ocean.

Just noticing that space between your in-breath and out-breath, allowing it to soften.  
Allow that space to be filled with ease.

Let your body just breath by itself, No need for control.  
Just softly, breathing in and breathing out.

In....Out....

Breathing in, you can fell the spaciousness entering you,  
And breathing out, you can feel the quiet within.

It is as if your mind is the bright clear blue sky. It does not need to go anywhere or do anything. As far as you can see there is blue sky, blue upon blue in every direction.

Breathing in, your mind is as the blue sky. And breathing out, your mind is without limit, open and clear.

It is as if the sky itself enters you with the breath.  
And you enter it as you breathe out.  
You and the sky are not two.  
You are as calm and clear as the sky.

Sometimes a little cloud floats by. The cloud is not really different from the sky, it is just some extra moisture and wind. Just letting the cloud float by.  
Or sometimes you may experience a deluge of thoughts or emotions. But that's okay. It's normal. Just come back to the breath.

Breathing in and breathing out, space entering space.  
Blue entering blue

Just this flow, calm and clear.  
This space is always here. It is yours, you have only to enter it,  
Breathing in and breathing out.

**(Five minute silence)**

Now, bringing awareness back to this body in this moment.  
Notice now, the tips of your fingers, the edges of your mouth.  
Taking a breath in, sway your body slightly to the right,  
And to the left, open and close and open your eyes.  
Take a deep breath!  
Breathe out, look up, look around.  
You are right here.  
And your sky space is always here for you to return to.

**Clap hands or Chime bells**

Let's stand up in silence for a minute and stretch.

**One minute stretch**

## Meditation #3: Walking

Walking meditation is a practice through which we develop concentration and mindfulness. We learn to cultivate mindfulness of the body while the body is moving. We learn to be awake. And in the end, that's what it's all about.

Walking meditation is a simple practice. Choose a straight path with a length of roughly fifteen or twenty steps. You walk from one end of the path to the other, turn around, and walk back. You continue in this fashion, walking back and forth, focusing your attention on your feet.

Let's stand up and try this now. (Clear away chairs or mats if necessary.) Spread out along the far wall and choose your path. Be aware of your lane. To support concentration, each of you should walk in the same direction.

Now start walking forward. Keep your posture upright, alert, and relaxed. You can hold your hands at your sides, or clasped in front or behind. Keep your eyes open, cast down, and slightly ahead.

You can experiment with your pace, perhaps walking quite slowly or at a more regular speed, in an effort to find the pace at which you're most present. As you walk, direct your attention to the sensations in the feet, to the bare experience of walking. Try to feel one step at time. Be fully, wholeheartedly aware of the physical sensations involved in taking each step. Feel your foot as it lifts, moves through the air, places down against the ground. In particular, pay attention to the touching down of the foot, the sensations of contact, pressure. Remember that you're *feeling* each step, you're not thinking about the foot, or visualizing it.

After fifteen or twenty steps, turn around, and walk back.

You'll find, of course, that it isn't always easy to stay focused on the meditation object, the sensations in the feet. The mind wanders, drifts. Your job, as a practitioner of mindfulness, is to notice when you've strayed, when you're lost in thought. Be aware that you've wandered. And return, gently, kindly, to the physical sensations, the lifting, moving, placing of the foot. Just keep bringing your attention back.

As you walk, cultivate a sense of ease. There's no hurry to get anywhere, no destination to reach. You're just walking. This is a good instruction: just walk.

As you walk, as you let go of the desire to get somewhere, you begin to sense the joy in simply walking, in being in the present moment. You begin to comprehend the preciousness of each step. It's an extraordinarily precious experience, to walk on this earth, in this life.

Let's walk like this, in silence, for the next five minutes.

**(Five minute silence)**

## **Meditation #4: Listening**

One specific method for practicing mindfulness of body sensations is to focus your attention on sounds. Sounds, like everything else, arise and pass away. Just by listening, you can experience the insight of impermanence, an understanding that is crucial for the development of wisdom.

Sit in a relaxed position. Close your eyes. The stillness of your posture and the absence of visual stimuli both enhance hearing consciousness. People are sometimes surprised to discover how much sensory consciousness gets lost in the shuffle of distracted attention.

After your body is settled comfortably, just listen.

Don't scan for sounds; wait for them.

