



A Down-to-Earth Meditation Guide

A Compilation of Simple Meditations for Everybody
If you're reading this, you can do these meditations
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What is Meditation and Why Should We Practice It?

Many people believe that practicing meditation means that we shut off all our thoughts and sit with our minds indistinguishable from a dark empty room. This notion is completely wrong. While a calmer quieter mind is often one benefit of meditation, the goal isn't to shut off our thoughts and feelings, but rather to change our relationship with them. So if you're sitting in meditation with a stream of random thoughts and distractions flowing into your mind, this doesn't suggest that you're a bad meditator. The truth is, you're actually quite normal. When we hear the world's most respected meditation teachers talk about the monkey mind being so busy, hopping from here to there, and making continuous cognitive messes, they're speaking from unremitting firsthand experience. In meditation, we don't try to change the nature of our inner monkey; rather we learn to watch it with curiosity and amusement. As a result, it naturally comes to restful space all on its own without any struggle on our part.

So this raises the question, what then exactly is meditation? Meditation is any practice or activity that is done in a state of conscious awareness. So long as we perform this practice or activity in complete awareness while letting go of any other mental distractions, then we are by definition meditating. While many people think of meditation as something done while seated, perhaps cross-legged on the floor, we can meditate while standing, walking, doing our chores, or even at work. Some common meditative practices are painting, drawing, calligraphy, flower arranging, Yoga, and Tai Chi Chuan as well as other harder style martial arts. All of these art forms include a component of attentive awareness or mindfulness, and mindfulness is the essential ingredient in any form of meditation.

Most people associate meditation with Asian religious traditions and their practices, taken up for the purpose of spiritual insight and awakening. This is probably because the majority of

meditative forms practiced in our modern world were developed in Asia. However, almost every culture on our planet has developed some form of contemplative tradition. Perhaps this is because all of our ancestors instinctively realized the spiritual, mental and physical benefits of meditation. But even if you're not inclined to pursue enlightenment, a growing body of scientific research over the last couple decades shows that meditation offers substantial benefits that you can use. These benefits include increased positive emotions, life satisfaction, immune function, memory, and attention; meditation also increases social connection, resilience in adverse situations, and stress management. Meditation can also reduce the symptoms of negative health conditions as well. It has been shown to be a valuable complimentary therapy for conditions like anxiety disorders, stress related illnesses and depression, as well as adverse physical conditions like asthma, cancer, heart disease, high blood pressure, sleep disorders, and pain.

Before we move on, I would like to suggest that meditation can be divided into four broad categories, and that most forms of meditation fit into one or more of these groupings. These are:

- **Single Pointed Meditation.** We rest our awareness on a single point or element like our breath, an incense stick or a mantra (a resonant verse), returning to that point whenever we find that our concentration has wandered.
- **Contemplative Meditation.** This meditation is similar to Single Pointed Meditation. The difference is that our point of concentration is usually an idea, reading or talk, and we sit and allow our thoughts to rest on the topic.
- **Visualization Meditation.** In this form of meditation we allow our mind to rest on a real or imagined place, scene or entity, returning to our image whenever our mind has drifted away.
- **Insight Meditation,** here we allow our mind to rest first on our breath and then on other internal and external phenomena without judgment, returning to our breath whenever we get carried away in thought.

After a couple decades of practice, I have found that these categories help make the various meditation practices easier to explain and understand. While most forms of meditation can be described by using these labels, it's important to understand that they are only tools and not hard and fast rules.



Meditation in a Chair - *Meditation for the Rest of Us*

Sitting on a meditation cushion on the floor in one of several customary cross-legged or kneeling postures continues to enjoy popularity among meditation practitioners in Asian, as well as in the West. The proponents of these postures prefer them because they offer the meditator a stable sitting posture that also allows them to remain alert, and affords them an anatomical connection to the ancient cultural traditions of meditation practice. However, many people find these postures uncomfortable and distracting, and it is important that we be comfortable while meditating. This is why most proponents of the traditional postures will concede that one can just as effectively meditate while seated in a chair, and why many experienced meditators do sit on a chair or a bench. So if you find the customary meditation postures uncomfortable, then sitting in a chair is far more beneficial than trying to struggle through a strenuous and painful posture. But no matter what posture we choose, it's important that we keep our back straight and our upper body erect and relaxed. This will allow us to remain both comfortable and alert throughout the entire meditation session.

