13 Meditations PDF

bit.ly/meditations-pdf

Table of Contents

Basic Meditation 2
- Awareness of Sound 4
- Awareness of Feeling Tone 4
- Awareness of Body Sensations 5
- Awareness of Processes of the Mind 5

Appreciative Joy Meditation 6
Compassion Meditation 8
Meditation for Sitting with Difficult Emotions 11
Equanimity Meditation 14
Forgiveness Meditation 16
Generosity Meditation [12min] 18
Impermanence Meditation 20
Metta (Lovingkindness) Meditation 23
1st Foundation of Mindfulness: Breath and Body 26
2nd Foundation of Mindfulness: Feeling Tone 28
3rd Foundation of Mindfulness: Mindfulness of Mind 30
4th Foundation of Mindfulness: Mindfulness of Dharmas 33

Online Recordings

RD Meditations on YouTube ..... youtube.com/recoverydharma
RD Meditations on InsightTimer ..... insighttimer.com/recoverydharma

Interactive PDF

To return to the top: Click the sun-mandala or page # (bottom)

For an MP3 Sound of a Bell: Click 🔔 or 🔔🔔🔔 (SHIFT+CLICK in a browser)



RECOVERY DHARMA
Basic Meditation
(with Awareness of Sound, Feeling Tone, Body Sensations, Processes of the Mind)

You can use the script below to lead yourself or others through a meditation. It begins with awareness of breath, which can be a complete practice on its own.

Optionally, there are also extensions for Awareness of Sound, Awareness of Feeling Tone, Awareness of Body Senses, or Awareness of Processes of the Mind.

INSTRUCTIONS*: When you see the ☸ symbol, jump to the section of your choice. Then return back to the original ☸ symbol to close the meditation.*

🔔 Sit in a comfortable but attentive posture, allowing your back to be straight but not rigid or stiff. Feel your head balanced on your shoulders, allow your face and jaw to relax, with arms and hands resting in a comfortable position.

Be attentive to what's happening within your own awareness, right here and right now, without judgment.

As you sit, begin to notice the **sensations of breath.** Pay attention for a moment to how your abdomen moves on each in-breath and out-breath, the movement of air through your nostrils, the slight movement of your chest and shoulders.

Find the spot in your body where the sensation of breathing is most vivid, whether it be your abdomen, your chest or your shoulders, or the movement of air through your nostrils. See how fully aware you can be of your whole cycle of breathing, recognizing that each part of the cycle is different from the other part.

[pause]

You will notice your attention shifting away from the breath from time to time. It's perfectly normal for thoughts to wander into fantasies, memories, worries, or things you need to do. When you notice your mind has wandered, try to meet it with a spirit of friendliness. You don't need to *do* anything about it. There is nothing to *fix*. Rather than forcing it, just try to allow yourself to become curious about what it's like to be breathing right now, and you'll find that the attention is naturally drawn back to the physical sensations of breath as it moves through your body.

Stay alert, relaxed, and above all, compassionate, as you maintain awareness of where the mind goes. Each time you notice the mind has been distracted or has wandered, gently shift your awareness back to sensations of breath.

[pause]

Notice the tendency to want to control your breathing. Let the quality of attention be light and easy, one of simply observing and noticing. You don't need to control the duration, intensity, pace, or the pause between each breath. Just be present.

[pause]

☸

(jump to the section of your choice:)

Awareness of Sound
Awareness of Feeling Tone
Awareness of Body Sensations
Awareness of Processes of the Mind

(then return here to close meditation.)

☸

As this meditation comes to an end, recognize that you spent this time intentionally aware of your moment to moment experience, building the capacity for opening the senses to the vividness, to the change, to the aliveness of the present moment, expanding your skill to be curious about, and open to, whatever presents itself, without judgment.

Then, whenever you're ready, allow your eyes to open and gently bring your attention back to the space you're in. 🔔🔔🔔

Awareness of Sound

You may notice that there are **sounds** that come from inside or outside the space you're in, sounds of traffic, the movement of others in the room, or something else going on. If your attention has been drawn by the sound, just be aware of it. Stay with it long enough to notice the quality of the sound--vibration, tone, volume or intensity--being aware of the urge of the mind to label sound: as traffic, as voices, as music, etc. Try to experience the sound without the labels we put on it. Practice recognizing it as just vibrations in the eardrums, just hearing.

Once you've noticed the sound, let it go and bring your attention back to the breath. Let your breath be your anchor of awareness. Each time your awareness goes somewhere else, you can just gently come back to the breath, without judgment.

☸ *(return to the close of the meditation)*

Awareness of Feeling Tone

Notice the tendency to have an opinion about things--liking the way things are going right now, not liking it, or sometimes feeling neutral. This tendency can also be an object of awareness. We can practice just noticing that there is **an opinion or feeling** about how things are *right now*.

When you notice the sensation of liking or pleasure, you can silently tell yourself, "So, this is my liking mind," or "Hello, attachment." When you notice the sensation of not liking, you may may know, "So that's my critical mind," or "Hello, aversion," or "So this is what it feels like to want things to be different than they are." We can learn how to notice our pleasant and unpleasant feelings about thoughts and experiences, without judgement and without having to do anything about it.

As you notice that happening, just bring your awareness back to the physical sensations of breath wherever it's most vivid for you, just riding the entire cycle of breathing, one cycle after another.

☸ *(return to the close of the meditation)*

Awareness of Body Sensations

You may notice your attention shifting to **body sensations** -- coolness or warmth, the pressure of your seat on the chair or cushion, maybe achiness, discomfort, or tension. As you become aware of each sensation, notice precisely where it is in the body.

Try to notice it in its fullness, how your experience is in this moment with the actual physical sensations of pressure, throbbing, warmth, pulling, or tingling, without judgment or labels. Just notice that it's possible to stay for a moment longer with that sensation, experienced as pure sensation, without the labels of good or bad, pleasurable or unpleasurable. Can you stay with the experience without having to react to it? Just for this moment, be curious about it: How big is it? Does the sensation have a texture or weight? What quality does it have? How is it changing over time?

If there is a strong feeling of physical discomfort that is making it hard to stay focused on the breath, pause before acting on the impulse to move. Bring full awareness to the feeling, and once you're aware of where that is and understand your intention to change the discomfort, move with full mindfulness of your action.

☸ *(return to the close of the meditation)*

Awareness of Processes of the Mind

As you meditate, notice **where the mind goes**, in terms of thoughts; liking or disliking; perceptions or sensation; hearing of sound; or feelings of peace, sadness, joy, frustration, or anticipation. Just notice these raw thought forms, and then return awareness to sensations of the movement of breath.

If your mind has gone off on a fantasy, thought, judgment, worry, sensation, or sound, just notice in a friendly way that this is happening and come back to the breath. Recognize that the awareness of the distraction is important to this experience, both the movement away from breath and the coming back.

