



Scripts for adult and adolescent mindfulness- based programmes

Leaders guidelines.

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PREFACE

The following scripts have been written as attachments for a variety of mindfulness programmes and are still very much in draft form. Please excuse typing errors and poor grammar as the scripts are still very much in draft form. Please refer to acknowledgements, and references and guidelines/cautions in the instructions and workbooks of the programmes. The following scripts are guidelines and suggestions only. Please excuse the excessive use of verbal content as many different phrases were used because that which worked for one person may not for another. Adapt the scripts according to the context and population with whom they may be used. Those using the scripts may wish to reduce the word content. For the most part the scripts have been recorded as guided meditations, which can be purchased on CDs from malhuxter@bigpond.com. Alternatively, many can be downloaded free as MP3 files from www.buddhanet.net go to “audio”, then to “meditation instructions” then to “malcolm huxter”.

Some exercises may not suit the individual and some practitioners may choose not to use the recorded meditations at all. Some meditations may be timely whilst other meditations may not be timely or be inappropriate. You are advised to consider the guided meditations offered and utilise those that may be helpful. When the listener feels confident, they can practice the chosen meditation exercise or exercises without the aid of a CD.

There are probably hundreds of different ways to meditate. It is usually best to find a meditation practice that suits and be consistent with it. It is also helpful to experiment and to combine a variety of different meditation practices if they support each other. Ultimately, with a broad repertoire, you can utilise practices as and when they are needed.

Please remember that ultimately perhaps the best meditation guidelines are those that are silent.

BASIC MINDFULNESS PRACTICES

Coming here now exercise -scripts

Option 1: Go back and think of all the factors related to getting you to come to this workshop. How you heard about it. The arrangements you made. Then the things you did this morning to get here. Can you remember what time you woke up and the first thing you did as you got out of bed. Can you remember your mood, or the first thoughts you had. Then how you had or didn't have breakfast. The things you did to get here today. Then as you entered the room. Your first thoughts and feelings. Were they pleasant or unpleasant. How did your body feel. What you did how you choose your chair, what intentions you had etc. Can you remember what you thought just before you sat down and how your body felt as it touched the chair. Now ask your self, in a manner that is mildly objective what am feeling right now. What is predominant in my body.

What is my mood, what are my thoughts, what am I aware of right now. Is it pleasant, unpleasant or is it neutral.

Emphasise being aware of now and resolving for the next few hours that when you begin to think about the past or future you can be aware of it and return your attention to what you are doing.

Option 2: Say: welcome everyone, before we start talking I would like to do an exercise that can help us to become present to where we are and what we are doing. In this exercise you can leave your eyes open or if it is more comfortable, you can close them. If you close them, continue a sense of being awake and connected to the where you are and the people around you here in this room . If you leave them open let your gaze rest on something neutral, not at another person and try not to look around.

Even though there may be people still coming into to the room or there may be noises that may invite your eyes to look, do not to be disturbed or struggle with these experiences and maintain a stance of settling and centring into this present moment. If you can, decide that for the next few minutes as least, to put aside worries and concerns and bring your attention to here now and what you are doing.

Make yourself comfortable so that you do not feel the need to fidget or wriggle and bring your attention to sound. Notice sound as vibration. You may name the sound as “person talking, air conditioner, car passing, dog barking or what ever” yet let the naming of the sounds be on the edge or periphery of your awareness and listen to sound as if you would be listening to the notes of music. Some of the notes may be pleasant other may not be pleasant. Whatever the quality of the sounds, try as best you can to be open to sound as sound. Noticing, in particular, how the sounds change and intermingle with other sounds. The sounds can be in this room, outside the room or they can be the sounds of your own body as it breathes. If there are no sounds, listen to the hum of silence. Notice all the subtle nuances of the sound. Enjoy or tolerate the sounds as if you were listening with interest and curiosity to an orchestra of life.