Posture:

Start by sitting in your chair with your posture relaxed and upright. Your feet should be flat on the floor with your back straight but not rigid. Try to avoid leaning forward, backward, to the sides or slouching. Relax your shoulders and neck. At this point, it's a good idea to take a couple deep relaxing breaths, allowing all the muscles in the body to relax, especially in the neck and shoulders. Rest your hands naturally on your lap or

thighs, far enough forward so that your hand position doesn't cause tension or pain in your shoulders or between your shoulder blades. Some Buddhist schools meditate with their eyes open, others with their eyes closed. Choose whichever one feels more natural to you and relax all of your facial muscles. Some people believe that it is important to hold your position without adjusting, shifting or scratching throughout the meditation session, while others feel that this is less important. What is important is that if you do shift or move to adjust your posture or scratch, to do it mindfully, completely aware of the urge, your reaction to it, and the feeling of your movement. Also, one should never move or shift in a way that will disturb the other people in the group. One final point about your posture is that deep relaxation is vital to a fruitful meditation practice.

Breath:

Our breath performs an important role in our meditation. We use it to keep us in the here and now and we return our attention to our breath whenever we notice that our mind has been carried away by our thoughts and fantasies. Some traditions like Tai Chi, Qigong, and Yoga will manipulate breathing patterns, sometimes making them longer or deeper. However, in most forms of Buddhist meditation we usually just maintain a gentle awareness of our breath to help us stay present and alert. It is always a good idea to begin our meditation with a few deep relaxing breaths. We can do this by drawing the breath in gently but deeply into our abdomen; as we release our breath, we relax all the muscles in our body sequentially from head to toe. Now, without trying to control or manipulate our breath cycle, we begin to follow our breath. We can notice the sensation of the cool air entering our body as we inhale and the warm flowing out as we exhale. Where this sensation is the strongest is where our awareness should rest. Throughout our meditation, the breath will be our main object of awareness, but we want a restful awareness rather than a forced, focused attention. We use our breath as an anchor for our mind; every time that our mind wanders, we gently return our awareness to our breath, check our posture and relax more

deeply. Sometimes tiny thoughts will pop up in our brains and we can just let them go like spring clouds and return our attention to our breath. Sometimes the thoughts will have a sticky quality and will carry us away with stories, memories and plans, and it may be a little while before we discover that our mind is somewhere far away. This is completely normal. When it happens, we just name the thought: planning, reminiscing, worrying, and fantasizing. We then let it go and return our attention to our breath. In this way, we can drive our mind like a well-tuned car. Sometimes the road is smooth and straight, other times it's bumpy with lots of detours. Either way, it's always good and beneficial.



Single Pointed or Calm Abiding Meditation

Single Pointed Meditation, called Shamatha in Sanskrit, is an excellent practice for people who are new to meditation, as well as experienced meditators. It allows us to easily keep track of whether our mind is wandering or not and provides a quantifiable training that our minds can focus on. Here are a few guidelines. We begin by sitting in a comfortable posture, keeping our back and torso straight, our hands are resting gently in our lap, and our feet flat on the floor. Our shoulders and neck are relaxed; our eyes can be either open or closed and our face is relaxed. We breathe naturally - without trying to force or manipulate our breath. As we breathe in, we notice the sensation of the air entering our body and where that sensation is the strongest and we put our attention there. This can be the cool sensation in our nose or our expanding chest or anywhere the sensation of the air is easy to follow. As we breathe out, we gently scan our body from head to toe, relaxing any areas where we feel any discomfort, tightness or tension. I like to visualize that the warm air escaping from my mouth is a warm shower running over my entire body making all my muscles relax. Now we can begin counting our breaths. Counting one on the first in and out breath, two on the next, all the way up to four. When we reach four, we

then count backwards in the same way down to one. We continue to count our breaths up and down throughout our meditation session. During meditation, we all find that our minds wander from time to time. This is completely normal and natural. When this happens, we simply return to our counting or object of contemplation. This moment when we realize that our mind is wandering is a special moment; it's a moment of awakening. It is a moment where you have the opportunity to realize the easily distracted nature of our everyday mind. What is more, since the word Buddha means the Awakened One, then for this moment of awakening we are the Buddha. So be gentle with yourself, appreciate this moment of awakening and remember that compassion begins with yourself. Counting the breath is an example of Single Pointed meditation. There are many other forms which use other points of focus.