Notice how one thought leads to another, and then another. In those moments when you get lost in thought or your awareness goes somewhere else, see if it is possible to notice the moment when that flicker of awareness happens, when you recognize that your mind has wandered. *This* is a moment of mindfulness. You can acknowledge yourself for noticing you've gone somewhere else, and then just easily bring your attention back to breath in a friendly and non-judgmental way.

☸ *(return to the close of the meditation)*



RECOVERY DHARMA
Appreciative Joy Meditation

🔔 Find a comfortable but alert position in which to sit. As you allow your eyes to gently close, pay attention to the body and see if there are any minor adjustments that will help you maintain the position for the duration of the meditation. Rest your hands comfortably on your legs or in your lap.

We'll start with a few minutes of concentration practice, just to help our minds settle and arrive in our present time experience. Allow your breathing to be natural, seeing where in the body you can feel the breath most clearly. It may be in the stomach or abdomen, where you can feel the rising and falling as the body breathes. It might be in the chest, where you may notice the expansion and contraction as the body inhales and exhales. Perhaps it's at the nostrils, where you can feel a slight tickle as the air comes in, and the subtle warmth as the body exhales.

Breathing in, just bring a gentle awareness to the breath. Breathing out, be aware of the breath leaving the body.

[pause]

You may notice the mind wandering. This offers us an opportunity to cultivate mindfulness and concentration. Each time we notice the mind wandering, we're strengthening our ability to recognize our present experience. Each time we bring the mind back to the breath, we strengthen our ability to concentrate. Treat it as an opportunity rather than a problem.

[pause]

In appreciative joy practice, we're cultivating a mind and heart that shows appreciation, joy, and gratitude for the good fortune we experience within ourselves and our environment. We come to understand that our happiness increases when we can appreciate the happiness in others. We may begin our appreciative joy practice by repeating the following phrases for ourselves:

May I be happy for the joy I have.
May my joy increase.
May I be grateful and content.

[2-3 minutes of silence]

Now bring to mind someone who has benefitted you or been especially kind to you. This may be a loved one, a friend, a teacher or mentor. As this person comes to mind, tune into your natural desire to see this person happy, free from suffering, and at ease with life. The practice is to counteract any greed, ill will, jealousy or envy, and to recognize how our joy is connected to the joy of others.

Repeat silently to yourself the following phrases:

Just as I am happy for the joy I have,
I am happy for the joy you have.
May your joy increase.
May you be grateful and content.

[2-3 minutes of silence]

Let this person go from your mind and bring to mind a neutral person. This is someone you see, maybe regularly, but don't know very well. It may be somebody who works somewhere you go a lot, a coworker, a person you've seen at meetings, or maybe a neighbor.

Although you don't know this person well, you can recognize that just as you wish to be happy, this person wants to be happy as well. You don't need to know what their happiness looks like. Again, offer this person the phrases of appreciative joy, recognizing that you aren't in charge of their happiness.

I am happy for the joy you have.
May your joy increase.
May you be grateful and content.

[2-3 minutes of silence]

Now, letting this neutral person go, think of somebody whom you find difficult, or toward whom you feel a resentment, hurt, or jealousy. You may not want to pick the most difficult person in your life; instead, choose someone who is currently agitating or annoying you.

Again, offer these phrases of appreciative joy with the intention of recognizing that each individual is in charge of their own happiness and ease:

I am happy for the joy you have.
May your joy increase.
May you be grateful and content.

[2-3 minutes of silence]

Now letting go of this difficult person, extend your joy to all beings.

I am happy for the joy of all beings.
May your joy increase.
May we all be grateful and content.

Now, letting go of all thoughts of others, return your focus to your own body, mind, and heart. Notice any discomfort, tension, or difficulty you may be feeling. Notice if you are experiencing any new lightness, warmth, relaxation, or joy. Notice if you feel any increase in your ability to appreciate the joy you and all beings have experienced. Then, whenever you are ready, allow yours eyes to open and gently return your attention to the space around you. 🔔🔔🔔



RECOVERY DHARMA
Compassion Meditation

🔔 Find a comfortable but alert position in which to sit. As you allow your eyes to gently close, pay attention to the body and see if there are any minor adjustments that will help you maintain the position for the duration of the meditation. Rest your hands comfortably on your legs or in your lap.

We'll start with a few minutes of concentration practice, just to help our minds settle and arrive in our present time experience. Allow your breathing to be natural, seeing where in the body you can feel the breath most clearly. It may be in the stomach or abdomen, where you can feel the rising and falling as the body breathes. It might be in the chest, where you may notice the expansion and contraction as the body inhales and exhales. Perhaps it's at the nostrils, where you can feel a slight tickle as the air comes in, and the subtle warmth as the body exhales. Breathing in, just bring a gentle awareness to the breath. Breathing out, be aware of the breath leaving the body.

[pause]

You may notice the mind wandering. This offers us an opportunity to cultivate mindfulness and concentration. Each time we notice the mind wandering, we're strengthening our ability to recognize our present experience. Each time we bring the mind back to the breath, we strengthen our ability to concentrate. Treat it as an opportunity rather than a problem.

[pause]

Now begin offering compassion to someone you love and care for who has suffered in some way or is experiencing suffering now. Maybe they experienced an illness, an injury, or a difficult time in a relationship.

How do you feel when you think of their suffering? Notice the sensations in your heart. What does it feel like? Do the sensations change? You may notice feelings of warmth, openness and tenderness? Perhaps you are experiencing an aching sensation. Notice your desire to ease their suffering. Recite silently to them:

May you be free from this suffering.
May you be kind and gentle with yourself.
May you find peace and ease.

[2-3 minutes of silence]

Now let go of this person and breathe in and out.

When you are ready, bring your attention to yourself. Think of ways you have suffered in the past or in the present time. Perhaps you are, or have, experienced a painful relationship, an illness, a loss, or something else.
Notice the sensations in your heart. What does it feel like? Do the sensations change? You may notice feelings of warmth, openness and tenderness. Perhaps you are experiencing an aching sensation. You may decide to place your hand on your chest where your heart is. Allow space for a warm and tender heart. Recite silently to yourself:

May I be free from this suffering.
May I be kind and gentle with myself.
May I find peace and ease.

Repeat these phrases, letting the feelings permeate your body and mind. Be patient and kind toward yourself, allowing whatever arises to be received in a spirit of friendliness and kind affection, and simply return to the phrases.

[2-3 minutes of silence]

Now bring to mind a neutral person.

Someone you neither like, nor dislike. You may not even know them personally. Perhaps it's someone you just purchased something from over the counter. Realizing that all beings have suffered in some way at one time or another, allow feelings of compassion to arise. Recite silently to them:

May you be free from your suffering.
May you be kind and gentle with yourself.
May you find peace and ease.

[~3 minutes of silence]

Now let these feelings for this person go and breathe in and out.

Then bring to mind someone you don't particularly like. Perhaps they have hurt you in some way. You may find it safest to not bring up someone who has done you great harm, especially in the early stages of your recovery. You may decide to bring up someone who you find mildly irritating.