(silence for about 20 seconds).

Now, just as if your were changing a spotlight on the stage of a theatre shift the focus of your attention to thoughts and asking yourself what thoughts are happening right now, what and how are the thoughts that have I brought to this room. Try not to judge the thoughts as good or bad, but try to be very curious about them. Just as if you were watching a play on a stage, be curious and interested but separate from the drama. . Maybe your thinking that this exercise is weird or the bloke who is speaking is very strange. Maybe you are thinking that you have come to the wrong room and you should get out of here. Try not to worry about your thoughts but just make a mental note about their presence. Also notice whether or not one thought may lead to another and this may influence your moods.

(silence for about 15 seconds)

Now, I would like you to shift your attention to your mood. In the same objective and curious way that you may have listened to sounds, try to listen to the state of your mood, without judging it as good or bad, should or shouldn't. The moods may be changing very quickly, try not to be concerned about what is happening and see if you can merely make a mental note of the mood or mind state that you may be experiencing. It may be anticipation, worry, fear, excitement, joy, peace or whatever. See if you can notice the mood or mind state with an interested distance. And if it seems to change let it change without getting entangled in its theme.

(silence about 10 seconds)

Now, I would like you to contemplate whether the experience you are having, here now is pleasant, unpleasant or neither pleasant or unpleasant. Ask your self "is there comfort, discomfort or neither?". Again, try not to think about what is happening. Rather, try to, as best you can, merely notice the experience and make a mental note of it.

(Silence about 10 seconds)

Now, I would like you to bring attention to your body as it is sitting there. You may have images of your body and judgements about your body. Try, as best you can, not to focus on these concepts but rather the actual experience of physical sensations in your body. As best you can try to get an open and broad perspective without focusing on any particular sensations. Be open and grounded in actual experience rather than what you may be thinking about, with your body.

Now, from the broad perspective let your attention drop to your feet. Notice the sensations of your feet on the ground. Bring curious attention to how the ground feels. Let this focus be grounding, as if to completely bring you here now present and aware.

When your mind flits off somewhere else, bring it back to the sensations in your feet and the sense that you may be grounded here now.

Progressive Relaxation script. (20-25")

In this exercise we will tense various muscle groups and then let the tension go. Letting go of tension can be cued with breathing out and saying something like "let go" or "relax" to yourself. If whilst tensing particular muscles you feel distressing pain do not tense those muscles. Rather, just let go of tightness. Also, do not tense muscles for longer than 6 or 7 seconds. As you release tension you will notice that your muscles become progressively more and more relaxed.

Find a quiet place to sit or lie down. Loosen up any tight clothing or other constrictions and remove any jewellery that may cause discomfort. Make yourself completely comfortable.

Have the intention that for the next 15-20 minutes you will not be concerned about anything except being mindful in the moment and practicing relaxation.

Do not be disappointed if you don't reach zero tension. With time and practice this may occur. More importantly, be happy and content with the process and enjoy this present moment as it is. Remember that you cannot "will" relaxation to occur but it is a process of "letting go" or "giving up" of tension. Also remember that relaxation is more likely if you have a non-striving and accepting attitude.

Firstly, close your eyes and focus on your breathing, keeping it slow and even. Say the words "let go" to yourself a few times as you breathe out.

Bring your attention to your right arm and as you take a breath in, tense the muscles in this arm gripping your fist as tight as you can. Notice the tension as if you had a tension thermometer where 10 was the tightest you could feel and 0 was no tension. Explore with a curious mind how this tension feels, hold it at 10 for a period so that you know how it feels to have tense muscles. Then, on an out breath, release the tension. Notice how it feels to release the tension. As you release the tension it drops from 10, 9, 8, 7, 6, and so on. As you release the tension your arm becomes very heavy. Now, bring your attention to your left arm and fist and tighten it as tight as you can on the in breath. Hold it for a period, then, on an out breath, release the tension and notice how it drops on the tension scale. As you release the tension you can say to your self "relax relax" or "let go let go". Focus on and enjoy this feeling of letting go of tension. Continue to let go in sync with your out breath letting both your arms feel heavy and relaxed.

