

APPRECIATIVE JOY MEDITATION

Refuge Recovery, Page 218

Find a comfortable way to sit, and allow your eyes to close. Bring attention into the present-time experience of the body.

Pause

Relax any physical tension that is being held in the body by softening the belly; relax the eyes and jaw and allow your shoulders to naturally fall away from the head.

Pause

After a short period of settling into present-time awareness, begin to reflect on your deepest desire for happiness or freedom from suffering. Allow your heart's truest longing for truth and well-being to come into consciousness.

Pause

With each breath, breathe into the heart's center the acknowledgment and appreciation of the joy and happiness you have experienced in your life.

Pause

Slowly begin to silently offer yourself appreciative and encouraging phrases with the intention to uncover the heart's sometimes- hidden response of gratitude. Your phrases can be as simple as the following:

May I learn to appreciate the happiness and joy I experience.

Pause

May the joy I experience continue and grow.

Pause

May I be filled with gratitude and non-attached appreciation.

Pause

If those phrases do not mean anything to you, create your own words to meditate on. Find a few simple phrases that have an appreciative intention, and slowly begin to offer these well wishes to yourself.

Pause

As you sit in meditation repeating these phrases in your mind, the attention will be drawn, as with mindfulness meditation, back into thinking about other things or resisting and judging the practice or your own capacity for appreciation and gratitude. It takes a gentle and persistent effort to return to the next phrase each time the attention wanders:

Pause

May I learn to appreciate the happiness and joy I experience.

Feel the breath and the body's response to each phrase.

Pause

May the joy I experience grow.

Notice where the mind goes with each phrase.

Pause

May I be filled with gratitude and non-attached appreciation.

Pause

Allow the mind and body to relax into the reverberations of each phrase.

Simply repeat these phrases over and over to yourself like a kind of mantra or statement of positive intention. But don't expect to instantly feel grateful through this practice. Sometimes all we see is our lack of appreciation and the judging mind's resistance.

Pause

Simply acknowledge what is happening and continue to repeat the phrases, being as friendly and merciful with yourself as possible in the process.

Two minutes of silence

Now bring the attention back to the breath and body, again relaxing into the posture.

Then bring someone to mind who has been beneficial for you to know or know of, who has inspired you or brought joy to your life.

Pause

Recognize that just as you wish to be happy and successful in life that benefactor too shares the universal desire to be met with encouragement, support, and appreciation, begin offering him or her the phrases. Slowly repeat each phrase with that person in mind as the object of your well-wishing:

Just as I wish to learn to appreciate the happiness and joy in life, may you too experience joy, and may you be filled with appreciation for your happiness and success.

Pause

May your happiness and joy increase.

Pause

May you be successful and met with appreciation.

Pause

Continue offering these phrases from your heart to your benefactor's, developing the feeling of appreciation in relation to the joy and success of others. When the mind gets lost in a story, memory, or fantasy, simply return to the practice. Begin again offering appreciation and gratitude to the benefactor.

Two minutes of silence

Now let the benefactor go and return to your direct experience of the breath and body. Pay extra attention to your heart or emotional experience.

Pause

Then bring to mind someone that you do not know well, someone who is neutral. Someone you neither love nor hate—perhaps someone you don't know at all, a person you saw here today, or walking down the street or in traffic. With the understanding that the desire for joy is universal, begin offering that person the appreciative phrases:

May your happiness and joy increase.

May the joy in your life continue and grow.

May you be successful and met with appreciation.

Two minutes of silence

Now bring attention back to your breath and body. Then expand the practice to include family and friends toward whom your feelings may be mixed, both loving and at times difficult:

May your happiness and joy increase.

May the joy in your life continue and grow.

May you be successful and met with appreciation.

Two minutes of silence

Now bring attention back to your breath and body. Then expand the practice to include the difficult people in your life and in the world. (By difficult we mean those whom you have put out of your heart, those toward whom you feel jealous of or hold resentment.)

Pause

With even the most basic understanding of human nature, it will become clear that all beings wish to be met with appreciation; all beings—even the annoying, unskillful, violent, confused, and greedy—wish to experience joy. With this in mind, and with the intention to free yourself from jealousy, fear, and ill will, allow someone who is a source of difficulty in your mind or heart to be the object of your appreciation meditation.

Pause

Meet that person with the same phrases, paying close attention to your heart-mind's response:

May your happiness and joy increase.

May the joy in your life continue and grow.

May you be successful and met with appreciation.

Two minutes of silence

Now let's begin to expand the field of appreciation to all those who are in your immediate vicinity. Start by sending phrases of appreciation to everyone in the room with us. Then gradually expand to those in our town or city, allowing your positive intention of meeting everyone with appreciation to spread out in all directions.

Pause

Imagine covering the whole world with these positive thoughts. Send appreciation to the north and south, east and west. Radiate gratitude and appreciation to all beings in existence – those above and below, the seen and the unseen, those being born and those who are dying. With a boundless and friendly intention, begin to repeat the phrases of appreciative joy:

May all beings experience happiness and joy.

May the joy in this world continue and grow.

May all beings be successful and met with appreciation.

Two minutes of silence

Now it is time to let go of the phrases and bring attention back to your breath and body, investigating the sensations and emotions that are present now. Then, whenever you are ready, allow your eyes to open and your attention to come back to your surroundings.

(Ring Bell)

COMPASSION MEDITATION

Refuge Recovery, Page 207

After establishing a comfortable sitting posture, allow your eyes to close and your attention to settle into the present-time experience of the body. Relax any physical tension that is being held in the body by softening the belly; relax the eyes and jaw and allow your shoulders to naturally fall away from the head.

Pause

After a short period of settling into present-time awareness, begin to reflect on your deepest desire for happiness and freedom from suffering. Allow your heart's truest longing for truth and well-being to come into consciousness.

Pause

With each breath, breathe into the heart's center the acknowledgment of your wish to be free from harm, to be safe and protected, and to experience compassion for all beings.

Pause

Slowly begin to silently offer yourself compassionate phrases with the intention to uncover the heart's sometimes-hidden caring and friendly response. Your phrases can be as simple as the following:

May I learn to care about suffering and confusion. ***Pause***

May I respond with mercy and empathy to pain. ***Pause***

May I be filled with compassion. ***Pause***

If those phrases do not mean anything to you, create your own words to meditate on. Find a few simple phrases that have a compassionate and merciful intention, and slowly begin to offer these well wishes to yourself.

Pause

As you repeat these phrases in your mind, the attention will be drawn back into thinking about other things or resisting and judging the practice or your capacity for compassion. It takes a gentle and persistent effort to return to the next phrase each time the attention wanders:

May I learn to care about suffering and confusion.

Feel the breath and the body's response to each phrase.

Pause

May I respond with mercy and empathy to pain.

Notice where the mind goes with each phrase.

Pause

May I be filled with compassion.

Allow the mind and body to relax into the reverberations of each phrase.