Present Moment -Wonderful Moment

by Thich Nhat Hanh

This beautiful meditation, written by Thich Nhat Hanh, is an example of another type of Single Pointed Meditation called Mantra Meditation. A mantra is a sacred or spiritually meaningful verse, passage or poem. In Mantra Meditation, we softly center on the mantra rather than on counting our breaths. With each breath, we recite in our minds a single syllable or word from the mantra as we allow the meaning of the mantra to gently fill our consciousness. Like in the earlier Single Pointed Meditation, we breathe naturally without trying to force or manipulate our breath. Again, we notice the sensation of the air entering our bodies, put our attention there, and gently scan our bodies head to toe, relaxing any areas where we feel any tightness or tension as we breathe out. With each in or out breath, we recite a word from the six lines below; the first word on the in breath and the second as we breathe out. During meditation, you'll find that your mind wanders from time to time. This is completely normal and natural. When this happens we simply return to our breath, letting

the thoughts go; once our mind has calmed down, we return once again to reciting the poem. Again this moment that we realize that our mind is wandering is a special moment - it is our moment of awakening. So we need to be gentle with ourselves, appreciate this moment of awakening, and not beat ourselves up. There is always plenty of opportunity to beat ourselves up later and about other things. But ultimately, we really don't need to beat ourselves up at all.

"In, out
Deep, slow
Calm, ease
Smile, release
Present moment, wonderful moment"

Body Scan Meditation

Body Scan Meditation is an excellent practice to help us to develop our mind/body awareness, help us to identify what we're feeling, and exactly where we're feeling it. It can also help us to release the tension our bodies and to quiet our minds. Body scan meditation is also an especially effective meditation for improving our concentration and preparing us to practice other forms of meditation.

In Body Scan Meditation, we begin by sitting comfortably with our eyes closed. Then we follow the instructions in the Single Pointed Meditation, but rather than counting, we scan the body, starting with our head, notice any tension we're feeling. If we notice any uncomfortable sensations, tightness, tension or pain, we focus on them. We breathe into them, relax the area with our breath, and notice what happens. We may notice that the feeling becomes more intense first, and as we continue our body scan meditation and keep our focus, the feeling dissipates. We sit with it for a minute and notice what we're feeling. We keep our awareness on what we're feeling, just staying present.

Next, we move down to our neck, and repeat the step of the Body Scan Meditation. Again, we notice if there's any tightness, pain or pressure. We breathe into the areas we notice, and stay with the feelings. Gently allow the area to relax with the breath.

We continue this practice with each area of our body, moving from head to toe. We notice how we feel, where we're holding our stress, and what sensations we're experiencing as a result. Breathe, meditate, and relax. When we have scanned from head to toe, we concentrate on our entire body allowing anywhere we feel tension to relax with the breath.

Lotus Qigong

Lotus Qigong is another form of Body Scan Meditation that is Taoist rather than Buddhist in origin. I included it because it was the first form of Body Scan Meditation that I learned as part of my training as a Tai Chi and Qigong Player (one who practices Tai Chi and Qigong). We begin by relaxing as we sit comfortably in our chair in an upright position with feet flat on the floor, with our back straight and our shoulders relaxed. We relax our eyes and allow them to close. We rest the tip of the tongue on the roof of the mouth slightly back from the front teeth. We begin with slow cleansing breaths. (Breathe in through the nose and out through the mouth) Our inhale is deep. The exhale is long and slower. We exhale completely, then we wait for our in breath to begin on its own. Beginning with our feet, we slowly progress to our head relaxing each part of our body each time we exhale until we're completely relaxed. Following the model below, we can use it to help us relax. We rest our awareness on each body part for three complete breath cycles, relaxing it a little more deeply with each out breath.

In Breath

Breathe out relaxing our feet

In Breath

Breathe out relaxing our lower legs

In Breath
Breathe out relaxing our upper legs
In Breath
Breathe out relaxing our abdomen
In Breath
Breathe out relaxing our chest
In Breath
Breathe out relaxing our lower back
In Breath
Breathe out relaxing our upper back
In Breath
Breathe out relaxing our shoulders
In Breath
Breathe out relaxing our arms
In Breath
Breathe out relaxing our neck and throat
In Breath
Breathe out relaxing our head
In Breath
Breathe out relaxing our face
In Breath
Breathe out relaxing our brain
In Breath
Breathe out relaxing our entire body.
In Breath
Breathe out relaxing our entire being.