Bring attention to your right leg and when I say tense up your right foot, calf and thigh as best and tight as you can and notice how this feels.Now, breath in and tighten. Feel it and hold it. Hold it, hold it then release, with an out breath. Let the tension thermometer come down and enjoy the feeling of relaxation. Let your breathing be natural and use your out breath help you let go of the tension in your right leg.

Now bring attention to your left leg and when I say tense up your left foot, calf and thigh as best and tight as you can and notice how this feels.Now, breath in and tighten. Feel it and hold it. Hold it, hold it then release, with an out breath. Let the tension thermometer come down and enjoy the feeling of relaxation. Let your breathing be natural and let your out breath help you to let go of the tension in your left leg.

Now bring attention to both buttocks and when I say tense up your buttocks as best and tight as you can and notice how this feels.Now, breath in and tighten. Feel it and hold it. Hold it, hold it then release, with an out breath. Let the tension thermometer come down and enjoy the feeling of relaxation. Let go of tension in your buttocks. Let your breathing be natural and let your out breath help you to let go of the tension in your buttocks.

Now bring attention to abdomen and chest as well as your lower, mid and upper part of your back. When I say, tense up these parts of your body as best and tight as you can and notice how this feels. Notice how the tension feels with a curious and detached manner....Now, breath in and tighten. Feel it and hold it as tight as you can. Explore the quality of the experience. Hold it, hold it then release, with an out breath. Let the tension thermometer come down and enjoy the feeling of relaxation. Let go of tension in your torso and back. Allow your breathing to be natural and use the out breath help you to let go of tension. Every out breath the tension is reduced a bit more.

Now bring attention to your neck and shoulders. When I say, tense up these parts of your body as best and tight as you can and notice how this feels. You can tighten your shoulders as if you were pulling your head into your shoulders and trying to touch your ears with your shoulders. Notice how the tension feels with a curious and detached manner....Now, breath in and tighten. Feel it and hold it as tight as you can. Explore the quality of the experience. Hold it,hold it..... now release, with an out breath. Let the tension thermometer come down and enjoy the feeling of relaxation. Let go of all tension in neck and shoulders. Allow your breathing to be natural and use the out breath help you to let go of tension. Every out breath the tension is reduced a bit more. Feel the pull of gravity and let your shoulders become heavier and more relaxed.

Now bring attention to your face and head. When I say, tense up these parts of your body as best and tight as you can and notice how this feels. You can screw up your face, frown your forehead, tighten your lips and jaw and even push your tongue up against your teeth. Notice how the tension feels with a curious and detached manner....Now, breath in and tighten. Feel it and hold it as tight as you can. Explore the quality of the experience. Hold it,hold it..... now, with an out breath, release. Let the tension around your head and face melt away. Allow the tension thermometer come down and enjoy the feeling of relaxation. Let go of worrying about the face you put on for the world and if you want you can open your mouth and let your jaw droop. Allow your breathing to be natural and use the out breath help you to let go of tension. Every out breath the tension is reduced a bit more. On every out breath the fibres of your face feel the pull of gravity and it relaxes. Your forehead smoothes out, your mouth opens, your jaws drops and hangs. Enjoy the feeling of relaxation and let your attention focus upon this enjoyment.

Now that you have finished tensing your body you can scan with attention throughout your body finding areas of left over tension. When and if you find these areas just release the tightness by letting go. You can use your breath to help you and on the out breath tension is released. If there is no left over tension and your body feels relaxed and pleasant nurture these feelings by bringing attention to them and enjoying them. If you want you can bring attention to your body as a whole and it may feel as if it is floating as if it is on clouds. Let your self become deeply relaxed and refreshed with these feelings.