Realizing that all beings have suffered in some way at one time or another, allow feelings of compassion to arise, remembering that if they were free from suffering—if they were truly happy—the world would be a much better place. Recite silently to them:

May you be free from this suffering.
May you be kind and gentle with yourself.
May you find peace and ease.

[~3 minutes of silence]

Now, letting go of this person, conclude your meditation for all beings everywhere. Recite silently:



May all beings be free from suffering.
May all beings be kind and gentle to themselves and each other.
May all beings find peace and ease.

Now, letting go of all thoughts of others, return your focus to your own body, mind, and heart. Notice any discomfort, tension, or difficulty you may be feeling. Notice if you are experiencing any new lightness, warmth, relaxation, relief, or joy.

Then, whenever you are ready, allow your eyes to open and gently return your attention to the space around you. 🔔🔔🔔



RECOVERY DHARMA
Meditation for Sitting with Difficult Emotions

🔔 Find a comfortable seated position and gently close your eyes or, if you like, keep them open with a soft gaze. Make sure your back is upright and relaxed. Take three deep breaths to let out any tension you might be experiencing right now.

[pause]

Allow your breathing to return to normal and begin noticing how your breath feels as you inhale and as you exhale. Notice where in your body you feel your breath the strongest. Your nose, your chest, your belly?

[pause]

Now, bring to mind a situation for you that's causing you a lot of distress or suffering right now. Perhaps you are experiencing a lot of craving, blaming yourself for something, having difficulties in a relationship, or there is something in your life that is hard to deal with. If new to this type of meditation, try picking something that's not too difficult or painful. Choose something that causes you to feel a little stress in your body when you think about it.

[pause]

Imagine the situation in as much detail as you can. Visualize the situation without getting lost in the story. Get in touch with your feelings about the situation.

[pause]

Notice any emotions you feel when you think about this situation. There may be more than one emotion you feel when you bring this situation to mind. Label each emotion as you begin to notice it—anger, fear, disappointment, grief. What emotions are coming up for you right now?

[pause]

Now, choose the emotion that feels the strongest for you. Where do you feel this emotion in your body? There may be several areas where you feel this emotion.

Is it a foggy feeling in the head, lump in the throat, heaviness in the heart, tightening in the stomach? Where do you feel this emotion the strongest? Focus on that area and describe for yourself how it feels. Is it tight, cold, hot, tingly, heavy, numb?



[pause]

Bring all of your attention to this emotion and how it feels in the body. See if you can soften the feelings and sensations, relaxing any tension or stress. If the emotion feels too intense, focus your attention on the edges of the emotion. Rather than softening the whole feeling, you can try softening the edges or borders of the emotion in the body.

[pause]

Notice if your mind drifts off into thought or tries to distract you from the feelings. It's normal to want to distract from painful feelings. If your mind wanders off, gently bring yourself back by reminding yourself of the situation and getting back in touch with your feelings about it. The goal is not to try and make the sensation disappear. This meditation is intended to allow you to be with the painful feelings with love and compassion.

[pause]

Acknowledge for yourself how difficult this is. Part of being human is experiencing painful and difficult emotions. The good news is we can learn how to comfort ourselves for the suffering we experience in this life.

[pause]

If you like, place one or both hands gently over your heart. Feel your heart and your breath. Feel the warmth of your hands against your chest offering yourself love, gentleness, and compassion.

[pause]

Offer soothing and comfort to this difficult emotion, telling yourself you know how hard it is to feel this way. Try out some kind, compassionate, loving phrases such as:

"This is really hard right now" or "This is a moment of suffering".

[pause]

"It's human to experience suffering"

[pause]

"May I be kind and gentle with myself."

Use these phrases or pick some of your own and repeat the phrases silently to yourself.

[pause]

"This is a moment of suffering."
"It's human to experience suffering."
"May I be kind and gentle with myself."



If your mind wanders, gently bring yourself back to your breath. These feelings are a natural reaction. You are allowed to feel this way. Try not to resist or blame yourself for these feelings. This is simply what's happening right now. Offer yourself comfort and compassion for how hard this is. Continue repeating the phrases silently to yourself:

"This is a moment of suffering."
"It's human to experience suffering."
"May I be kind and gentle with myself."

[pause]

You can use these three phrases like a mantra, reminding yourself to be gentle and kind toward your suffering.

"This is a moment of suffering."
"It's human to experience suffering."
"May I be kind and gentle with myself."

[pause]

Letting the phases go, allow yourself to just feel what is happening right now without trying to change anything. Allow the emotion to be there. Remind yourself that you're safe in this moment. Your body is experiencing an emotion. Give yourself permission to allow this emotion to be there. If the discomfort becomes too intense, simply focus on your breathing and return to the feelings when you're ready.

[pause]

Notice any discomfort and allow yourself to feel it. Allow it to be there without trying to fix it or change it. Notice if any feelings or sensations change. Allow any discomfort to come and go, like waves in the ocean.

[pause]

As we bring this meditation to a close, bring your attention back to your breath. Bring yourself back into this time and place. Feel your feet against the floor. You can wiggle your fingers and toes if you like and slowly open your eyes when you're ready. 🔔🔔🔔



RECOVERY DHARMA
Equanimity Meditation

🔔 Find a comfortable but alert position in which to sit. As you allow your eyes to gently close, pay attention to the body and see if there are any minor adjustments that will help you maintain the position for the duration of the meditation. Rest your hands comfortably on your legs or in your lap.

We'll start with a few minutes of concentration practice, just to help our minds settle and arrive in our present time experience. Allow your breathing to be natural, seeing where in the body you can feel the breath most naturally. It may be in the stomach or abdomen, where you can feel the rising and falling as the body breathes. It might be in the chest, where you may notice the expansion and contraction as the body inhales and exhales. Perhaps it's at the nostrils, where you can feel a slight tickle as the air comes in, and the subtle warmth as the body exhales.

Breathing in, just bring a gentle awareness to the breath. Breathing out, be aware of the breath leaving the body.

[pause]

You may notice the mind wandering. This offers us an opportunity to cultivate mindfulness and concentration. Each time we notice the mind wandering, we're strengthening our ability to recognize our present experience. Each time we bring the mind back to the breath, we strengthen our ability to concentrate. Treat it as an opportunity rather than a problem.

[pause]

In equanimity practice, we're cultivating a mind and heart that stays balanced and at ease with our surroundings. In equanimity, we come to understand that our happiness and suffering is not caused by our experiences and circumstances, but in our responses to them.

We may begin our equanimity practice by repeating the following phrases for ourselves:

"I am responsible for my own actions." "I am responsible for the energy and attention I give my thoughts, feelings, and experiences." "May I find a true source of happiness." "May I find peace exactly where I am."

[2-3 minutes of silence]

Now bring to mind someone who has benefitted you or been especially kind to you. This may be a loved one, a friend, a teacher or mentor. As this person comes to mind, tune into your natural desire

to see this person happy, free from suffering, and at ease with life.

The practice is to recognize that although we may offer this person compassion, we are not in control of their happiness. Equanimity helps us to let go of the outcome and focus on our own practice. Repeat silently to yourself the following phrases:

"Regardless of my wishes for you, your happiness is not in my hands." "All beings are responsible for the suffering or happiness created by their own actions." "May you find a true source of happiness." "May you find peace exactly where you are."