Pause

Simply repeat these phrases over and over to yourself like a kind of mantra or statement of positive intention. But don't expect to instantly feel compassionate through this practice.

Pause

Sometimes all we see is our lack of compassion and the judging mind's resistance. Simply acknowledge what is happening and continue to repeat the phrases, being as friendly and merciful with yourself as possible in the process.

Three minutes of silence

Let go of sending compassion to yourself and bring attention back to your breath and body, again relaxing into the posture. Then bring someone to mind who has been beneficial for you to know or someone you know of, someone who has inspired you or shown you great compassion.

Pause

Recognizing that just as you wish to be cared for and understood that benefactor too shares the universal desire to be met with compassion, begin

offering him or her the caring phrases. Slowly repeat each phrase with that person in mind as the object of your well-wishing:

Just as I wish to learn to care about suffering and confusion, to respond with mercy and empathy to pain, and to be filled with compassion, may you also learn to care about suffering and confusion.

Pause

May you respond with mercy and empathy to pain.

Pause

May you be filled with compassion.

Pause

Continue offering these phrases from your heart to your benefactor's, developing the feeling of compassion in relationship to the pain of others. When the mind gets lost in a story, memory, or fantasy, simply return to the practice.

Pause

Begin again offering mercy and care to the benefactor.

Three minutes of silence

Now let the benefactor go and return to your direct experience of the breath and body. Pay extra attention to your heart or emotional experience.

Pause

Then bring to mind someone whom you do not know well, someone who is neutral. Someone you neither love nor hate— perhaps someone you don't know at all, a person you saw during your day, walking down the street or in line at the market.

Pause

With the understanding that the desire for freedom from suffering is universal, begin offering that neutral person the compassionate phrases:

May you learn to care about suffering and confusion. ***Pause***

May you respond with mercy and empathy to pain. **Pause**

May you be filled with compassion.

Three minutes of silence

Now expand the practice to include family and friends toward whom your feelings may be mixed, both loving and judgmental:

May you all learn to care about suffering and confusion. **Pause**

May you all respond with mercy and empathy to pain. **Pause**

May you all be filled with compassion.

Three minutes of silence

Now expand the practice to include the difficult people in your life and in the world. (By difficult we mean those whom you have put out of your heart, those toward whom you hold resentment.)

With even the most basic understanding of human nature, it will become clear that all beings wish to be met with compassion; all beings—even the annoying, unskillful, violent, confused, and unkind—wish to be free from suffering.

Pause

With this in mind, and with the intention to free yourself from hatred, fear, and ill will, allow someone who is a source of difficulty in your mind or heart to be the object of your compassion meditation, meeting that person with the same phrases and paying close attention to your heart-mind's response:

May you learn to care about suffering and confusion. **Pause**

May you respond with mercy and empathy to pain. **Pause**

May you be filled with compassion.

Three minutes of silence

Now begin to expand the field of compassion to all those who are in your immediate vicinity. Start by sending compassionate phrases to everyone in the meeting. Then gradually expand to those in your town or city, allowing

your positive intention for meeting everyone with compassion to spread out in all directions.

Pause

Imagine covering the whole world with these positive thoughts. Send compassion to the north and south, east and west. Radiate an open heart and fearless mind to all beings in existence—those above and below, the seen and the unseen, those being born and those who are dying. With a boundless and friendly intention, begin to repeat the phrases:

May all beings learn to care about suffering and confusion.

May all beings respond with mercy and empathy to pain.

May all beings be filled with compassion.

After a few minutes of sending compassion to all beings everywhere, simply let go of the phrases and bring attention back to your breath and body, investigating the sensations and emotions that are present now. Then, whenever you are ready, allow your eyes to open and your attention to come back to your surroundings.

Three minutes of silence

(Ring Bell)

EATING MEDITATION

Refuge Recovery, Page 251

(To do this meditation in the group, first pass out something small and simple to eat, like raisins. Ask each person to take some, but to await further instructions. When every one has received the edible, begin.)

Look closely at what you are about to eat.

Pause

Touch it. Smell it.

Pause

What is it made of?

Pause

Where did it come from?

Pause

Reflect on how many people may have been involved in the growth, transportation, and preparation of this food?

Pause

How does your body feel in anticipation of eating?

Pause

What's happening in your mouth? In your belly? Other sensations?

Pause

When you are ready, bring the food to your mouth. But don't chew it yet. Let your tongue explore it first.

Pause

Feel the sensations as it is experienced by the taste buds.

Pause

As you begin chewing what is in your mouth, pay close attention to what your tongue is doing.

Pause

Thoroughly chew and swallow what is in your mouth before you take another bite.

Pause

In this way we learn to chew, taste, savor, and swallow mind-fully. We can watch craving or aversion as it arises in relationship to our food.

Pause

Everything we put in our mouths now becomes an opportunity for meditation.

(Ring Bell)

EQUANIMITY MEDITATION

Refuge Recovery, Page 222

Find a comfortable way to sit, and allow your attention to settle into the present-time experience of the body. Closing your eyes, begin to relax any physical tension that is being held in the body by softening the belly; relax the eyes and jaw and allow your shoulders to naturally fall away from the head.

Pause

After a short period of settling into present-time awareness, begin to reflect on your deepest desire for happiness and freedom from suffering for both yourself and others. Reflect on your desire to serve the needs of others and to be compassionately engaged in the world. Reflect on both the joy and the sorrow that exist in the world.

Two minutes of silence

Allow your heart's truest longing for truth and well-being to come into consciousness. With each breath, breathe into the heart's center the acknowledgment of the need to balance your pure intention of creating positive change with the reality of your inability to control others.

Begin repeating the following phrases:

All beings are responsible for their own actions.

Pause

Suffering or happiness is created through one's relationship to experience, not by experience itself.

Pause

The freedom and happiness of others is dependent on their actions, not on my wishes for them.

Pause

Relax into the reverberations of this balance between harmonizing the heart's deepest desire to help others with the mind's wise response of acknowledging our limitations and powerlessness.

Continue to repeat these phrases.

All beings are responsible for their own actions.

Pause

Suffering or happiness is created through one's relationship to experience, not by experience itself.

Pause

The freedom and happiness of others is dependent on their actions, not on my wishes for them.

Three minutes of silence

Stay as consistent and present as possible. Each time you get lost in thoughts or fantasy, come back to the present and return to the phrases.

All beings are responsible for their own actions.

Pause

Suffering or happiness is created through one's relationship to experience, not by experience itself.

Pause

The freedom and happiness of others is dependent on their actions, not on my wishes for them.

Five minutes of silence

All beings are responsible for their own actions.

Pause

Suffering or happiness is created through one's relationship to experience, not by experience itself.

Pause

The freedom and happiness of others is dependent on their actions, not on my wishes for them.

Pause

As we end this meditation, let go of the phrases and bring attention back to your breath and body, investigating the sensations and emotions that are present now. Then, whenever you are ready, allow your eyes to open and your attention to come back to your surroundings.