(silence)

When you are ready to end the exercise. Firstly make note of how you are feeling and be aware of how you achieved this feeling. Also realize that if through out the day today or in the future you wish to be relaxed all you have to do is remind your self of this state by breathing out and saying to your self "let go" or "relax".

Now remember where you are in the room, slowly move your fingers and toes, shift your arms and legs. Slowly open your eyes and go about your daily activities feeling relaxed, revitalized and refreshed.

Body scan- Script

Listen to these instructions and use them to help develop mindfulness of body

Loosen up any tight clothing or any other constrictions

Allow yourself to be as comfortable as you can either lying face up or sitting on a chair or cushion.

Make the intention that, for the next 20 or so minutes, you will try not to fidget or move unnecessarily.

Also make the determination that for the period of this exercise you will not be too concerned about anything other than being here now and bringing your attention to your bodily sensations.

If thoughts, emotions, sounds or other experiences pull your attention away from physical sensations do not struggle. Let these experiences arise and pass away but have them in the periphery of your awareness. Let physical sensations be the central focus.

Bring attention to your body as a whole, lying or sitting there and be with the physical sensations. As you bring attention to your body also be aware of your breath and with every out breath it is as if your body relaxes and lets go of tightness, becoming heavier and heavier.

Be aware of your legs..... and let go of tightness and let them relax with the out breath

Be aware of your arms and let them relax with the out breath

Be aware of your torso and let it relax with the out breath.

Be aware of your head and let it relax with the out breath.

Bring awareness to the top of the head with a curious, focused and open minded quality.

Be curiously attentive to physical sensations .as they are....with out trying to change them.

There may be tingling, or pressure, or tightness, lightness or vibration or no particular sensations at all. What ever is there let it be. Be open and inquisitive.

Now shift attention to your forehead. Feel the sensations in your forehead. What ever those sensations may be let them be. There may be tightness or straining, or there may be looseness. What ever is there be open to that experience without condemnation or judgment.

It is as if when you bring awareness to your forehead what ever tightness or distress that is there dissipates and relaxes.

Bring awareness to your face, your eyes, your nose, your cheeks, your mouth, your jaw and your whole face. Feel the experience. As you bring mindfulness to your face it is as if, without trying, whatever tightness that may have been there melts and falls away.

BE mindful of the physical sensation at the back of your head and the top of your neck. Your neck your throat, the top of your chest. The top of your shoulders. Slowly, systematically and thoroughly moving your attention from the top of your head to the tips of your toes be aware of your shoulders. Moving attention around every corner and aspect of your shoulders letting your awareness touch upon the sensations.

Bring awareness to your arms, the inside of your arms the outside of your arms your biceps, moving down your arms to your elbows, your forearms, your wrists and your hands. Feel your hands, there may be vibration, lightness, tinglingwhat ever is there let it be and let it be known with a curious and open mind.

It may feel as if your hands are far away, or....., they are very large, or they are pulsatingwhat ever the experience do not struggle with the experiences but allow a curious and detached but caring interest to emerge.

Now bring mindfulness to the top of your chest, upper back your whole chest move and scan with your awareness through your upper torso....being open to experiences as they are.....there may be pain, or there may be pleasure. Embrace what ever is there with a tender, gentle and compassionate mind . If there is distress embedded or disconnected in various parts of your body it is as if when you bring awareness to this experience the distress becomes whole, becomes healed.

Let your attention continue to scan moving from one part of the body to the next embracing all aspects.....It is as if as mindfulness moves from one part of the body to the next it is connecting the various parts of the body and the mind.

Be mindful of your upper abdomen, mid section of the back, lower abdomen, lower back, hips, groin.....Being with what ever presents as it is Being open and accepting. Being kind and compassionate.

Be attentive to the sensations in your thighs, inside of the thighs outside of the thighs the whole of the thighs.....down to you knees, moving attention systematically and consistently to every part of the body.