[2-3 minutes of silence]

Let this person go from your mind and bring to mind a neutral person. This is someone you see, maybe regularly, but don't know very well. It may be somebody who works somewhere you go a lot, a coworker, a person you've seen at meetings, or maybe a neighbor.

Although you don't know this person well, you can recognize that just as you wish to be happy, this person wants to be happy as well. You don't need to know what their happiness looks like. Again, offer this person the phrases of equanimity, recognizing that you aren't in charge of their happiness.

"Regardless of my wishes for you, your happiness is not in my hands."
"All beings are responsible for the suffering or happiness created by their own actions."
"May you do what needs to be done to find happiness."
"May you find peace exactly where you are."

[2-3 minutes of silence]

Now, letting this neutral person go, think of somebody whom you find difficult, or toward whom you feel a resentment, hurt, or jealousy. You may not want to pick the most difficult person in your life; instead, choose someone who is currently agitating or annoying you.

Again, offer these phrases of equanimity with the intention of recognizing that they are in charge of their happiness and ease:

"Regardless of my wishes for you, your happiness is not in my hands."
"All beings are responsible for the suffering or happiness created by their own actions."
"May you find a true source of happiness."
"May you find peace exactly where you are."

[2-3 minutes of silence]

Now, letting go of all thoughts of others, return your focus to your own body, mind, and heart. Notice any discomfort, tension, or difficulty you may be feeling. Notice if you are experiencing any new lightness, warmth, relaxation, or joy. Notice if you feel any increase in your ability to care without controlling; to accept that each of us is responsible for the consequences of our own actions. Then, whenever you are ready, allow your eyes to open and gently return your attention to the space around you. 🔔🔔🔔



RECOVERY DHARMA
Forgiveness Meditation

🔔 Find a comfortable but alert position in which to sit. As you allow your eyes to gently close, pay attention to the body and see if there are any minor adjustments that will help you maintain the position for the duration of the meditation. Rest your hands comfortably on your legs or in your lap. We'll start with a few minutes of concentration practice, just to help our minds settle and arrive in our present time experience. Allow your breathing to be natural, seeing where in the body you can feel the breath most naturally. It may be in the stomach or abdomen, where you can feel the rising and falling as the body breathes. It might be in the chest, where you may notice the expansion and contraction as the body inhales and exhales. Perhaps it's at the nostrils, where you can feel a slight tickle as the air comes in, and the subtle warmth as the body exhales.

Breathing in, just bring a gentle awareness to the breath. Breathing out, be aware of the breath leaving the body.

[pause]

You may notice the mind wandering. This offers us an opportunity to cultivate mindfulness and concentration. Each time we notice the mind wandering, we're strengthening our ability to recognize our present experience. Each time we bring the mind back to the breath, we strengthen our ability to concentrate. Treat it as an opportunity rather than a problem.

[pause]

Now begin offering forgiveness to yourself. We start with ourselves because it is almost impossible to truly forgive others while we still harbor self-resentment.

There are many ways that we have hurt and harmed ourselves. We have betrayed or abandoned ourselves many times through thoughts, words, or actions, knowingly or unknowingly.

Feel your own precious body and life, as you are today. Let yourself become aware of the ways you have hurt or harmed yourself. Picture them, remember them. Be open to the sorrow you have carried from this and give yourself permission to release these burdens.

Breathing gently, repeat silently to yourself the following phrases:

"I forgive myself for the ways I have hurt myself through action or inaction."
"I know I have acted out of fear, pain, and confusion, and for today, I offer myself forgiveness."
"All of us are unskillful at times."
"I forgive myself."



Repeat these phrases, letting the feelings permeate your body and mind. Feelings contrary to forgiveness, like irritation, guilt, and anger, may come up for you. If this happens, be patient and kind toward yourself, allowing whatever arises to be received in a spirit of friendliness and kind affection, and simply return to the phrases.

[~3 minutes of silence]

There are also many ways that you have been harmed by others. You may have been traumatized or abandoned, knowingly or unknowingly, in thoughts, words or actions.

Let yourself picture and remember these hurts. Be open to the sorrow you have carried from these actions of others in the past, and give yourself permission to release this burden of pain—at least for today—by extending forgiveness, when your heart is ready.

Bring to mind the people who have hurt you, and then silently repeat the following phrases:

"I now remember the ways you have hurt or harmed me, out of your own fear, pain, confusion and anger."
"I have carried this pain in my heart too long. At least for today, I offer you forgiveness."
"To all those who have caused me harm, I offer my forgiveness."
"All of us are unskillful at times."
"I forgive you."

[~3 minutes of silence]

There are also many ways that we have hurt and harmed others, have betrayed or abandoned them, have caused them suffering. We have caused harm, knowingly or unknowingly, out of our own pain, fear, anger and confusion, remembering that all of us are unskillful at times.

Let yourself remember and visualize the ways you have hurt others. Picture each memory that still burdens your heart. Acknowledge the pain you have caused out of your own fear and confusion. Be open to your own sorrow and regret, but most importantly also with a sense of self-compassion. Give yourself permission to finally release this burden and ask for forgiveness.

Offer each person in your mind the following phrase:

"I know I have harmed you through my thoughts, words, or actions, and I ask for your forgiveness."

[~3 minutes of silence]

Now, letting go of all thoughts of others, return your focus to your own body, mind, and heart. Notice any discomfort, tension, or difficulty you may be feeling. Notice if you are experiencing any new lightness, warmth, relaxation, relief, or joy. Then, whenever you are ready, allow your eyes to open and gently return your attention to the space around you. 🔔🔔🔔



RECOVERY DHARMA

Generosity Meditation [12min]

(with Tonglen Breathing & Inner Child work)

🔔 Let's get recentered. Allow your eyes to close & fully disengage with your surroundings. Let's also disengage from the past… disengage from the future… and soak in the gift of the present.

[~1 minute of silence]

Beautiful. Ok, let's begin our Generosity Tonglen meditation. Notice and feel where your body comes in contact with the chair, cushion, ground. Take a moment to feel how the earth is supporting you right here and right now. Now, settle your speech in its natural state of silence. You have nothing to defend—all you have to do is just be here now.

Let's together take a full breath in, then gently exhale and relax. Again, take a full breath in—hold it—breathe out and let go. Now just relax and allow the breath to find its own rhythm. Follow the sensation of your breath in and out. Stay with the breath.

[~1 minute of silence]

Generosity, known as Dana in Buddhism, is a choice. We often think of generosity in terms of money. In Buddhism, dana is any act of giving: not just money but also food, time, or our attention, without expecting anything in return.

So in this Tonglen breathing meditation, we'll offer our attention and healing energy to ourselves and others to heal from cravings and suffering. There's no right or wrong. To do this meditation, your heart in its natural state is open, spacious, and boundless and cannot be hurt.