You might think of the difference between radar that goes out looking for something and a satellite dish with a wide range of pickup capacity that just sits in the backyard, waiting. Be a satellite dish. Stay turned on, but just wait.

At the beginning you'll likely find that you are naming sounds:  
“door slam....telephone....footsteps.....loud voices....”

Sometimes you'll name the feeling tone that accompanies the experience:  
“bird....pneumatic drill...unpleasant....laughter.”

After a while you may discover that the naming impulse relaxes. What remains is awareness of the presence or absence of sounds: “hearing....not hearing....sound arising....sound passing away....pleasant....not pleasant.”

Think of your listening meditation now as a wake-up exercise for your attention. However it happens – with names, without names, with feeling tone awareness, or without, just let it happen. Don't try to accomplish anything. Just listen.

Meditate by just listening for five minutes.

**(Five minute silence)**

**Clap hands or Chime bells**

## Meditation #5: Lovingkindness

The fifth meditation is about generating lovingkindness. It was written for us by Sharon Salzberg, a well-known teacher of Insight Meditation.

A few years ago I was asleep, dreaming that I was in a conversation with someone. The person in my dream asked me, “Why do we love people.” I responded by saying, “Because they recognize us.”

Then I woke up and I thought, “That’s pretty good.”

It is true that we all long to be recognized on a deeper level than our habits of mind, our fears and desires, the mistakes we’ve made, and the hurt we’ve suffered. This quality of recognition is called metta in Pali, the language of the original Buddhist texts. It means lovingkindness, or friendship.

Metta is described as the art of friendship towards ourselves (and that means all aspects of ourselves, not just those parts of ourselves that we like, but also those parts of ourselves that we feel somewhat cut off from, and those parts that we aren’t too proud of) and ultimately towards all beings everywhere, towards all life.

Metta doesn’t mean that we approve of everyone or even like them all.

It doesn’t mean we let people walk all over us or we don’t take care of others we need to protect.

It means that we can see deeper than the surface level, whether looking at ourselves or others, and we can recognize the human potential in all of us to change and grow. And it means recognizing the power of connection, instead of creating a division between “us and them,” with likely very few on the side of “us” and an awful lot of people on the side of “them.”

The practice of lovingkindness is done through the silent repetition of certain phrases, directing loving attention towards a succession of people. Even if you don’t feel waves of positive emotion when you do this practice, it’s alright.

The power of the practice comes from focusing our intention on the possibility of caring, not through manufacturing or forcing any kind of feeling.

If you find your mind has wandered to the past or the future, gently bring it back to the phrases, without judgement or harshness. If you have to begin again, over and over again, that’s fine....letting go of distractions with lovingkindness towards ourselves, and being able to begin again are some of the fundamental skills of meditation practice.

Let's do some together now. Please sit comfortably, with you back erect without being strained or overarched. Close your eyes, unless you get sleepy, in which case it is a good idea to open your eyes and continue practicing that way.

See if certain phrases arise in your heart that express what you would wish for yourself, not just for today but in an enduring way, and are general enough so you can wish those things for others as well. Traditional phrases include:

"May I be safe"  
"May I be happy"  
"May I be healthy"  
"May I live with ease of heart with whatever comes my way in life."

You can choose three phrases, or disregard them and find any 3 or 4 phrases that are personally meaningful for you.

Repeat them over and over in your mind, with enough space and enough silence so that the rhythm is pleasing to you.

Remember that if your mind wanders you don't have to worry, but simply begin again.

"May I be safe, May I be happy, May I be healthy, May I live with ease of heart with whatever comes my way in life."

### **(Two minute silence)**

Bring someone to mind who has helped you, or inspires you. Get an image of them if you can, say their name to yourself, and offer the phrases of lovingkindness to them.

"May you be safe, May you be happy, May you be healthy, May you live with ease of heart with whatever comes your way in life. "

### **(Two minute silence)**

Think of a friend who is doing pretty well right now. They may not be perfectly happy, but at least in one arena of life they are enjoying some success. Get a sense of their presence and offer the phrases of lovingkindness to them.

### **(Two minute silence)**

Bring to mind a friend who is having a difficult time right now, and offer the phrases of lovingkindness to them.

**(Two minute silence)**

Finally, extend the phrases of lovingkindness globally, so no one is excluded or left out...those whom you know, those whom you don't know, those near and those far, "May all beings be safe, be happy, be healthy, live with ease of heart."