Shift awareness down to your shins, your calves, your heels, your ankles, toes, top part of the feet, and base of the feet. Feeling what ever sensations that are there without feeling that you need to change them but being with the sensations in an open, accepting and compassionate manner.

Now bring attention to your whole bodybring attention to the quality of aliveness in your whole body. It is as if every cell has life and this life can be felt. You may feel this aliveness as vibration.

Bring attention to your body as a whole. Endeavour to be aware of your body's vibration or vibrance and vitality. Be with and enjoy that experience.

If you can, also be aware of the mind that knows the vibrant experience of your body. This knowing may seem very deep, still and peaceful.

You may choose to rest with this awareness or may choose to scan your body with awareness another time. You could go from the feet to your head, or one side to the other or you may choose to end the exercise. Before you end the exercise assess how you are feeling right now. If this feeling is peaceful, calm and relaxed be aware that throughout today or other days in the future you can remind your self of this state of being by bringing attention to the sensations in your body, in the here and now.

If you have chosen to end the exercise, firstly move your fingers and toes, then your hands and feet, become aware of the room that you are in, open your eyes, give yourself a stretch, and go about your daily activities with the understanding that you can access and take refuge in your awareness when ever you need.

Mindful standing and walking-Script

Listen to these instructions and use them to help to cultivate mindfulness of body as well as clear comprehension of purposeful action. Set the intention that for the next 20 or so minutes you will practice mindful walking. Set the motivation that for the period of this exercise you will commit to being wholeheartedly present as if this is the most important thing that you could be possibly doing.

Have a clear pathway in front of you that is between 10 to 20 steps long and bring your attention to your posture. Ensure that your posture is relaxed upright and dignified. Your head should also be upright and your gaze not scattered or at your feet but ahead at the floor or ground a few metres in front of you. Place your hands where they will be comfortable. Don't lock your knees and stand relaxed, composed and fully at ease. Be aware of sights, sounds and what is happening around you but also be restrained from letting your attention follow these events. Let your awareness be open but start to focus your attention what you are doing and how this is experienced. Let "standing" be the centre of your awareness. Turn your mind to standing by being aware of bodily sensations. With curious interest notice the sensations in your feet, your legs, your hips, your abdomen, your back, your chest, your shoulders, your head and your body as a whole standing there. Let go of unnecessary strain and maintain just enough muscle tension to remain upright in a relaxed yet dignified manner. Enjoy the simple activity of standing by being with this experience moment to moment. Simply standing you can note "standing" "standing".

30 secs silence

Focussing your attention, and turn your mind to notice the experience of your feet. Feeling pressure, tightness, hardness, vibration, heat, cold or whatever seems to be there.

Silence

Standing, now slowly shift your weight on to your right foot and as you shift notice how the experience changes. Be attentive to the subtle shifts in experience of your feet. Be attentive as if being here and noticing these simple experiences is the most important thing that you could ever do.

Then, notice your intention to shift again and shift your weight on to your left foot very slowly and carefully. As you do this bring attention to the subtle changes in your left foot.

(silence)

Then, shift your attention to your right foot and when the time is suitable notice the intention to make a step with this foot and then move it through the air noticing all the subtle changes as it moves. Notice the experience as it is placed on the ground and as your weight then shifts on to this foot.

When the time is suitable bring attention to your left foot and make a step with this foot noticing as much as you can with this foot.

(Silence)

Continue to make steps at a pace that is comfortable for you noting, and having your attention congruent with the action. Note left right left right left right (about 10-15 times). Let walking be graceful and smooth and get into a comfortable rhythm. Right left right left etc.,

When you reach the end of the path. Stop and then turn (noting turning turning). Stand waiting for a moment noting standing then, notice the intention to step and then make more steps right left right left

10 times

When you reach the end of the pathway, stop, turn notice the intention to make steps then start again. Noting and noticing every action every movement and experience. Be committed to detailed and meticulous attention to every action. Be committed to being respectfully full of care for every action as if it was the most important thing that could be done. Be curious and interested with every aspect of the experience.