Think of when you were a young child and recall fears that you had: fears of being small, or fear of being big, fear of being teased, fear of being not good enough, fear of not being loved. Allow that young child's afflicted feelings to come to the surface.

Now, inhale that child's cold feelings into your open boundless warm heart and allow the child's feelings to melt, right there. Exhale, one warm blanket of loving energy and caring and respect to the young child.

We'll repeat this 2 more times. This might not feel natural and can be difficult at first. But your generosity for yourself and others will grow. We inhale the young child's cold feelings into our open spaces. And we exhale warm feelings of love, caring and respect to the young child.

We inhale the young child's cold feelings into our open, spacious heart, and with generosity we exhale warm feelings of love, care and respect toward the child.



[~1 minute of silence]

Now, think of a recent time, when you were having a craving or you are grasping for something in your life to be different. You might have been craving a drink or drugs, food, love, lust, relationships, or even recognition. You might have even wanted to act out, just to get some relief.

Now breathe in that cold craving and grasping into your open spacious boundless heart and let it melt right there. Breathe out and surround yourself with warm feelings of love, caring, and respect.

Breathe in your cravings and grasping for things to be different into your open boundless warm heart and allow them to melt right there. Breathe out and surround yourself with warm feelings of love, caring, respect, and generosity.

[~1 minute of silence]

As we get more comfortable with a generous, open heart, we experience more balance and ease. When something unpleasant arises, we don't have to worry that it's going to crush us or overpower us. We also practice generosity to extend healing and happiness to all beings, and to try in some small way to reduce the suffering in this world.

Now, let's turn our attention to our friends [in this space/room] that are struggling with the same feelings. We inhale their cravings and their grasping into our open spacious boundless heart. And we let this suffering melt right there. We exhale warm feelings of love, caring, generosity to them all.

Now, let's turn our attention again, to our brothers & sisters & siblings [in this space/room] that are struggling with the same feelings that we've experienced. We inhale the cravings into our open spacious boundless heart, and we let their suffering melt right there. We exhale warm feelings of love, caring, respect, and generosity to them all.

[~1 minute of silence]

The choice of generosity in our everyday lives comes in many forms. Sometimes it's choosing a friendly smile, sometimes it's choosing to make time to offer a listening ear, sometimes it's welcoming the newcomer or creating safety to allow vulnerability for someone suffering to heal. None of this costs anything. Even group meditation with others and offering silent encouragement and support is an act of kindness--again this is all free to give. Each time we choose to act with generosity, our hearts expand. This is a gift of friendship to others, and a gift of freedom to ourselves.

[~1 minute of silence]

May we all be happy. May we all be joyous. May we all be at peace. 



RECOVERY DHARMA
Impermanence Meditation

🔔 Sit in a comfortable but attentive posture, allowing your back to be straight but not rigid or stiff. Feel your head balanced on your shoulders, allow your face and jaw to relax, with arms and hands resting in a comfortable position.

Be attentive to what's happening within your own awareness, right here and right now, without judgment.

As you sit, begin to notice the sensations of breath. Pay attention for a moment to how your abdomen moves on each in-breath and out-breath, the movement of air through your nostrils, the slight movement of your chest and shoulders.

Find the spot in your body where the sensation of breathing is most vivid, whether it be your abdomen, your chest or your shoulders, or the movement of air through your nostrils. Try to keep your attention at that spot.

As you breathe in, be aware of the in-breath; as you breathe out, be aware of the out-breath. Simply observe the breath going in and the breath going out.

You will notice your attention shifting away from the breath from time to time. It's perfectly normal for thoughts to wander into fantasies, memories, worries, or things you need to do. When you notice your mind has wandered, try to meet it with a spirit of friendliness. You don't need to do anything about it. There is nothing to fix. Rather than forcing it, just try to allow yourself to become curious about what it's like to be breathing right now, and you'll find that the attention is naturally drawn back to the physical sensations of breath as it moves through your body.

[~3 minutes of silence]

After building a foundation of calm attention to the breath, you may wish to expand your awareness to include a range of other arising and passing phenomena.

You may notice sounds arising; or smells, tastes, physical sensations or sights–even behind closed eyes.

[pause]

Rather than engaging with the content of these sensations, try paying attention to the process of their arising and then of their passing. Notice that the sensations appear, disappear, or simply change. Notice how the flow of experience is constantly changing. Nothing stays quite the same; nothing is quite certain.

[pause]

If, at any point, you find yourself being carried away by a particular experience–like the sound of traffic, or a smell or taste–try to take your focus back to the breath and then gently return your attention to the process of change.

[~3 minutes of silence]

From moment to moment, everything in our experience is changing. Sensations come and go.

You may also notice the arising and passing of thoughts, feelings, and emotions .

[pause]

Again, without engaging with the content of the thoughts, emotions, and sensations, try to pay attention to the process of their arising and passing. Notice the constant change in experience from moment to moment. A memory may be followed by an ache in the leg; the ache in the leg may be followed by a question; the question may be followed by a burst of anger, and so on. Notice how each of these experiences comes, goes, or changes.

Sensations, thoughts, and emotions are part of the flow of experience. Try not to be distracted by their content or how important they may seem; simply be aware instead that they come and go, that they are temporary, impermanent.

[~3 minutes of silence]

Observing this constant changing of experience, noting one altering experience after another, you may consider how ultimately satisfying any of the sensations, thoughts or emotions could ever be.

Will this experience last? Is it changing?

Is it pleasant now? Will it always be pleasant?

[pause]

Is this one pleasant now? Will it always be pleasant?

[Two minutes of silence]

Is this experience you? Is it personal? Is it certain in every moment? Do you truly identify with this experience, or is it something passing, changing, impermanent?



[pause]

And this one?

[Two minutes of silence]

As this meditation comes to an end, recognize that you spent this time intentionally aware of your moment-to-moment experience, building the capacity for opening the senses to the vividness, to the changing, to the vitality of the present moment, expanding your skill to be curious about, and open to, whatever presents itself, without judgment.

Then, whenever you're ready, allow your eyes to open and gently bring your attention back to the space you're in. 🔔🔔🔔



RECOVERY DHARMA
Metta (Lovingkindness) Meditation

🔔 Find a comfortable but alert position in which to sit. As you allow your eyes to gently close, pay attention to the body and see if there are any minor adjustments that will help you maintain the position for the duration of the meditation. Rest your hands comfortably on your legs or in your lap.

We'll start with a few minutes of concentration practice, just to help our minds settle and arrive in our present time experience. Allow your breathing to be natural, seeing where in the body you can feel the breath most naturally. It may be in the stomach or abdomen, where you can feel the rising and falling as the body breathes. It might be in the chest, where you may notice the expansion and contraction as the body inhales and exhales. Perhaps it's at the nostrils, where you can feel a slight tickle as the air comes in, and the subtle warmth as the body exhales.

Breathing in, just bring a gentle awareness to the breath. Breathing out, be aware of the breath leaving the body.