(Ring Bell)

FORGIVENESS MEDITATION

Refuge Recovery, Page 223

Find a comfortable place to sit. Relax into the sitting posture. Take a few moments to settle into the position by intentionally releasing any held tension in your face, neck, shoulders, chest, or abdomen. Bring your attention to the present moment through the breath awareness practice.

Pause

After settling into the present-time experience of sitting with awareness of the breath, allow the breath to come and go from your heart's center. Imagine breathing directly in and out of your heart. Feel what is present in your heart-mind and begin to set your intention to let go of the past through letting go of resentments. Say the word *forgiveness* in your mind and acknowledge how it feels to consider letting go.

Pause

When you are ready, bring to mind some of the ways that you have harmed others, have betrayed or abandoned them. Include both the intentional and unintentional acts of harm you have participated in. Acknowledge and feel the anger, pain, fear, or confusion that motivated your actions.

Begin to ask for forgiveness from those you have harmed:

I ask for your forgiveness.

Please forgive me for having caused you harm.

I now understand that I was unskillful and that my actions hurt you, and I ask for your forgiveness.

Pause between each phrase, bringing attention to your heart/mind/body's reactions to these practices. Feel the feelings that arise, or the lack of feeling. Acknowledge the desire to be forgiven.

If the mind gets too lost in the story and begins rationalizing and blaming, simply bring your attention back to the breath and body in the present moment, then continue repeating the phrases:

I ask for your forgiveness.

Pause

Please forgive me for having caused you harm.

Pause

I now understand that I was unskillful and that my actions hurt you, and I ask for your forgiveness.

Pause

Spend some time repeating these phrases and reflecting on your past unskillfulness, remembering to soften your belly when it gets tight with judgment or fear.

Relax back into breathing in and out of your heart's center. Take a few moments to let go of the last aspect of the exercise. Then begin to reflect on all the ways in which you have been harmed in this lifetime. Remember that you are attempting to forgive the actors, not the actions, and that just as you have been confused and unskillful at times, those you have hurt you were also suffering or confused. Bring to mind and invite back into your heart those who have caused you harm. With as much mercy and compassion as possible, begin offering forgiveness to those who have harmed you, those whom you have been holding resentment toward, with these same phrases:

I forgive you.

Pause

I forgive you for all the ways that you have caused me harm.

Pause

I now offer you forgiveness, whether the hurt came through your actions, thoughts, or words.

Pause

I know you are responsible for your actions, and I offer you forgiveness.

Pause between each phrase, bringing attention to your heart/mind/body's reactions to these practices. Feel the feelings that arise, or the lack of feeling. Acknowledge the desire to forgive. If the mind gets too lost in the

story and begins rationalizing and blaming, simply bring the attention back to the breath and body in the present moment, then begin repeating the phrases:

I forgive you.

Pause

I forgive you for all the ways that you have caused me harm.

Pause

I now offer you forgiveness, whether the hurt came through your actions, thoughts, or words.

Pause

I know you are responsible for your actions, and I offer you forgiveness.

2 minutes of silence

Now let go of the phrases and bring your attention back to your direct experience of the present moment, feel the breath as it comes and goes, soften the belly, and relaxing into the present. Attempt to let go of let go of the reflection on those who have harmed you relaxing back into the experience of your breath at the heart's center.

Pause

When you are ready, begin to reflect on yourself. Acknowledge all the ways that you have harmed yourself. Contemplate your life and your thoughts, feelings, and actions toward yourself. Allow heartfelt experience of the judgmental and critical feelings you carry toward yourself. Just as you have harmed others, there are so many ways that we have hurt ourselves. We have betrayed and abandoned ourselves many times, though our thoughts, words and deeds -sometimes intentionally, often unintentionally.

Pause

Begin to feel the physical and mental experience of sorrow and grief for yourself and the confusion in your life. Breathing into each moment, with each feeling that arises, soften your belly and begin to invite yourself back into your heart. Allow forgiveness to arise. Picture yourself now, or at any

time in your life, and reflect on all the ways in which you judged, criticized, and caused emotional or physical harm to yourself. With as much mercy and compassion as possible begin to offer yourself forgiveness, perhaps picturing yourself as a child and inviting the disowned aspects of yourself back into your heart:

I forgive you.

Pause

I forgive myself for all the ways I have caused myself harm.

Pause

I now offer myself forgiveness, whether the hurt came through my actions, thoughts or words.

Pause

I know I am responsible for my actions, and I now offer myself forgiveness.

2 minutes of silence

Pause between each phrase, bringing your attention to your heart/mind/body's reactions to these practices. Feel the feelings that arise, or lack of feeling. Acknowledge the desire to forgive yourself.

If the mind gets to lost in the story and begins rationalizing and blaming, simply bring the attention back to the breath and body in the present moment, then begin repeating the phrases

I forgive you.

I forgive myself for all the ways I have caused myself harm.

I now offer myself forgiveness, whether the hurt came through my actions, thoughts or words.

I know I am responsible for my actions, and I now offer myself forgiveness.

2 minutes of silence

Now send yourself a moment of gratitude for trying to free yourself the long-held resentments that makes life more difficult than it need to be.

1 minute of silence

When you are ready, allow your eyes to open and attention to come back into the room

(Ring Bell)

SELF-FORGIVENESS MEDITATION

Refuge Recovery

Find a way to sit, that's upright and relaxed.

Pause

Allow your eyes to close.

Pause

Take a moment to release any unnecessary tension by softening your belly, jaw, shoulders.

1 minute of silence

Begin saying to yourself, I forgive you as much as I can in this moment.

Pause

Breathe it in to the heart center... see how it feels. Are you open to it, your own forgiveness?

I forgive you as much as I can in this moment.

You can name some of the things that are difficult, that you judge, that you suffer about.

Pause

I forgive you for feeling unworthy.

Pause

For feeling less-than.

Pause

I forgive you for being so critical - this judging mind.

Pause

I forgive you as much as I can in this moment.

Pause

Feel free to think back on an earlier time in your life, think about the kid, the adolescent, the teenager.

2 minutes of silence

I forgive you for all the ways I have caused myself harm, both intentionally and unintentionally, through my actions, my words, my thoughts.

Pause

Sending forgiveness, inclining the mind towards forgiveness; the heart, breathing it in.

1 minute of silence

When the mind wanders off into a story, maybe plans, or memories or rationalizations and resistance

Come back to the phrase slowly repeating, over and over, I forgive you as much as I can in this moment.

You can switch it by saying please forgive me as you think of yourself as a kid.

1 minute of silence

Spend some time sending forgiveness to your mind. What are the difficult parts of your brain?

Pause

Does your mind have a tendency towards inflation or deflation, towards anger or fear, doubt or worry, craving?

Forgive the craving mind Forgive the judging mind.

Pause

Forgive the addict.

Pause

Forgive yourself for taking it all so personally.

Pause

Forgive that self-centered tendency, that part of us that becomes so identified with what our thoughts and feelings are.

Pause

I forgive you for taking it all so personally, for believing these untruths, the ignorant thoughts that enter my head.