If you are able to slow down without feeling undue stress or strain start to slow your steps and note according. Lifting placing lifting placing lifting placing. Again get into this rhythm as your attention becomes more and more focused on the experience. With increased focus your mind becomes calmer and more discriminating, differentiating

each and every moment of the experience in your feet noticing pressure, lightness, tingling, cold, warmth, stretching and so on. Lifting placing lifting placing

(about 10 times)

When you reach the end of the path, stop, slowly turn, stand, intend to walk and begin lifting and placing again. If you feel comfortable to slow your pace down even further you can do this by noting accordingly. Lifting moving placing lifting moving placing (very slowly)

If you want you can slow even further. Lifting, moving, dropping, touching, pressing, Lifting, moving, dropping, touching, pressing. Remember to note at the beginning of each movement and follow, with your awareness, from the beginning of each experience until its end. Lifting, moving, dropping, touching, pressing.

Ask the participants to stop and sit in their chairs then ask them to bring the same mindful attention to their breath as it rises and falls in the abdomen. Do mindful breathing for a few minutes in silence.

Ask participants to bring attention back to listening.
Start with one round of slow walking. Then mindfulness of the breath as per the script.

Mindfulness of the rising and falling of the breath - script

Listen to these instructions and use them to help develop mindfulness of the movement of the breath

Loosen up any tight clothing or other constrictions

Allow yourself to be as comfortable as you can either lying face up or preferably sitting on a chair or cushion.

When you sit ensure that your back, neck and head is upright and straight in a dignified and relaxed posture.

Make the resolve that, for the next 20 or so minutes, you will endeavour not to fidget or move unnecessarily.

Also make the resolve that for the period of this exercise you will not be too concerned about future goals or anything other than being here now and bringing your attention to the primary object of your attention.

If you wish you can close your eyes or if they remain open let their focus be diffuse. Begin by bringing attention to your body as a whole, lying or sitting there and be with

your body and its physical sensations. As you bring attention to your body let go of tightness and allow physical relaxation to occur. If you wish, you can briefly let awareness scan throughout your body finding tension and letting it go. You can also be aware of your breath in general and with every out breath it is as if your body relaxes and lets go of tension. With every out breath your body seems to become more and more relaxed yet, if you are sitting, you are able to maintain a dignified and upright posture.

As you let go of tension it is as if awareness of bodily experience becomes clearer and sharper. As your awareness becomes clearer notice the movement of your breath in your body. As best you can, be aware of the movement as physical sensations in your abdomen. If you can't feel the movement in your abdomen be attentive to the movement in your chest. You may also feel the movement in both your chest and your abdomen.

Do not force your focus, rather let your mind be open and sensitive to what is happening. As you relax into awareness your mind naturally becomes more focused or concentrated. The breath is not forced in any way neither purposely slowing it down nor hastening it up. Allow the breath to be natural. It may be short, or long, shallow or deep. Whatever the nature of the breath, acknowledge it as it is and let it be. Let your self be accepting of the breath as it is without judgement that it should be other than the way that it is.

Do not be concerned if thoughts, emotions, sounds or other experiences pull your attention away from your breath. Acknowledge these experiences let them be and let them pass away. Do not struggle with anything. When they pass away merely bring awareness back to the breath. Let the breath be your anchor. If it seems as if many experiences are occurring at once allow your mind to be open and receptive. However, let the movement of the breath in your chest and or abdomen be your primary focus and other experiences be on the periphery of your open awareness.

Sharpen your aim and as best you can be notice the entire process of the breath. Paying steady attention to the beginning middle and end of the rising movement and the beginning middle and end of the falling movement.