[pause]

You may notice the mind wandering. This offers us an opportunity to cultivate mindfulness and concentration. Each time we notice the mind wandering, we're strengthening our ability to recognize our present experience. Each time we bring the mind back to the breath, we strengthen our ability to concentrate. Treat it as an opportunity rather than a problem.

[pause]

Now begin offering mettā (lovingkindness) to yourself. We start with ourselves because without loving ourselves it is almost impossible to love others.

Breathe gently, and repeat silently to yourself the following phrases, or any other phrases of your choosing that communicate a kind and friendly intention:

"May I be filled with lovingkindness."
"May I be safe from inner and outer dangers."
"May I be well in body, heart, and mind."
"May I be at ease and happy."

Repeat these phrases several times, perhaps picturing yourself receiving them. If that is difficult, it can sometimes be helpful to picture ourselves as a child receiving this love. Feelings contrary to lovingkindness, like irritation, anger, or doubt, may come up for you. If this happens, be patient with



yourself, allowing whatever arises to be received in a spirit of kindness, and then simply return to the phrases.

[2-3 minutes of silence]

Now bring to mind someone who has benefitted you or been especially kind. This may be a loved one, a friend, a teacher or mentor. As this person comes to mind, tune into your natural desire to see this person happy, free from suffering, and at ease with life. Begin to offer this person the same phrases of lovingkindness and care:

"May you be filled with lovingkindness."
"May you be safe from inner and outer dangers."
"May you be well in body, heart, and mind."
"May you be at ease and happy."

[2-3 minutes of silence]

Let this person go and bring to mind a neutral person. This is someone you see, maybe regularly, but don't know very well. It may be somebody who works somewhere you go a lot, a coworker, a person you've seen at meetings, or maybe a neighbor.

Although you don't know this person well, you can recognize that just as you wish to be happy, this person wants to be happy as well. You don't need to know what their happiness looks like. Again, offer this person the phrases of lovingkindness:

"May you be filled with lovingkindness."
"May you be safe from inner and outer dangers."
"May you be well in body, heart, and mind."
"May you be at ease and happy."

[2-3 minutes of silence]

Now, letting this neutral person go, think of somebody whom you find difficult, or toward whom you feel resentment, hurt, or jealousy. You may not want to pick the most difficult person in your life; instead, choose someone who is currently agitating or annoying you.

Again, offer the phrases of lovingkindness, being aware that just as you wish to be happy and free from harm, so do even the most difficult or troublesome people:

"May you be filled with lovingkindness."
"May you be safe from inner and outer dangers."
"May you be well in body, heart, and mind."
"May you be at ease and happy."

[2-3 minutes of silence]

Letting this difficult person go, try to expand your well wishes as wide as you can imagine--to your

family, your friends, your community, your city, your state, your country, to all beings on earth. Notice the immense depth of your own heart as you offer these phrases:

“May all beings be filled with lovingkindness.”
“May all beings be safe from inner and outer dangers.”
“May all beings be well in body, heart, and mind.”
“May all beings be at ease and happy.”

[2-3 minutes of silence]

Now, letting go of all thoughts of others, return your focus to your own body, mind, and heart. Notice any discomfort, tension, or difficulty you are experiencing. Notice if you are experiencing any new lightness, warmth, relaxation, or joy. Then, whenever you are ready, allow your eyes to open and gently return your attention to the space around you. 🔔🔔🔔



RECOVERY DHARMA
1st Foundation of Mindfulness: Breath and Body

🔔 Sit in a comfortable but attentive posture, allowing your back to be straight but not rigid or stiff. Feel your head balanced on your shoulders, allow your face and jaw to relax, with arms and hands resting in a comfortable position. Be attentive to what's happening within your own awareness, right here and right now, without judgment.

As you sit, begin to notice the sensations of breath. Pay attention for a moment to how your abdomen moves on each in-breath and out-breath, the movement of air through your nostrils, the slight movement of your chest and shoulders.

Find the spot in your body where the sensation of breathing is most vivid, whether it be your abdomen, your chest or your shoulders, or the movement of air through your nostrils. Try to keep your attention at that spot.

As you breathe in, be aware of the in-breath; as you breathe out, be aware of the out-breath. Simply observe the breath going in and the breath going out.

You may notice your attention shifting away from the breath from time to time. It's perfectly normal for thoughts to wander into fantasies, memories, worries, or things you need to do. When you notice your mind has wandered, try to meet it with a spirit of friendliness. You don't need to do anything about it. There is nothing to fix. Rather than forcing it, just try to allow yourself to become curious about what it's like to be breathing right now, and you'll find that the attention is naturally drawn back to the physical sensations of breath as it moves through your body.

[~3 minutes of silence]

After building a foundation of calm attention to the breath, you may wish to expand your awareness to include the experience of the senses.

Are there sounds?

Are there sights–even from behind closed eyes?

Are there smells?

Are there tastes?

Are there physical or emotional sensations?

[~3 minutes of silence]

Allow these sensations to naturally arise and naturally fall away. Stay with these sensations gently and allow them to go as they pass. There is no need to try and control or focus on them.

[pause]

You may notice that the mind attempts to interpret every sensation, to give it a label or name, to create a story about it. A sound in the room may remind you of some music, or you may notice a smell and start thinking or wondering whether it comes from a nearby kitchen. You may notice how the stories your mind creates can quickly hide the sensations that sparked them, how easy it is to be separated from the reality of present-time experience.

[pause]

If at any point you find yourself being carried away by a particular experience, or you find yourself lost in thought, try to take your focus back to the breath, and then gently return your attention to the flow of sensation.

Rather than being drawn into the mind's stories and thoughts, try to remain attentively focused on the changing sensations themselves. Let the pure sensations fill your awareness.

[~3 minutes of silence]

Let sound just be sound and taste just be taste. Pay attention to pure vision.

Allow yourself to be curious about the specific experience. What is the texture of this physical sensation? What does an emotional sensation feel like physically in the body?

Try to investigate the direct experiences of each sensation without resorting to interpretations and labels. There is no need to describe: simply observe and feel.

[~3 minutes of silence]

Notice that the sensations appear and disappear, or simply change. Notice how the flow of sensations is constantly changing. Nothing stays quite the same; nothing is quite certain.

From moment to moment, everything in experience is changing. The senses are impermanent; what is sensed is likewise impermanent.

[~3 minutes of silence]

As this meditation comes to an end, recognize that you spent this time being intentionally aware of your moment-to-moment experience, building the capacity for opening the senses to the vividness, to the change, to the vitality of the present moment, expanding your skill to be curious about, and open to, whatever presents itself, without judgment. Then, whenever you're ready, allow your eyes to open and gently bring your attention back to the space you're in. 



RECOVERY DHARMA
2nd Foundation of Mindfulness: Feeling Tone

🔔 Sit in a comfortable but attentive posture, allowing your back to be straight but not rigid or stiff. Feel your head balanced on your shoulders, allow your face and jaw to relax, with arms and hands resting in a comfortable position.

Be attentive to what's happening within your own awareness, right here and right now, without judgment.