Now that we're completely relaxed, we bring our mind to a happy memory, a pleasant place that we've been before, or to a loved one. We contemplate the pleasant warm feelings that this memory or thought creates. We allow the corners of our mouth to raise slightly until we feel our 'inner smile'. We contemplating our pleasant thought and "inner smile" until we feel a warm sensation of well-being. We allow our "inner smile" to spread to our eyes throughout our whole face until this pleasant sense of well-being radiates from our face. We feel this wonderful sensation radiate toward the rest of our body as we continue our

cleansing breathes. We allow our heart to open up as our “inner smile” stimulates pleasant emotions. The change in our facial expression should be slight, but the internal sense of well-being and happiness should be compelling. Now we direct our pleasant thought and “inner-smile” throughout our entire body. Beginning with our eyes, face, head neck, and shoulders. Next we move our “inner smile” to the upper third of our torso until it fills our heart, lungs and circulatory system with a sense of well-being; then we move to the middle third filling the pancreas, spleen and liver. We go on to fill our digestive system, the stomach, small intestine, large intestine and rectum with this pleasant thought. Now we move the “inner smile” to the lower third of the torso filling the kidneys and bladder. Continuing our cleansing breath with our tongue resting on the roof of our mouth, we move our “inner-smile” down the middle front of our torso until it reaches the bottom of our torso. Then we feel the pleasant feeling spread until it fills our entire torso. Next we bring our “inner-smile” up the spine and over the crown of our head to the roof of our mouth. We feel our sense of well-being moving through and filling each vertebra as it moves up our back. Finally, once the entire torso is filled with our “inner smile”, we allow it to spread and fill our extremities and our entire being resting in the awareness of this pleasant feeling of well-being.



The Buddha’s 16 Point Breathing Meditation

Buddha’s Sixteen Point Breathing Meditation comes from the Anapanasati Sutta which is the most detailed instruction on meditation ever taught by the Buddha himself. The Anapanasati Sutta literally means the sutta or Buddha’s discourse on using the anapana or the breath for sati or mindfulness meditation, or more simply, the Buddha’s teaching on mindfulness of breathing in and breathing out. The sixteen point meditation sounds complicated if we perform all sixteen points in one sitting. It better for us to take each point one at a time and practice it for a while then add

another point we feel comfortable with the previous one. Practicing the meditation in this way we will be able to follow the steps to higher and higher levels of mindfulness. Many people believe that mastering Buddha's Sixteen Point Breathing Meditation will lead to total awakening or enlightenment.

In Buddha's Sixteen Point Breathing Meditation, we begin by sitting comfortably with our eyes closed. Then we follow the instructions in the Single Pointed Meditation, but rather than counting, we start the first point of the sixteen points and progress to the point where we are currently practicing. We should practice this meditation for at least twenty minutes per session.

Breathing in - I am aware that I am breathing in.

Breathing out - I am aware that I am breathing out.

Breathing in - I feel the sensation of breathing in.

Breathing out - I feel the sensation of breathing out.

Breathing in - I am aware of my whole body.

Breathing out - I am aware of my whole body.

Breathing in - I am making my whole body calm and at peace.

Breathing out - I am making my whole body calm and at peace.

Breathing in - I am feeling joyful.

Breathing out - I am feeling joyful.

Breathing in - I am feeling happy.

Breathing out - I am feeling happy.

Breathing in - I am aware of the activities of my mind.

Breathing out - I am aware of the activities of my mind.

Breathing in - I am making the activities of the mind in me calm and at peace.

Breathing out - I am making the activities of the mind in me calm and at peace.

Breathing in - I am aware of my mind.

Breathing out - I am aware of my mind

Breathing in – I am making my mind happy and at peace.

Breathing out – I am making my mind happy and at peace.

Breathing in – I am concentrating my mind.

Breathing out - I am concentrating my mind.

Breathing in – I am liberating my mind.

Breathing out – I am liberating my mind.

Breathing in – I am observing the impermanent nature of all dharmas.

Breathing out - I am observing the impermanent nature of all dharmas.

Breathing in – I am observing the fading of all dharmas.

Breathing out – I am observing the fading of all dharmas.

Breathing in – I am contemplating liberation.

Breathing out – I am contemplating liberation.

Breathing in - I am contemplating letting go.

Breathing out – I am contemplating letting go.