As the abdomen rises you can note or say to your self "rising".. As the abdomen falls you can note "falling". If there seems to be gaps in the breath at the beginning or end of each movement bring your knowing awareness attention to a touch point, such as the sensations in your buttocks or legs as they connect with the base of your cushion or chair. Be with those experiences in open and concentrated manner, and note these experiences according. You could note "touching" "touching" or "pressure" "pressure" or whatever seems to be appropriate.

Let your attention be consistent on a moment to moment basis staying and being with each and every subtle nuance with a curious and open mind. Sometimes it may feel as if the breath is just a flutter far off in the distance. Other times it may feel as if the changing sensations are up close and like an enormous drum skin stretching backwards and forwards. The sensations may be tight and hard or they may be long and stretching. Whatever the experience allow it to be... with an open, curious, kind and accepting

mind. Stay with, meet and join these experiences directly and powerfully. As you meet and greet the experience of your breath in an open and accepting manner is as if the experience of the breath and the knowing of the breath are not separate. The knowing of the breath and the experience of the breath are one. There is only now and this experience.

There is just one breath at a time. If your mind goes off into the future or back into the past notice and if you want you can note it as “thinking thinking” or “remembering remembering” and then come back to NOW. Being connected and anchored with one breath at a time.

Just one breath, here now.

Rising falling rising falling.

Being here, being whole with the breath. Just one breath at a time, with an open yet a focused mind joining and connecting mind and body.

Just this. Here now. Being with the breath your body may become relaxed your mind may become very peaceful. Your mind and body can become connected and integrated. Your experience is whole, here and now.

You may choose to continue being present with your breath or you may now choose to change your posture and go about your daily activities.

If you choose to go about your daily activities do so attentively and with clear comprehension of the purpose and suitability of your actions. Be with and participate with your daily activities with graceful commitment. At times throughout the day or in the future you can be mindful of your breath. In this way mindfulness of breath can be an anchor back to the present moment and the freedom that can be found here and now. Slowly open your eyes, if they are closed, stretch your body and participate with the world in a wise and mindful manner

Mindfulness of sounds and thoughts-script

Listen to these instructions and use them to help develop mindfulness of sounds and thoughts

Make yourself comfortable, sitting upright and relaxed.

Scan your body and release whatever tension you may feel.

Scan and release,
Scan and release,
Scan and release,

(1 minute silence)

Make the intention or the determination that for the period of this exercise not to follow concerns about things other than being here and now and what you are doing, here and now. Remember that for 20-30 minutes you don't have to do anything other than practicing mindfulness of sound and thoughts.

Also make the intention to maintain a stance of willingness, receptivity and openness to experience as it comes to you, arising and passing away.

Now turn your mind to sound.

Be attentive to sound as sound or vibration.

Let the sound come to you.

Be alert but relaxed and receive sound as it comes to you.

There may be sounds of birds, cars, traffic. The sound of machinery, air conditioning, wind, rain or just the hum of silence. .

Be open to whatever sounds there are without preference or rejection.

Notice how you may create images and labels around the sound such as: dog barking, traffic, birds, person talking, music, motor bike, tree rustling, rain falling, TV, radio, wind or what ever.

Don't struggle with the labelling and the pictures but distinguish the sound from the label. Be mindful of sound as sound. Let the labelling or pictures be on the periphery of your awareness and direct you attention to sound as vibration.

What ever the sound allow your self to hear. ...Hear the sound as vibration arising and passing away.

Moment to moment.

Bell ring

Notice also how some sounds are pleasant, some sound are unpleasant and some sounds are neither pleasant or unpleasant.

Notice how you may start thinking about the sound, adding commentary such as "good" "bad" unwanted wanted yes no. ok not ok.

Notice and note the judgements and without struggle let them go by bringing attention back to sound as sound. Vibration, here now. Now Arisingnow changing now passing away. Notice, if you can, the beginning, middle and end of each sound.