As you sit, begin to notice the sensations of breath. Pay attention for a moment to how your abdomen moves on each in-breath and out-breath, the movement of air through your nostrils, the slight movement of your chest and shoulders.

Find the spot in your body where the sensation of breathing is most vivid, whether it be your abdomen, your chest or your shoulders, or the movement of air through your nostrils. Try to keep your attention at that spot.

As you breathe in, be aware of the in-breath; as you breathe out, be aware of the out-breath. Simply observe the breath going in and the breath going out.

You will notice your attention shifting away from the breath from time to time. It's perfectly normal for thoughts to wander into fantasies, memories, worries, or things you need to do. When you notice your mind has wandered, meet it with a spirit of friendliness. You don't need to do anything about it. There is nothing to fix. Rather than forcing it, let yourself to become curious about what it's like to be breathing right now, and you'll find that the attention is naturally drawn back to the physical sensations of breath as it moves through your body.

[~3 minutes of silence]

After building a foundation of calm attention to the breath, you may wish to expand your awareness to include the experience of the senses.

Are there sounds?

Are there sights–even from behind closed eyes?

Are there smells?

Are there tastes?

Are there physical or emotional sensations?



Allow the sensations to arise as naturally as possible. Stay with them gently; let them go as they pass. There is no need to chase or pursue them. Pay attention to how they change.

If at any point you find yourself being carried away by a particular experience, or you find yourself lost in thought, try to take your focus back to the breath, and then gently return to focusing on the flow of sensation.

[~3 minutes of silence]

The Buddha taught that all sensations and all experiences have a **feeling tone**. Feeling tones may be **pleasant**, **unpleasant** or **neutral**. How we relate and respond to these feeling tones is crucial in determining our moment-to-moment freedom or reactivity. Quite often, we have no idea of what we really feel in the body. It is central to our practice to investigate our feeling tones in order to become mindfully aware of what we actually feel at a given moment. What is the feeling tone of your experience right now?

Is there an experience of pleasantness? Can you locate any pleasantness in your current experience of your senses? What is it like when you investigate it? What is its weight and texture? Can you feel yourself becoming attached to it? Try to appreciate the pleasure without getting caught up in it.

[~2 minutes of silence]

Is there an experience of unpleasantness? Can you locate any unpleasantness in your current experience of your senses? What is it like when you investigate it? What is its weight and texture? Can you feel yourself pushing away from it? Try to tolerate the unpleasantness, to sit with it.

[~2 minutes of silence]

Is there an experience of neutrality? [*Optional:* Some describe a neutral feeling tone as a non-toothache.] Can you locate any neutrality in your current experience of your senses? What is it like when you investigate it? What is its weight and texture? Can you feel yourself becoming bored or confused by it? Try to stay with it nonetheless.

[~2 minutes of silence]

Return to the flow of physical and emotional sensations in the body. Without hanging on to particular sensations, try to be fully aware of the feeling-tone of each passing experience: smell, pleasant; emotional sensation, unpleasant; taste, neutral, and so on.

[~3 minutes of silence]

As this meditation comes to an end, recognize that you spent this time intentionally aware of your moment-to-moment experience, building the capacity for opening the senses to the vividness, to the change, to the vitality of the present moment, expanding your skill to be curious about, & open to, whatever presents itself, without judgment. Then, whenever you're ready, allow your eyes to open and gently bring your attention back to the space you're in.



RECOVERY DHARMA
3rd Foundation of Mindfulness: Mindfulness of Mind

🔔 Sit in a comfortable but attentive posture, allowing your back to be straight but not rigid or stiff. Feel your head balanced on your shoulders, allow your face and jaw to relax, with arms and hands resting in a comfortable position.

Be attentive to what's happening within your own awareness, right here and right now, without judgment.

As you sit, begin to notice the sensations of breath. Pay attention for a moment to how your abdomen moves on each in-breath and out-breath, the movement of air through your nostrils, the slight movement of your chest and shoulders.

Find the spot in your body where the sensation of breathing is most vivid, whether it be your abdomen, your chest or your shoulders, or the movement of air through your nostrils. Try to keep your attention at that spot.

As you breathe in, be aware of the in-breath; as you breathe out, be aware of the out-breath. Simply observe the breath going in and the breath going out.

You will notice your attention shifting away from the breath from time to time. It's perfectly normal for thoughts to wander into fantasies, memories, worries, or things you need to do. When you notice your mind has wandered, try to meet it with a spirit of friendliness. You don't need to do anything about it. There is nothing to fix. Rather than forcing it, just try to allow yourself to become curious about what it's like to be breathing right now, and you'll find that the attention is naturally drawn back to the physical sensations of breath as it moves through your body.

[~3 minutes of silence]

After building a foundation of calm attention to the breath, you may wish to expand your awareness to include the experience of the senses.

Are there sounds?

Are there sights–even from behind closed eyes?

Are there smells?

Are there tastes?

Are there physical or emotional sensations?

Allow the sensations to arise as naturally as possible. Stay with them gently; let them go as they pass. There is no need to chase or pursue them. Pay attention to how they change.

If, at any point, you find yourself being carried away by a particular experience, or you find yourself lost in thought, try to take your attention back to the breath, and then gently return to focusing on the flow of sensation.

[pause]

As you pay attention to these changing sensations, try to be aware of the feeling tone of each experience. Are the sensations and experiences pleasant, unpleasant or neutral?

[~3 minutes of silence]

On **Mindfulness of the Mind**, it is important to our practice to become aware of the underlying **moment-to-moment energy and attitude of the mind**. We are used to running with our thoughts, being led by thinking, being dominated by our ideas and views. In this practice, we try to attain a more fundamental experience of mind, to become aware, without judgment, of the attitudes and tendencies that generate and condition these thoughts. We perhaps begin to sense that many of our thoughts are not so personal, that they are just happening without our involvement.

[pause]

What is happening in the mind right now?

[pause]

Is desire present? Are wanting, hoping, or longing present? How does the mind feel when it has this attitude?

[~1 minute of silence]

Is anger present? Is there irritation, fear or impatience? How does the mind feel when it has this attitude?

[~1 minute of silence]

Is there distraction, confusion? How does this feel in the mind?

[~1 minute of silence]

Does the mind feel spacious or contracted?

[~1 minute of silence]

Allowing your mind to be as open and relaxed as possible, notice how particular thoughts arise in the mind. Allow the thoughts to occur naturally, without judgment.



A memory may arise; or a judgment; or a plan. Simply become aware of each thought as it arises– and then let it go. Try not to engage with the content of the thoughts. Try not to be drawn into trains of memories, reasons, or explanations. Simply observe.

[~3 minutes of silence]

Notice how much of the process takes place without your involvement. Notice how the mind has its own momentum, its own process of association, how thoughts themselves generate new and changing thoughts. Watch thinking happening.

[~2 minutes of silence]

As this meditation comes to an end, recognize that you spent this time intentionally aware of your moment-to-moment experience, building the capacity for opening the senses to the vividness, to the change, to the vitality of the present moment, expanding your skill to be curious about, and open to, whatever presents itself, without judgment.