I forgive you for believing them

Pause

And all of the ways our minds lied to us.

1 minute of silence

Include your heart, if you feel your emotional being is a bit separate from your mind. The wounded heart. The broken heart.

Pause

So often we end up armoring the heart, trying to avoid further pain, betrayal, loss.

Pause

Send forgiveness to your heart, to your emotions. It's safe to let down the walls now.

Pause

I forgive you as much as I can in this moment.

1 minute of silence

Now send forgiveness to this body, this physical body, that craves pleasure and hates pain.

This body subject to sickness, aging, and death. I forgive you.

We so often judge our bodies for not looking the way we think they should, not feeling as energetic.

Send forgiveness to this poor, old body that's been carrying you around all these years.

I forgive you.

1 minute of silence

Expand to the understanding that there is nothing unforgiveable about you. No matter what you've done. No matter what's been done to you.

We have the Karma of all our actions, just as does everyone else. We don't have to hate ourselves or anyone else.

We can learn to forgive.

We can learn to love, to care about each other, to care about ourselves.

Pause

All of the harm we've caused in our lives was out of our own confusion and ignorance.

Forgive yourself for having been so confused that you lied, that you stole, that you hurt yourself, and you hurt others.

Pause

Have mercy on yourself.

Pause

I forgive you as much as I can in this moment. Until you mean it.
Until you feel it.
Until you believe it.

2 minutes of silence

For the last couple of minutes, use your own first name. Say your name in your mind, personalize it.

Say your first name, and I forgive you, as much as I can in this moment, over and over saying your own name.

2 minutes of silence

I forgive you as much as I can in this moment to the mind, the heart, and the body, to the past.
For all the ways we've been confused.
All of the dead ends we've sought happiness in.

Pause

When you are ready, open your eyes and bring yourself back to your surroundings.

LOVING-KINDNESS MEDITATION

Refuge Recovery, Page 214

Find a comfortable way to sit, and allow your eyes to close. Bring attention into the present-time experience of the body.

Pause

Relax any physical tension that is being held in the body by softening the belly; relax the eyes and jaw and allow your shoulders to naturally fall away from the head.

One minute of silence

Begin to reflect on your deepest desire for happiness and freedom from suffering. Allow your heart's sincere longing for truth and well-being to come into your consciousness.

Pause

With each breath, breathe into the heart's center the acknowledgment of your wish to be free from harm, safe and protected, and to experience love and kindness.

Pause

Slowly begin to offer yourself kind and friendly phrases with the intention to uncover the heart's sometimes-hidden loving and kind response. Your phrases can be as simple as the following:

May I be happy.

May I be at ease.

May I be free from suffering.

If those phrases do not mean anything to you, create your own words to meditate on. Find a few simple phrases that have a loving and kind intention, and slowly begin to offer these well wishes to yourself.

Pause

As you sit in meditation repeating these phrases in your mind, the attention will be drawn back into thinking about other things or resisting and judging the practice or your capacity for love. It takes a gentle and persistent effort to return to the next phrase each time the attention wanders:

May I be happy.

Feel the breath and the body's response to each phrase.

Pause

May I be at ease.

Notice where the mind goes with each phrase.

Pause

May I be free from suffering.

Allow the mind and body to relax into the reverberations of each phrase.

Simply repeat these phrases over and over to yourself like a kind of mantra or statement of positive intention. But don't expect to instantly feel loving or kind as result of this practice. Sometimes all we see is our lack of kindness and the judging mind's resistance. Simply acknowledge what is happening and continue to repeat the phrases, being as friendly and merciful with yourself as possible in the process.

Three minutes of silence

Now bring attention back to your breath and body, again relaxing into the posture.

Pause

Now please bring someone to mind who has been beneficial for you to know or know of, someone who has inspired you or shown you great kindness. Recognizing that just as you wish to be happy and at peace that benefactor too shares the universal desire for well-being and love,

begin offering her or him the loving and kind phrases. Slowly repeat each phrase with that person in mind as the object of your well-wishing:

Just as I wish to be happy, peaceful, and free, may you too be happy.

Pause

May you be at ease.

Pause

May you be free from suffering.

Pause

Continue offering these phrases from your heart to your benefactor's, developing the feeling of kindness and response of love to others. When the mind gets lost in a story, memory, or fantasy, simply return to the practice. Begin again offering loving-kindness to the benefactor.

One minute of silence

Having spent a few minutes sending loving-kindness to the benefactor, let him or her go and return to your direct experience of the breath and body. Pay extra attention to your heart or emotional experience.

Pause

Now expand the practice to include family and friends toward whom your feelings may be mixed, both loving and difficult:

May you be happy.

May you be at ease.

May you be free from suffering.

Two minutes of silence

Now bring attention back to your breath and body again. Then expand the practice to include the difficult people in your life and in the world. (By difficult we mean those whom you have put out of your heart, those toward whom you hold resentment.)

With even the most basic understanding of human nature, it will become clear that all beings wish to be met with love and kindness; all beings— even the annoying, unskillful, violent, confused, and unkind— wish to be happy.

Pause

With this in mind and with the intention to free yourself from hatred, fear, and ill will, allow someone who is a source of difficulty in your mind or heart to be the object of your loving-kindness meditation.

Pause

Meeting the difficult person with the same phrases:

May you be happy.

May you be at ease.

May you be free from suffering.

Two minutes of silence

Now let's begin to expand the field of loving-kindness to all those who are in our immediate vicinity. Start by sending phrases of loving-kindness to everyone in this room. Then gradually expand to those in our town or city, allowing your positive intention for meeting everyone with love and kindness to spread out in all directions.

Pause

Imagine covering the whole world with these positive thoughts. Send loving-kindness to the north and south, east and west.

Pause

Radiate an open heart and fearless mind to all beings in existence— those above and below, the seen and the unseen, those being born and those who are dying. With a boundless and friendly intention, begin to repeat the phrases:

May all beings be happy.

Pause

May all beings be at ease.

Pause

May all beings be free from suffering.

Two minutes of silence

Now let go of the phrases and bring attention back to your breath and body, investigating the sensations and emotions that are present now. Then, whenever you are ready, allow your eyes to open and your attention to come back to your surroundings.

(Ring Bell)

MINDFULNESS OF BREATHING

Refuge Recovery, Page 233

Find a comfortable way to sit. Adjust your posture so that your spine is erect without being rigid or stiff. Allow the rest of your body to be relaxed around the upright spine. Rest your hands in your lap or on your legs. Allow your eyes to gently close. Bring full attention to the physical sensations of sitting still.

Pause

Allow your breathing to be natural. Bringing attention to your head, release any tension in the face, soften the eyes, and relax the jaw. Scanning the body slowly downward, relax the neck and shoulders. Feeling the rise and fall of the chest and abdomen with the breath, soften the belly with each exhalation.

Pause

Bringing the attention all the way down through the body to the places of contact with the chair or cushion, allow your body to be supported by the seat you're on. Feel the pressure and density of the relaxed upright body sitting.