**(Two minute silence)**

**Clap hands or Chime bells**

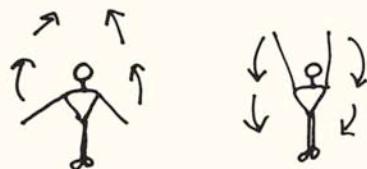
## YOGA SESSION

1



To begin, stand up. Breathe in and out both ways through your nose. Six counts in and six counts out. Repeat 10 times.

2



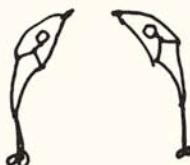
Arms go up on the inhale. Arms go down on the exhale. Repeat 4 to 8 times.

3



With arms raised above your head, circle your wrists. 4 times to the right, 4 times to the left.

4



With your hands together, stretch above your head. Then bend to the right. Hold for four counts. Then bend to the left and hold for four counts.

5



Standing, place your arms lightly behind your head. Inhale, lift chest up bending slightly backwards. Then exhale, bending slightly forward. Repeat up and down 5 times.

6



Stand with your hands by your side. Roll down slowly, start with your head, shoulders, waist. Try to feel every part of your spine. Then roll up slowly. Do this 5 times.

7



Stand with your hands by your side. Inhale and arch your spine up. Exhale and curl your spine down. Do this 5 times.

8



Bend your knees like you are going to sit down on a chair. Raise your arms and hold this for three deep breaths.

## YOGA SESSION

9



Then step your right leg back. Bend your left knee to a right angle in line with your foot. Raise your hands above your head (or put your hands on your front thigh to make it easier). Look over the bent knee.

10



Keep the front knee bent, twist to the right, and breathe three breaths. Untwist and step right leg forward to the "chair" position. Repeat 8, 9, 10 for the left side. Bend your knees like you are going to sit down. Raise your arms. Hold this for three deep breaths. Step your left leg back. Bend your right knee to a right angle in line with your foot. Raise your hands above your head (or put your hands on your front thigh to make it easier) Inhale and exhale. Twist to the left and breathe three breaths. Untwist and step the left leg forward to the "chair" position.

11



Stand on your left leg and raise your right leg, hold beneath the knee. Circle the ankle 4 times. Repeat on the other side.

12



Stand up straight. Lift your left foot and place it on your right thigh. Put your palms together in front of your heart. Focus your eyes ahead and breathe smoothly. Hold for 30 seconds. Repeat on the other side. Lift your right foot and place it on your left thigh. Put your palms together in front of your heart. Focus your eyes ahead and breathe smoothly. Hold for 30 seconds.



Finish our yoga practice by sitting quietly with one hand on your heart and one hand in your belly. Feel your breathing and rest your mind.

## **Meditation #6: Working With Anger**

Anger can arise towards people, objects, or our own suffering (e.g., when we're sick). It arises due to exaggerating the negative qualities of a person, object, or situation, or by superimposing negative qualities that aren't there. Anger then wants to harm the source of the unhappiness.

Patience is the ability to remain undisturbed in the face of harm or suffering. Being patient does not mean being passive. Rather, it gives the clarity of mind necessary to act or not to act.

### **MIND IS THE SOURCE OF HAPPINESS AND PAIN**

Remember a disturbing situation in your life.

#### **Pause**

Recall what you were thinking and feeling. Examine how your attitudes created your perception and experience.

#### **Pause**

Examine how your attitude affected what you said and did in the situation.

#### **Pause**

Was your attitude realistic? Was it seeing all sides of the situation or was it viewing things through the eyes of "me, I, my and mine"?

#### **Pause**

Think of how else you could have viewed the situation and how that would have changed your experience of it.

#### **Pause**

Determine to be aware of how you are interpreting things that happen in your life and to cultivate beneficial and realistic ways of looking at things.

Let's meditate on this for one minute.

**(One minute silence)**

### **IS ANGER DESTRUCTIVE?**

By examining your own life experiences, check:

Am I happy when I'm angry?

**Pause**

Do I communicate effectively with others when I'm angry?

**Pause**

How do I act when I'm angry? What is the effect of my actions on others?

**Pause**

Later, when I'm calm, do I feel good about what I said and did when I was angry? Or is there a sense of shame and remorse?

**Pause**

How do I appear in others' eyes when I am angry? Does anger promote mutual respect, harmony, and friendship?