Poem for Breathing Meditation by Thich Nhat Hanh

This twenty point breathing meditation is a beautiful poem written by Thich Nhat Hanh. It's very similar to the Buddha's Sixteen Point Meditation and would be practiced in the same way. Again we would start in the same way as Buddha's Sixteen Point Breathing Meditation. We begin by sitting comfortably with our eyes closed. Then we follow the instructions in the Single Pointed Meditation, but rather than counting, we start the first point of the first verse of this poem slowly progressing to the verse where we are currently working on. We should practice this meditation for at least twenty minutes per session.

Breathing in, I know I am breathing in.
Breathing out, I know I am breathing out.

Breathing in, I see myself as a flower.
Breathing out, I feel fresh.

Breathing in, I see myself as a mountain.
Breathing out, I feel solid.

Breathing in, I feel myself as still water.
Breathing out, I reflect things as they are.

Breathing in, I see myself as space.
Breathing out, I feel free.

Breathing in, I know that I am breathing in.
Breathing out, I know that I am breathing out.

As my in-breath grows deep,
My out breath grows slow.

Breathing in makes me calm
Breathing out brings me ease.

With the in-breath, I smile.
With the out-breath I release.

Dwelling in the present moment,
I know this is a wonderful moment.

Feelings come and go, like clouds in a windy sky.
Conscious breathing is my anchor.

Abiding Inner Light Meditation

Abiding Inner Light Meditation is a Visualization Meditation that allows us to feel our own connection to and Oneness with the Divine Light that fills all of existence. This light could be thought of as our own Divine Spark or Buddha Nature or even our true-selves. This meditation should be practiced in a relaxed way without straining or forcing the meditation.

We begin by sitting comfortably with our eyes closed. Breathing naturally, we avoid trying to force or manipulate our breath. As we breathe in, we notice the sensation of the air entering our body and we put our attention there. As we breathe out, gently we scan our body head to toe, relaxing any areas where we feel any tightness or tension. After we feel completely relaxed, we begin to notice the inner-space behind our closed eyelids. We visualize a light that appears in our inner-space behind our eyes. The light may appear as a glow, small particles, patterns, images like a candle, or even colors. Now we gently focus on the light as it appears in our mind. We gaze at the light with relaxed attention. We allow this light to expand until it fills our consciousness and our entire being. We are aware that our inner light is our direct connection throughout all space and time to the Boundless Life and Light that permeates the universe and all beings that have ever existed, exist now or will ever exist. With each breath we relax more into the light welcoming the light into our being and into our life. We allow it to wash away our suffering and the

causes of our suffering as it fills us with happiness and the causes of happiness until we finally share this light with all beings to end their suffering and bring them happiness. During our meditation, if we begin feel as though we are slipping into a sleep-like or dream-like state, or have drifted off into our thoughts, we simply bring your attention back to our breath and then return to our inner-light.

Metta Meditation

Loving Kindness Meditation is a way to open your heart and cultivate compassion. It begins by cultivating compassion toward someone who is "easy" to feel kindness toward. It continues by challenging us to expand our ability to feel compassion for others in our life, and ultimately for all other beings in the world. During each phase of this meditation, we choose a specific person or creature to concentration on from some general categories named in the instructions. Then we'll silently repeat the phrases of loving-kindness to ourselves, while we are focusing on our object of concentration. We try not to repeat these lines mindlessly. But instead, we try to create a genuine sense of goodwill, compassion, and kindness toward the person or creature in our mind.

We can begin to generate these feelings of loving-kindness by seeing the goodness in this person because everyone has some goodness in them. It is also helpful to remember that all people and all creatures, only want to be happy just like us - only want to be safe just like us - only want to well just like us, and only want to live in peace - just like us. So no matter what a person or creature does, they are always motivated by these same desires, just like us. When we remember that we are united with all other people and creatures by these four basic desires it becomes easier to let go of resentments, forgive others, and truly see the good in that person.

The traditional phrases that we silently repeat are:

May you be safe – May you be healthy – May you be happy -
May you know peace

We will also include ourselves in our meditation as the object of concentration. As meditation teacher Jack Kornfield says “If your compassion does not include yourself, it is incomplete.”