Pause

Bringing your full attention to the present-time experience, acknowledge the full range of phenomena that are happening in the moment. Thinking is happening; hearing is happening; seeing (even with the eyes closed), tasting, smelling, and physical and emotional sensations are all present.

Pause

Allowing all the experiences to be as they are, redirect your attention to the sensations of the breath. Let the other sense experiences fall to the background as you bring the awareness of breathing to the foreground.

Pause

Take a few moments to investigate where you feel the breath most easily (usually either at the base of the nostrils or in the rising and falling of the abdomen). Find the place where you feel the breath coming and going, and use that as the point of focus. (It's best to choose one place and stick with it; don't jump back and forth between nose and belly. It is not necessary to follow the breath in and out.)

Two minutes of silence

Breathing in, know that you are breathing in. Breathing out, know that you are breathing out.

Pause

A simple way to stay focused is by quietly acknowledging in your mind, "in" on the inhalation and "out" on the exhalation (if you are paying attention at the nostrils), or "rising" and "falling" (if you are paying attention at the abdomen).

Pause

Of course, you will quickly realize that your attention will not stay with the breath; the attention will be drawn back into thinking over and over. In the beginning, the practice of meditation is often just the practice of training the attention to return to the breath.

Pause

Each time the attention wanders back to the thinking aspect of the mind, gently redirect it back to the breath. (This natural process of training the mind is the essence of meditation.) It is important to understand that this will happen over and over. It doesn't mean that you are doing anything wrong or that you can't meditate. It just means that you, like all people, are so used to thinking about things rather than feeling them that the attention is naturally drawn into thinking again and again.

Two minutes of silence

Bring the attention back to the simple experience of the breath over and over. Breathing in, know that the breath is coming into the body.

Breathing out, know that the breath is leaving the body.

Pause

Each time the attention wanders into thinking or to another sense experience, acknowledge that that has happened, noting the thinking or hearing or seeing, and then again return the attention to the awareness of the breath.

Pause

While you are training the mind in present-time awareness of the breath, with the mind's almost constant wandering and returning, it is important to bring a quality of kindness and understanding to the practice.

Pause

Try to be friendly toward your experience. Of course the attention wanders. Try not to take it personally; it's not your fault. That's just what the untrained mind does. It will take some time and perseverance to train the attention to stay with the chosen object of awareness.

Pause

It is necessary to be patient and kind to yourself in the process.

Pause

Easier said than done, I know. But when you get caught (judging yourself, being too critical, or doubting the process), attempt to bring friendliness to your relationship to the thoughts.

Pause

And then simply redirect the attention back to the breath.

Three minutes of silence

(Ring Bell)

MINDFULNESS OF THE BREATH AND BODY

Refuge Recovery, Page 235

Find a comfortable way to sit, close your eyes, and relax your body. Bringing attention to the sensations of breath, continue redirecting the attention to the breath each time it wanders. Try to be as friendly and kind as possible to your mind's tendency to wander.

Three minutes of silence

If you are new to meditation, continue focusing the attention on the breath.

Pause

If you feel ready, begin to expand the attention to the whole body. Bring attention to your posture. Feel the pressure of your body on the cushion or chair. Feel the contact points of your hands touching your legs or resting in your lap. Direct the attention to sensations of sitting.

Pause

With the foundation of present-time awareness, as established by the continual returning of the attention to the breath and body, you can now allow the attention to expand to include all of the sense doors.

Begin with the awareness of hearing. When you become aware of a sound, simply pay attention to the experience of hearing—the bare experience of sound being received by the eardrum.

Pause

Although the mind wants to instantly name the object being heard, the direct experience is just variations of sound. Using memory and conditioning, the mind immediately tries to label the sound as a car passing by, or the wind in the trees.

Pause

In this level of practice, try to see the difference between the direct experience of sound and the mind's conditioned labeling of the experience. Keep it simple; it is just hearing.

Pause

Expand your attention to seeing, tasting, and smelling in the same way. Just seeing and the direct experience of what's being seen—color, shape, form, and so on. Just taste. Just smelling.

Pause

Notice how quickly the mind names and classifies things based on memory. This level of mindfulness allows us to see how the mind is constantly trying to sort and name experiences based on memory, rarely allowing for new or fresh perspectives.

Three minutes of silence

When the attention gets drawn back into thinking, simply return it to the breath. Then continue to extend mindfulness to the direct, moment to moment sensory experience of the whole body.

Pause

Allow the attention to be drawn to whatever experience in the body is predominant. When sounds arise, know them as hearing.

Pause

When visions arise, know them as seeing. Don't settle for the mind's labels and conventions. Experience each moment as if it were the first sensation of its kind ever.

Pause

Bring a childlike interest and curiosity to your present-time experience. What does this moment feel like? What is the temperature, texture, or pressure of this sensory experience?

Pause

Continue to connect the attention with the felt sense of the breath and body. Begin refining the attention to the moment-to-moment flux of sensations. Investigate the constantly changing nature of each experience.

Pause

With clear comprehension receive the transient phenomena with nonjudgmental awareness. Attempt to sustain awareness of the arising and passing of each chosen sensation.

Pause

Continue redirecting the attention and reconnecting with the present moment each time the attention is drawn back into the contents of the thinking mind.

Pause

Attempt to rest in the direct experience of the breath and body, relaxing into the present-time awareness of impermanence.

Two minutes of silence

(Ring Bell)

PART 3: PARTS OF THE BODY

Refuge Recovery, Page 195

Find a comfortable way to sit, close your eyes, and relax your body. Bringing attention to the sensations of breath, continue redirecting the attention to the breath each time it wanders. Try to be as friendly and kind as possible to your mind's tendency to wander.

3 minutes of silence

If you are new to meditation, continue focusing the attention on the breath.

Pause

If you feel ready, begin to expand the attention to the whole body. Bring attention to your posture. Feel the pressure of your body on the cushion or chair. Feel the contact points of your hands touching your legs or resting in your lap. Direct the attention to sensations of sitting.

Pause

As you continue to direct mindfulness to the present-time experience, the next level of practice is to bring attention to the different parts of the body.

Start at the top of your head. Bring attention to the crown of your skull, hair, and scalp.

Pause

Then slowly scan your attention downward visualizing and taking inventory of all the parts of your body.

Pause

Forehead, eyebrows, eyelids, eyes, nose, cheeks, ears, jaw, lips, mouth, teeth, tongue, chin. Feel your face, and all its parts.

Include the muscles, tendons, arteries, and veins. Visualize your brain resting in the cradle of your skull.

Pause

Your inner eardrum. How the nose and throat connect. Taste buds, smell receptors. The gelatinous nature of your eyeballs.

1 minute of silence

Begin to scan the attention down the neck. Visualize your throat, the passageways leading to the stomach and lungs. Vocal cords. Muscles, veins, arteries. Vertebrae. This is what holds your head on to your body. Feel it.