Let's meditate on this for one minute.

**(One minute silence)**

### **LOOKING AT THE SITUATION FROM THE OTHER'S VIEWPOINT**

Usually we look at a situation from the viewpoint of our own needs and interests and believe that how the situation appears to us is how it objectively exists. Now, put yourself in the other's shoes and ask, "What are my (i.e., the other's) needs and interests?" See how the situation appears in the other's eyes.

**Pause**

Look how your "old" self appears in the eyes of others. We can sometimes understand why others react to us the way they do and how we unwittingly increase the conflict. Remember that the other person is unhappy. Her wish to be happy is what motivates her to do whatever it is that disturbing us. We know what it's like to be unhappy, so try to develop compassion for this person who is unhappy, but who is exactly like us in wanting happiness and avoiding pain.

Let's meditate on this for one minute.

**(One minute silence)**

Every person is exactly like us in that they want to be happy and don't want to experience pain.

## **Meditation #7: White Light**

This meditation is about purifying negativity.

Sit comfortably, with your back straight, and breathe naturally.

When your mind is calm and clear, visualize in the space above your head a sphere of white light, somewhat smaller than the size of your head, and pure, transparent and formless.

Spend two minutes concentrating on the presence of the light.

**(Two minute silence)**

Don't worry if it does not appear sharply; it is enough just to feel it is there.

Contemplate that the sphere of light represents all universal goodness, love and wisdom: the fulfillment of your own highest potential.

Now visualize that the sphere of white light decreases in size until it is about one inch in diameter and descends through the top of your head to your heart-center.

From your heart it begins to expand once more, slowly spreading to fill your entire body. As it does, all the solid parts of your body dissolve and become light - your organs, bones, blood vessels, tissue and skin all become pure, formless white light.

Concentrate on the experience of your body as a body of light.

Think that all problems, negativities and hindrances have completely vanished, and that you have reached a state of wholeness and perfection. Feel serene and joyful.

If any thought or distracting object should appear in your mind, let it also dissolve into white light.

**Meditate this way for five minutes.**

**(Five minute silence)**

**Clap hands or Chime bells**

## **Meditation #8: Nonattachment**

Be aware of the breathing (the rise and fall) and be aware of whatever else passes by—a sense, a feeling, a thought, a smell, a sound. Let the mind open. Try not to become involved in thoughts.

There are no intrusions or disturbances for one who is really meditating. If you are drawn away from the main point of concentration by a sound, or an ache, or a moment of despair, or a simple thought, and feel it is an intrusion into your special world of meditation, then frustration or anger will surely arise as a result. Be aware of that attitude and any accompanying frustration. Acknowledge the experiences as they arise. They are the reality of the moment.

Try to meditate without chasing after your thoughts for three minutes.

### **(Three minute silence)**

There is no need to be disappointed or annoyed about being drawn away from the main subject of meditation. No crime has been committed. Accept whatever comes; be prepared to welcome it even. Then everything will be the meditation itself and will be regarded as an opportunity for change. This is turning the negative into the positive.

Have the courage to let a thought slip by and not chase after it. Not clinging to thought, not rejecting it, the mind will open to a natural awareness. And awareness moves where life moves, not where hopes, fears and wishes move. Come away from the wandering dreamy mind into the reality of the moment and cling to nothing. Be totally free.

Try to meditate without chasing after your thoughts for three minutes.

### **(Three minute silence)**

Be totally free. This possibility exists for you, for me, and for anyone who has the courage to trust life, forego the past, and allow the moment to be itself.

Try to meditate in this way for one minute.

### **(One minute silence)**

## **Meditation #9: Working with Pain**

We reject certain sensations; we dislike them; we don't want them. Annoyance, impatience, anxiety, or resentment arise as a result of rejecting sensations. In an attempt to keep suffering at bay, therefore, greater suffering is experienced. If pain springs up while meditating, maybe in the knee or ankle, try to give it space in your consciousness without fear or ill will. Attend to the pain very carefully and observe it impersonally as though it belonged to someone else; simply let it be.

After a moment or two the pain may subside (pain usually comes in waves), in which case go back to the rise and fall. On the other hand, the pain may increase. If it does and becomes intolerable, then there is no point in struggling under the weight of it. Mindfully reposition the body and continue with your meditation.