To begin Metta Meditation Body, we sit comfortably with our eyes closed. Then we follow the instructions in the Single Pointed Meditation. Once we reach a point where we are relaxed and our mind is fairly calm, we begin our Loving Kindness Practice. During meditation we’ll find that our mind wanders from time to time. This is normal and natural. When this happens we simply return to our object of contemplation. Again, this is a special moment, it is moment of awakening. So we need to be gentle with ourselves and remember compassion does begin with yourself. So now, we sit in a comfortable position

First, we bring our person or creature of unconditional love to mind (people often choose babies, puppies, kittens, etc.) and we say to them

May you be safe – May you be healthy – May you be happy -
May you know peace

Next, we bring a benefactor, someone who has helped or supported us, to mind and we say to them

May you be safe – May you be healthy – May you be happy -
May you know peace

Now we bring someone we know who is suffering to mind and we say to them

May you be safe – May you be healthy – May you be happy -
May you know peace

We bring a good friend to mind and say to them

May you be safe – May you be healthy – May you be happy -
May you know peace

We bring a neutral person to mind and say to them
May you be safe – May you be healthy – May you be happy -
May you know peace

We bring someone who challenges us to mind and we say to
them
May you be safe – May you be healthy – May you be happy -
May you know peace

We bring everyone with us in this room to mind and say to them
May you be safe – May you be healthy – May you be happy -
May you know peace

We bring everyone in your community to mind and say to them
May you be safe – May you be healthy – May you be happy -
May you know peace

We bring everyone in our country to mind and say to them
May you be safe – May you be healthy – May you be happy -
May you know peace

We bring all beings in this world to mind and say to them
May you be safe – May you be healthy – May you be happy -
May you know peace

Finally, bring yourself to mind and say to yourself
May I be safe – May I be healthy – May I be happy - May I know
peace

Insight Meditation

The word for Insight Meditation is Vipasyana in Sanskrit and Vipassana in Pali which literally means seeing things as they really are. This form of meditation goes back to the days of the Buddha himself and is taught in nearly every Buddhist School in the world. It is sometimes a good idea to become skillful at other forms of meditations, like Single Pointed Meditation, before trying Insight Meditation. However, some teachers begin by teaching this form of meditation. If you decide to start with Insight Meditation, I strongly recommend that you seek out a qualified Dharma teacher.

We bring our attention on the breaths; we keep our mind on wherever the sensation of the air entering our body is the strongest; for some people it's the nostrils, for others it's the abdomen or the throat or chest. When we breathe in, we notice and are mindful of our in-breath for the entire inhalation. As we breathe out, we are mindful of the out-breath for the whole exhalation. We breathe as naturally as we can, trying not to force or manipulate our breath, but being really mindful of our breathing as the air enters and leaves our bodies. We concentrate on the changing and yet sustaining nature of the breath, trying not to force or strain our attention. We just calmly and mindfully watch our breaths, allow our mind to be a gatekeeper standing at the gate, taking note of the air as it comes in and goes out. We make a mental note whenever we breathe in and whenever we breathe out, saying in our mind, "in" as we breathe in and "out" as we breathe out. As our mind calms down during meditation, we can begin to just be mindful and watch the breath

In the course of watching our breath, our mind will wander from time to time. When we become aware of it, we don't feel guilty, as if there is something wrong. It's completely normal and natural; we are just mindful of our mind wandering and we gently return our attention to the breath and begin again. Sometimes it is helpful to name the type of thought that is rising in our mind

(planning, reminiscing, fantasizing, analyzing, judging, etc.) until the stray thought or distraction disappears from our mind and then we return to our breath. If we have some emotion arise, we just name the emotion (happy, sad, funny, angry, etc.) and again return to our breath. The distraction may be triggered by some outside stimuli like a sight or sound; then we can say to ourselves: “seeing or hearing or maybe even smelling” and then we gently return to our breath, being mindful and curious of our mind’s distracted nature. In Insight Meditation, we maintain a relaxed awareness on our object of contemplation, without any adding anything, taking everything in our experience as-it-is, without any subjective comments or judgments, of our own and without clinging or grasping either.

Final Note

I’m grateful for this wonderful opportunity to share some of my favorite meditations. I hope that they bring you as much peace and joy as they have brought to me and to the countless others who have practiced them. I like to practice whichever of these meditation forms inspire and move me at the time. I may settle on one meditation for one session or maybe for several weeks depending upon how I feel. I hope that you’ll share these meditations and this booklet with others as well. Feel free to print it out and reproduce it. These meditations don’t belong to me. Meditations, like the Dharma, don’t belong to one person or group. They belong to us all, to all sentient beings, to end our suffering and to bring us happiness. So I dedicate this booklet to you, to everyone who reads it, to everyone you contact and to all sentient beings. May this little booklet help to end the suffering of everyone who reads it and bring happiness to everyone who reads it. May it bring us and all sentient beings happiness and the causes of happiness. Keep Meditating. It Works!