1 minute of silence

Scan your attention down into the trunk of your body. Clavicles, shoulders, chest, upper back. Skin, bones, joints, muscles, veins and arteries.

Breasts, nipples, ribs, sternum, vertebrae, and organs.

Pause

Before continuing the investigation of the midsection, bring the attention down the arms. Biceps, triceps, elbow, forearm, wrist, and hands. Without moving your hands feel your fingers, fingernails, palms.

Pause

Now, return to the trunk of the body. Take inventory. Heart, lungs, liver, spleen, stomach, kidneys, gallbladder, intestines, reproductive organs, colon, bladder. Fat, feces, and urine. Visualize the trunk of your body, as if the skin was removed and you could see all your inner workings.

Pause

The rib cage protecting the lungs and heart. The vertebrae allowing you to be upright, to sit, to stand, and also to bend.

1 minute of silence

Continue to scan down, into the buttocks and genitalia. Penis and testicles or vagina. The anus.

Pause

Skin, hair, muscles, arteries and veins. The pelvis.

Next are the thighs. This is the largest muscle, the largest artery, and the largest bone in the body. Visualize your femur. And how it connects to the pelvis and the knee.

Pause

Then bring attention down into the knees. Kneecap, back of the knee, connecting to lower leg. Calves, shins, and ankles.

Pause

Finally, the feet. Heels, arch, top of the foot, and toes. Toenails. Bones, joints, skin, hair.

1 minute of silence

Having scanned the attention through the body, we reflect on the impermanence of this body that is subject to sickness, injury, aging, and death.

1 minute of silence

We also reflect on all the unpleasant smells and sensations that come with having a body. This is what we are identified with and what we are often lusting after, a body that is filled with blood, feces, and urine.

Pause

Be mindful of the true nature of the body.

2 minutes of silence

(Ring Bell)

PART 4: FOUR ELEMENTS

Refuge Recovery, Page 197

Find a comfortable way to sit, close your eyes, and relax your body. Bringing attention to the sensations of breath, continue redirecting the attention to the breath each time it wanders. Try to be as friendly and kind as possible to your mind's tendency to wander.

Three minutes of silence

If you are new to meditation, continue focusing the attention on the breath.

Pause

If you feel ready, begin to expand the attention to the whole body. Bring attention to your posture. Feel the pressure of your body on the cushion or chair. Feel the contact points of your hands touching your legs or resting in your lap. Direct the attention to sensations of sitting.

Pause

As we direct mindfulness to the body, we begin to understand that all that is being experienced here, in the body, are the four elements. With each breath, we experience the air element.

Pause

Warmth or coolness in the body directs us to the experience of the fire element.

Pause

Saliva in the mouth, blinking of the eyes, and beating of the heart are the water element.

Pause

And the contact with the chair, cushion, or footstep draws our attention to the earth element.

Pause

This body, when investigated, shows us that the skeleton is earth, and the skeleton is surrounded by water-based muscles and organs. The muscles and organs are warm; we have a natural fire inside. And the body is a porous, breathing organism. Not only is air entering and exiting through the nose and mouth. The skin itself is constantly breathing.

Pause

Sit in meditation and observe closely all aspects of this body. Name what element you are being mindful of in each moment. See if you can find any part of the body that is not of the four elements.

Three minutes of silence

Perhaps you will speculate about the experience of thought or emotion being nonmaterial. And although from one perspective this is true, it is through the four elements that we have a brain and heart to give rise to thoughts and emotions, so technically, they are part of the four elements too.

Pause

This is what it is like when all four elements come together in the form of a living human body.

Pause

The body experiences emotions, the mind experiences thoughts, and they both experience pleasure and pain.

Two minutes of silence

(Ring Bell)

CORPSE/DEATH MEDITATION

Refuge Recovery, Page 198

Sitting or lying down in a comfortable place, allow your eyes to close, and relax into the present-time experience. Feel your breath as it comes and goes.

Pause

Notice the heaviness of the physical body, the pressure against the cushion or floor. Feel the effects of gravity on your body.

Pause

Begin to imagine or visualize your body as a corpse. See your body as motionless and inanimate. Acknowledge that this is the inevitable destiny of the body and breathe in and out of the place of acceptance of death.

Two minutes of silence

Now begin to see your body as dead for several days, bloated and beginning to rot.

Pause

Imagine your body as lifeless and in an advanced stage of decomposition.

Pause

Allow your imagination to be as graphic as you'd like--worms eating your flesh, maggots, and so on.

Two minutes of silence

Then move on to seeing your body as a skeleton, all the flesh and blood gone, bones and ligaments alone remaining. Even the bones are beginning

to crumble, eventually falling apart and scattering until finally only dust remains.

Two minutes of silence

After some time, allow the reflection to end and return to mindfulness of your breath and body in the present moment.

Two minutes of silence

This meditation is meant to bring appreciation and preciousness to life.

One minute of silence

By acknowledging death and decay we remember the importance of each moment of life.

Three minutes of silence

(Ring Bell)

Approx. 15min

MINDFULNESS OF THE FEELING TONE

Refuge Recovery, Page 239

Find a comfortable way to sit. Adjust your posture so that your spine is erect without being rigid or stiff. Allow the rest of your body to be relaxed around the upright spine. Rest your hands in your lap or on your legs. Allow your eyes to gently close. Bring full attention to the physical sensations of sitting still.

Pause

Allow your breathing to be natural. Bringing attention to your head, release any tension in the face, soften the eyes, and relax the jaw. Scanning the body slowly downward, relax the neck and shoulders. Feeling the rise and fall of the chest and abdomen with the breath, soften the belly with each exhalation.

Pause

Bringing the attention all the way down through the body to the places of contact with the chair or cushion, allow your body to be supported by the seat you're on. Feel the pressure and density of the relaxed upright body sitting.

Pause

Bringing your full attention to the present-time experience, acknowledge the full range of phenomena that are happening in the moment. Thinking is happening; hearing is happening; seeing (even with the eyes closed), tasting, smelling, and physical and emotional sensations are all present.

Pause

Allowing all the experiences to be as they are, redirect your attention to the sensations of the breath. Let the other sense experiences fall to the background as you bring the awareness of breathing to the foreground.

Pause

Take a few moments to investigate where you feel the breath most easily (usually either at the base of the nostrils or in the rising and falling of the

abdomen). Find the place where you feel the breath coming and going, and use that as the point of focus. (It's best to choose one place and stick with it; don't jump back and forth between nose and belly. It is not necessary to follow the breath in and out.)

Three minutes of silence

Having established some ability to sustain attention, you can now begin to investigate the "feeling tone" of each experience. Whether you are paying attention to the breath or sensations in the body, each experience has a feeling tone of pleasantness, unpleasantness, or neutrality.

Pause

By focusing the attention a little bit more and opening your awareness to the subtle levels of pleasant and unpleasant tones of experience, you bring mindfulness to your craving for pleasure and aversion to pain. Feeling tone is the place where one gets attached or aversive.