Try to meditate on the sensations in your body for three minutes. Note any areas of pain or discomfort.

### **(Three minute silence)**

Bearable pain, however, can be a very useful subject on which to meditate. An ache, a pain, an itch has life. Relax and let it live. It will not survive forever; nothing does. And here is an opportunity to look at pain, something you may normally regard as unpleasant, without regarding it as anything at all. Then you will experience pain without suffering. Joy and bliss may also spring up and pervade one's being in meditation. This is a result of meditating on the body and not attaching to anything. Continue to be aware. Let the sensations come and go without interference. If you identify with bliss and indulge in it, grasping will enter into the situation and there will be a sense of loss and disappointment when the sensation departs, with an added feeling or desire for recreating it.

Try to meditate on the sensations in your body for three minutes. Let the sensations come and go without interference.

### **(Three minute silence)**

Non-attachment to all sensations – pleasant or unpleasant – is the route to happiness.

## **Meditation #10: Earth Breathing**

The first step in regaining our embodiment as meditators is to establish a clear, open, and intimate connection with our larger, macrocosmic “body,” the earth itself. In this practice, we will explore how the body can be felt as an incarnation of the earth. Earth breathing enables us to deepen our connection with the earth and to explore our identity with the earth itself. This practice also enables us to feel the support the earth offers us. The more we allow ourselves to feel supported by the earth, the more we are able to identify with the earth, the more room we allow ourselves for the inner journey.

Take a good meditation posture and feel the earth under you. Even if you are on a cushion in a room on the sixth floor of a building, you are still supported by the earth. You may initially want to keep your eyes closed. Begin breathing into the perineum, the region between the genital area and the anus. Bring your breath into the bottom of your pelvis at the perineum. Feel any tension you may have in the perineum. Breathe in through your sitz bones. Let the bottom of your pelvis sink into the earth. Breathe into the area of your anal region and your genitals. With each out-breath, let your pelvis sink more and more deeply into the earth, so that you are sitting completely and without any reservation on the earth. Bring the energy of the breath up into the hollow of the lower belly.

Try to meditate in this way for one minute.

### **(One minute silence)**

Now begin to breathe into a point that is a few inches below your perineum, putting you in direct contact with the earth. We are extending our awareness beneath our body, into the earth. Bring the energy of the earth up into your body. Now reach a few inches lower and then a foot lower. You are literally reaching with your awareness down into the earth and breathing up through your bottom.

Try to meditate in this way for one minute.

### **(One minute silence)**

With each breath, let your awareness drop down a little further into the earth. Breathe in the inner breath, the inner energy of the earth. Sink lower and lower into the darkness of the earth, breathing the energy up. On the in-breath, you are bringing the energy up, and on the out-breath, you are dropping further down. As you breathe in, allow your attention to remain deep inside the earth.

Try to meditate in this way for one minute.

### **(One minute silence)**

Continue in this way, letting your mind sink down into the darkness of the earth with each out-breath. Allow yourself to come right to the point where you feel you are about to go to sleep, but stay present, and take the attitude that you are sinking into a mysterious realm where all the answers you have ever sought are waiting. Try to be awake yet hovering on the boundary of sleep. On each out-breath let yourself sink a bit deeper, and take note of whatever images arise. Try to sense the extraordinary stillness and peace of the earth.

Try to meditate in this way for one minute.

**(One minute silence)**

After a few minutes, let your awareness drop more precipitously, further into the earth: one hundred feet, two hundred feet, a mile. See how far you can reach. Continue to breathe the earth's energy up into your lower belly, going further down each time. Then let the bottom drop out and let your awareness go in a downward freefall.

As your awareness descends, gradually have the sense that the energy is filling your body: into your belly, your mid-chest, your upper chest, and your head. Keep reaching down, deeper and deeper. Continue reaching further and further, while continuing to let the energy further up into your body. We are now receiving the awakened energy of the earth in our entire body.

Try to meditate in this way for one minute.

**(One minute silence)**

To conclude this practice session, transition by dropping all techniques. Simply sit in your body, feeling your body as a mountain, still and immovable, and notice the awake and present quality of your mind.

Try to meditate in this way for three minutes.

**(Three minute silence)**

This concludes the meditation instructions. Please practice these meditations as often as you are able. We hope that they will bring you increased peace and clarity.

May all beings be well. May all beings be happy.