Then, whenever you're ready, allow your eyes to open and gently bring your attention back to the space you're in. 🔔🔔🔔



RECOVERY DHARMA
4th Foundation of Mindfulness: Mindfulness of Dharmas

[Note on the meditation: Just as the Fourth Noble Truth–there is a path that leads to the end of suffering–opens out into the new areas of the Eightfold Path, the Fourth Foundation of Mindfulness–Mindfulness of Dharmas–is far more expansive than what has gone before it. This means that the fourth foundation does not fit very easily into the format of the twenty-minute meeting meditation. Nevertheless, the meditation is a key element of the practice, and all the elements of it assist in lessening the craving that leads to addictive suffering. It is suggested, therefore, for the whole meditation to become part of personal practice, but to select sections of it for use at meetings.]

*[**The ellipses "…" indicates a [pause] when reading this meditation**.]*

🔔 Sit in a comfortable but attentive posture, allowing your back to be straight but not rigid or stiff. Feel your head balanced on your shoulders, allow your face and jaw to relax, with arms and hands resting in a comfortable position.

Be attentive to what's happening within your own awareness, right here and right now, without judgment.

As you sit, begin to notice the sensations of breath. Pay attention for a moment to how your abdomen moves on each in-breath and out-breath, the movement of air through your nostrils, the slight movement of your chest and shoulders.

Find the spot in your body where the sensation of breathing is most vivid, whether it be your abdomen, your chest, or your shoulders, or the movement of air through your nostrils. Try to keep your attention at that spot.

As you breathe in, be aware of the in-breath; as you breathe out, be aware of the out-breath. Simply observe the breath going in and the breath going out.

You will notice your attention shifting away from the breath from time to time. It's perfectly normal for thoughts to wander into fantasies, memories, worries, or things you need to do. When you notice your mind has wandered, try to meet it with a spirit of friendliness. You don't need to do anything about it. There is nothing to fix. Rather than forcing it, just try to allow yourself to become curious about what it's like to be breathing right now, and you'll find that the attention is naturally drawn back to the physical sensations of breath as it moves through your body.

[~3 minutes of silence]

After building a foundation of calm attention to the breath, you may wish to expand your awareness to include the experience of the body.

Are there sounds?

Are there sights–even from behind closed eyes?

Are there smells?

Are there tastes?

Are there physical or emotional sensations?

Allow the sensations to arise as naturally as possible. Stay with them gently; let them go as they pass. There is no need to chase or pursue them. Pay attention to how they change.

If, at any point, you find yourself being carried away by a particular experience, or you find yourself lost in thought, try to take your attention back to the breath, and then gently return to focusing on the flow of sensation.

… *[The ellipse "…" indicates to pause as you read this meditation]*

As you pay attention to these changing sensations, try to be aware of the feeling tone of each experience. Are the sensations and experiences pleasant, unpleasant, or neutral?

[~2 minutes of silence]

Now gently direct your attention to the experience of mind.

…What is happening in the mind right now? What is its attitude, its energy?

…Is desire present? A wanting, a craving?
…Is there an experience of anger? Are frustration or resistance present?
…Is there delusion? Is there a sense of distraction or confusion?

…Allowing your mind to be as open and relaxed as possible, now notice how particular thoughts arise in the mind. Allow the thoughts to occur naturally, without judgment.
Notice how thoughts themselves generate new and changing thoughts. Observe the process of their coming and going. There is no need to engage with the content of the thoughts. Watch thinking happening.

[~2 minutes of silence]

In this stage of practice, we try to attend to our states of mind and being with particularly careful discernment. The Buddha identified several clusters of mental phenomena, or mental objects, of which the practitioner should try to be fully aware. These are often called dharmas. In this meditation, we attempt to apprehend the reality of these mental objects, to experience these

dharmas as they truly are. By familiarizing ourselves with these objects, by investigating them without judgment, we learn how to cultivate what is helpful for us and to let go of what is not.

The **Hindrances** are mental phenomena which can impede us and **obstruct our development**. Right now:

Is there an experience of **desire**? Investigate its presence or absence.
...Is there an experience of **aversion**? Investigate its presence or absence.
...Is there an experience of **sleepiness**? Investigate its presence or absence.
...Is there an experience of **agitation**? Investigate its presence or absence.
...Is there an experience of **doubt**? Investigate its presence or absence...

The **Aggregates of Clinging** are phenomena through which we can become **attached to impermanent objects**. Right now:

Is there awareness of **material form**?
...Is there awareness of **feeling,** of **sensation**?
...Is there awareness of **perception,** of **identifying**, **labelling**?
...Is there awareness of **mental activity**, the **beginning of mental actions & reactions**?
...Is there awareness of **consciousness**, of **discernment and discrimination**?...

The **Sense Bases** are the six organs and senses of Buddhist psychology, to which we can become **stuck or fettered**. Right now:

Is there awareness of the **eye** and the **visions** of the eye?
    Investigate how one could be restricted by the eye or vision.
...Is there awareness of the **ear** and the **sounds** heard by the ear?
    Investigate how one could be restricted by the ear or sound.
...Is there awareness of the **nose** and the **odors** smelt by the nose?
    Investigate how one could be restricted by the nose or by odor.
...Is there awareness of the **tongue** and the **tastes** tasted by the tongue?
    Investigate how one could be restricted by the tongue or taste.
...Is there awareness of the **body** and the **touches** felt by the body?
    Investigate how one could be restricted by the body or touch.
...Is there awareness of the **mind** and the **mind-objects** of the mind?
    Investigate how one could be restricted by the mind or mind-objects...

The **Seven Factors of Awakening** are phenomena that assist our development towards freedom. Right now:

Is the factor of **mindfulness** present to the mind?
    What is the experience of mindfulness like?



...Is the factor of **investigation** present to the mind?
What is the experience of investigation of phenomena?
...Is the factor of **energy** present to the mind?
What is the experience of energy?
...Is the factor of **joy** present to the mind?
What is the experience of joy?
...Is the factor of **tranquility** present to the mind?
What is the experience of tranquility?
...Is the factor of **concentration** present to the mind?
What is the experience of concentration?
...Is the factor of **equanimity** present to the mind?
What is the experience of equanimity?...

The **last of the dharmas** to be investigated in this meditation are **the Four Noble Truths themselves**. Right now:

Is there awareness of the truth of **suffering**?
...Is there awareness of the truth of the **cause of suffering**?
Is there awareness that craving leads to suffering?
...Is there awareness of the truth of an **end to suffering**?
Is there awareness that less craving leads to less suffering?
...Is there awareness of the truth of the **path that leads to the end of suffering**?
Is there awareness that cultivating the path will lead to the end of suffering?...

As this meditation comes to an end, recognize that you spent this time intentionally aware of your moment to moment experience, building the capacity for opening the senses to the vividness, to the change, to the vitality of the present moment, expanding your skill to be curious about, and open to, whatever presents itself, without judgment.

Then, whenever you're ready, allow your eyes to open and gently bring your attention back to the space you're in. 🔔🔔🔔