Pause

While sitting with awareness focused on the body, refine the attention to the feeling tone of your experience. Investigate and inquire into the nature of the experience you are paying attention to. Is this a pleasant feeling?

Pause

Does it feel good?

Pause

Or is it an uncomfortable experience?

Pause

Are you resisting the present feeling?

Pause

Bring mindfulness to the feeling itself; see for yourself how you relate to pleasure and pain.

What does your mind do when the present-time experience is neutral?

Pause

Are you able to hang out with experiences that have no pleasure or pain associated with them? Or does the mind get bored and seek a pleasurable or painful memory or plan?

Pause

Continue training the mind in this way. Each time the attention wanders, gently return to the present moment and continue investigating your inner relationship to the pleasant, unpleasant, or neutral tone of each moment.

Three minutes of silence

When you become aware of attachment to a pleasurable experience, attempt to let go. Release the mind/body's grip by softening and relaxing into each moment.

Pause

Allow yourself to fully experience and enjoy the pleasure as it comes and goes.

Pause

When you become aware of aversion to an unpleasant experience, attempt to meet it with mercy and friendliness.

Pause

Allow the pain or discomfort to be present, and meet it with the understanding that it will pass if you just allow it to come through the mind/body without trying to resist it, suppress it, or control it.

Pause

When you are meditating on neutral phenomena, attempt to relax into the absence of suffering. Tolerate the mind's craving for pleasure and continue to enjoy the experience of just being.

Pause

Learning to enjoy the absence of pleasure and pain is key on the meditative path.

Two minutes of silence

(Ring Bell)

MINDFULNESS OF THE MIND

Refuge Recovery, Page 242

Part 2: Content

Find a comfortable way to sit. Adjust your posture so that your spine is erect without being rigid or stiff. Allow the rest of your body to be relaxed around the upright spine. Rest your hands in your lap or on your legs. Allow your eyes to gently close. Bring full attention to the physical sensations of sitting still.

Pause

Allow your breathing to be natural. Bringing attention to your head, release any tension in the face, soften the eyes, and relax the jaw. Scanning the body slowly downward, relax the neck and shoulders. Feeling the rise and fall of the chest and abdomen with the breath, soften the belly with each exhalation.

Pause

Bringing the attention all the way down through the body to the places of contact with the chair or cushion, allow your body to be supported by the seat you're on. Feel the pressure and density of the relaxed upright body sitting.

Pause

Bringing your full attention to the present-time experience, acknowledge the full range of phenomena that are happening in the moment. Thinking is happening; hearing is happening; seeing (even with the eyes closed), tasting, smelling, and physical and emotional sensations are all present.

Pause

Allowing all the experiences to be as they are, redirect your attention to the sensations of the breath. Let the other sense experiences fall to the background as you bring the awareness of breathing to the foreground.

Pause

Take a few moments to investigate where you feel the breath most easily (usually either at the base of the nostrils or in the rising and falling of the

abdomen). Find the place where you feel the breath coming and going, and use that as the point of focus. (It best to choose one place and stick with it; don't jump back and forth between nose and belly. It is not necessary to follow the breath in and out.)

Three minutes of silence

Having establishing some ability to sustain attention, you can now begin to investigate the “feeling tone” of each experience. Whether you are paying attention to the breath or sensations in the body, each experience has a feeling tone of pleasantness, unpleasantness, or neutrality.

Pause

By focusing the attention a little bit more and opening your awareness to the subtle levels of pleasant and unpleasant tones of experience, you bring mindfulness to your craving for pleasure and aversion to pain. Feeling tone is the place where one gets attached or aversive.

Pause

While sitting with awareness focused on the body, refine the attention to the feeling tone of your experience. Investigate and inquire into the nature of the experience you are paying attention to. Is this a pleasant, unpleasant, or neutral feeling?

Pause

Having establishing awareness of the breath/body and feeling tones of the present moment, after expanding the attention to the process of the thinking mind and observing the arising and passing of thoughts, bring attention to the contents of each mind moment.

Pause

Know directly the truth of each thought. Be aware of each memory as a memory, and when a plan arises in the mind, know it as a plan—perhaps noting “past” and “future.”

Three minutes of silence

Be aware of the arising of all emotion. If fear, anger, sadness, love, caring, envy, empathy, or any other feeling arises, experience it directly; know that it originated in the mind and has manifested in the body as well.

Pause

You may see that fear is an underlying motivator for much of the contents of the mind. See for yourself what is true about your mind.

Pause

Know each experience as it is. Observe the tendency to avoid, suppress, ignore, or resist the unpleasant thoughts, and recognize that as aversion.

Pause

Observe the tendency to cling, crave, and feed the thoughts that are pleasant or that you feel will lead to more safety or happiness, and know that experience as attachment.

Pause

Watch the thoughts. Know the thoughts. But don't get involved.

Three minutes of silence***(Ring Bell)***

MINDFULNESS OF THE MIND

Refuge Recovery, Page 242

Part 1: Process

Find a comfortable way to sit. Adjust your posture so that your spine is erect without being rigid or stiff. Allow the rest of your body to be relaxed around the upright spine. Rest your hands in your lap or on your legs. Allow your eyes to gently close. Bring full attention to the physical sensations of sitting still.

Pause

Allow your breathing to be natural. Bringing attention to your head, release any tension in the face, soften the eyes, and relax the jaw. Scanning the body slowly downward, relax the neck and shoulders. Feeling the rise and fall of the chest and abdomen with the breath, soften the belly with each exhalation.

Pause

Bringing the attention all the way down through the body to the places of contact with the chair or cushion, allow your body to be supported by the seat you're on. Feel the pressure and density of the relaxed upright body sitting.

Pause

Bringing your full attention to the present-time experience, acknowledge the full range of phenomena that are happening in the moment. Thinking is happening; hearing is happening; seeing (even with the eyes closed), tasting, smelling, and physical and emotional sensations are all present.

Pause

Allowing all the experiences to be as they are, redirect your attention to the sensations of the breath. Let the other sense experiences fall to the background as you bring the awareness of breathing to the foreground.

Pause

Take a few moments to investigate where you feel the breath most easily (usually either at the base of the nostrils or in the rising and falling of the abdomen). Find the place where you feel the breath coming and going, and use that as the point of focus. (It's best to choose one place and stick with it; don't jump back and forth between nose and belly. It is not necessary to follow the breath in and out.)

Pause

While you are training the mind in present-time awareness of the breath, with the mind's almost constant wandering and returning, it is important to bring a quality of kindness and understanding to the practice.

Pause

Try to be friendly toward your experience. Of course the attention wanders. Try not to take it personally; it's not your fault. That's just what the untrained mind does. It will take some time and perseverance to train the attention to stay with the chosen object of awareness.

Three minutes of silence

From the foundation of present-time investigative awareness that is infused with the intention of kindness and understanding, you can turn your attention on the mind itself.

Pause

After having established awareness of the breath/body and the feeling tone of the present moment, expand the attention to the process of the thinking mind. Observe the arising and passing of thoughts.

Pause

Allow the awareness to be expansive: try not to get caught in the content of the thoughts; let go of the need to solve any problems or make any plans. Just relax into the present-time awareness of thoughts coming and going.

Pause

Break the addiction to the contents of and identification with your mind. Meditate on the mind as a process. Each thought is like a bubble floating

through the spaciousness of awareness. One may contain a plan, another a memory, and yet another a judgment or emotion.

Pause

Allow each thought to pass without getting into the bubble or floating off with it.

Three minutes of silence

Until the meditation practice has matured, you will get seduced by the thinking mind over and over, floating off into a plan or memory that feels too important to let pass. Or all of a sudden you will have what seems like the most important revelation or inspiration.

Pause

This is the natural process of training the mind and transforming your relationship to the contents of your mind.

Pause

As with the breath, simply let go and return to the present over and over, bursting the bubble and redirecting the attention to the process again and again.

Pause

If there is a foundation of attention that is concentrated and stable, you may be able to experience the completely impersonal phenomenon of the proliferation of thoughts.

Pause

You may see that one thought that arises leads to the next and the next and the next, until all of a sudden the mind is off in some fantasy, each bubble giving birth to the next.

Two minutes of silence

(Ring Bell)

MINDFULNESS OF THE TRUTH

Refuge Recovery, Page 249

Find a comfortable way to sit. Adjust your posture so that your spine is erect without being rigid or stiff. Allow the rest of your body to be relaxed around the upright spine. Rest your hands in your lap or on your legs. Allow your eyes to gently close. Bring full attention to the physical sensations of sitting still.

Pause

Allow your breathing to be natural. Bringing attention to your head, release any tension in the face, soften the eyes, and relax the jaw. Scanning the body slowly downward, relax the neck and shoulders. Feeling the rise and fall of the chest and abdomen with the breath, soften the belly with each exhalation.

Pause

Bringing the attention all the way down through the body to the places of contact with the chair or cushion, allow your body to be supported by the seat you're on. Feel the pressure and density of the relaxed upright body sitting.

Three minutes of silence

Begin to expand your attention to the whole mind and body. Know your experience as it is. When you become aware of the hindrances of sleepiness, restlessness, craving, aversion, or doubt, simply pay direct attention to the truth of these experiences.

Pause

What does it feel like in the body? Where do you physically experience restlessness, sleepiness, aversion, or craving? Is the experience constant or constantly changing?

Pause

If doubt arises, name it. Explore it. What does doubt feel like in your belly?

Three minutes of silence

Now investigate the factors of awakening: Is mindfulness present?

One minute of silence

Is the mind concentrated?

One minute of silence

Is the factor of investigation present?

One minute of silence

How is your energy and effort in this moment? Are you awake and present? Do you feel energized or lethargic?

One minute of silence

Is the factor of joy present? How do you experience the joy?

Pause

What kind of sensations are associated with joy?

Pause

What kind of thoughts arise in the mind when joy is present? Are you attached to these thoughts and feelings, or do you let them rise and pass?

One minute of silence

Do you feel equanimous with your mind and body? Are you at ease? Balanced?

Pause

Allow relaxation to arise. Right now, it's just like this, the way it is.

Relax around it, into it. Let it be and observe. Investigate and contemplate the truth of each moment as it manifests in the body and mind.

Pause

Remember to keep the intention of objective friendliness. Meet each experience with acceptance and curiosity: "So this is suffering; hello,

attachment; hello, craving. You feel like a tightness in my jaw, a hardness in my belly, and an abusive voice in my mind.”

Pause

Or “So this is joy; welcome. You feel warm and embracing. Sweet and pleasant. My belly is soft, chest open, and jaw is relaxed.”

One minute of silence

We can welcome all the emotions, sensations, and truth of our experience in mindful awareness.

Pause

All that arises, passes.

Pause

There is nothing worth clinging to.

Pause

Let it all come, let it all go.

(Ring Bell)

TONGLEN MEDITATION

Refuge Recovery, Page 258

Find a comfortable posture that is alert and upright, but also relaxed and soft. Allow your eyes to close and bring full attention into your heart center. Allow the breath to feel as though it is entering and exiting directly through the heart.

Pause

Begin to reflect on all of greed, hatred, and confusion in this world we live in. Acknowledge how all beings are suffering on some level or another. Some are dying of starvation, some are dying of obesity. Some are suffering from oppression, some are suffering so much that they are oppressing others. Turn your heart and mind toward the truth of suffering in this world.

Pause

Now begin to breathe in all the suffering in the world that you are aware of. Allow your heart to open and be filled with the sorrow of the world. Feel that pain, feel the grief, feel the sorrow. Let it all in.

Pause

Then let it all out, exhale waves of compassion in all directions. Send mercy and forgiveness to all living beings, to the whole world.

Pause

Do this over and over. Breathing in the suffering. Breathing out compassion.

Three minutes of silence

Begin to add a visual quality to the meditation. As you breathe in, visualize the pain and suffering as black, heavy, and hot. Breathe in the dark fire of the world's sorrow.

Pause

As you exhale, visualize the mercy and compassion as white, light, and cool. Breathe out the soothing, cool, and refreshing intention of compassion.

Pause

Continue the hot/cold breathing for a few minutes.

Three minutes of silence

Next we come to the personal aspect of the practice, bringing to mind the specific situations in your life that are painful. Breathe into your heart the pain of your life situation, feeling it completely. Breathe out mercy and compassion for yourself.

Pause

Over and over, inhale suffering, exhale compassion.

Two minutes of silence

Begin to expand again. This time include the people in your life whom you love. Breathe in the pain and sorrow of your loved ones. See it as heavy, dark, and hot. Breathe out compassion for their sufferings. Experience the out breath as light, white and cooling.

Pause

Breathe in the sorrow. Breathe out loving, caring compassion.

Two minutes of silence

Now expand to include all the people that you do not already love. Include the pain and sorrow of the masses and even of your enemies. Everyone is suffering on one level or another, just like you.

Pause

Breathing in the suffering of humanity. Breathe out compassion for humanity.

Breathe in the pain that closes the hearts of our enemies. Breathe out the compassion that heals the wounds that create the unskillful actions of our enemies.

Work with this level for as long as it takes to begin to mean it. Eventually, you will sincerely care for the suffering of all living beings, including the most unskillful of your enemies.

Two minutes of silence

Last, we let go of the personal levels of our lives and of the human realms and expand the practice in all directions to include all forms of life. Include animals, insects, birds, fish, and so on. Breathe in the pain and suffering of all living beings. Breathe out compassion and love for all the world.

Pause

In – black, heavy and hot. Out – white, light and cool.

Pause

Remember to include yourself in this last section. You are part of this interconnected web of existence.

Two minutes of silence

Now, let go of the visualization and just breathe normally. Feel your breath and body. Pay attention to your heart and mind.

Pause

Ending the practice with the simple statement, *May I awaken the compassionate heart for the benefit of all living beings.*

(Ring Bell)