Silence 30 secs.

Sound of bell Strike 3 times.

Listen to one sound merging into the next, and if there are no sounds just listen mindfully to the silence.

Listen closely, attentive to every nuance, every subtle shift and change. Notice how vibration may itself also be made up of other vibrations.

Silence 3 minutes.

It is as if there is an orchestra of life. And we, hearing sound, being attentive to sound are a receptive part of this orchestra.

Allow your self to sit back and appreciate the performance.

Allow you awareness to be open, receptive, not judging. Let your self be the listening, without preference or rejection.

Silence

BELL

Let you mind be as if it is the sky. Open expansive and clear and let sounds arise and pass through. .

With same open and spacious perspective, now shift your awareness to thoughts.

Notice thoughts as if they are clouds passing across an expansive sky.

Arising, changing, passing and disappearing from view.

Or, observe thoughts like birds flying across the sky, sometimes flitting around then moving on. Sometimes just gliding through space. They leave no trace. Thoughts are just changing objects against the backdrop of spaciousness.

Notice commenting, evaluating and appraising. Sometimes it is as if thoughts babble on like a never ending stream. Step back from the stream and notice the stream pass by. Notice the thoughts but resist the temptation to dive and follow the thought.

Let thoughts be.

Sometimes, thoughts are like placards in a parade. Each having a message, each inviting you in to join the parade. Notice the commentator the self critic, the judge the procrastinator, the doubter, the cynic, the rescuer, the frightened child, the bully, the performer, the juggler, the clown or the pretender. Each placard has a different message. Resist the urge to join the parade and notice messages as thoughts just passing by. There is no need to get caught up in the drama. Let the thoughts come and go. Step back to a place of witnessing and watching the show.

Silence 2 minutes.

Notice how some thoughts are pleasant and some thoughts are unpleasant. Notice how some thoughts have a charge and others don't.

Notice thoughts about the past or the future.

Notice thoughts seem to come back again and again and again.

Notice how thoughts may tell a story, like a drama, and how we are always in a leading role.

Notice how we may desire to think because not thinking may be unfamiliar and frightening

Notice how some thoughts lead to emotions and some emotions lead to thoughts.

Notice and be receptive even to those thoughts that may lead to fear.

Try not to struggle with thoughts, no matter how frightening they may be.

They are only thoughts. Thought only have the power of action if we choose to give them this power.

As best you can do nothing with the thought and just let them be and change according to nature.

Try as best you can to be open to thoughts without preference or condemnation.

Develop a curious interest about the passing parade. It is not you. You are not your thoughts. Thoughts are thoughts. And they change. Let painful thoughts change without getting caught up in the struggle.

Step back into awareness. Step back -

You may wish to continue being here now, being mindful, allowing multitude of experiences come and go.

Or you may choose to end this exercise and go about your daily activities. When you choose to go about your daily activities do so in manner that is participating fully in what

ever you may need to do, utilising thinking as a helpful tool. At the same time, however, remember a centred mindful perspective. With this also remember how not to be deceived by the sometimes illusive nature of thoughts and harmful thinking patterns.

BELL

Mindfulness of sounds-instructions

- Make yourself comfortable, sitting upright and relaxed.
- Scan your body and release what ever tension you may feel.
- Make the determination that for the period of this exercise, you will not to follow concerns about things other than being here and now and what you are doing. Remember that for 20-30 minutes you don't have to do anything other than practicing mindfulness of sound.
- Also make the intention to maintain a stance of willingness, receptivity and openness to experience as it comes to you, arising and passing away.
- Now turn your mind to sound.
- Be attentive to sound as sound or vibration.
- Bring attention to the sound of your own body, the close vicinity around you and also sound that seem off at a distance.
- Be alert but relaxed and receive sound as it comes to you. There may be sounds of your
- breath, the ring in your ears, your body as it moves, the sounds of birds, cars, traffic, air conditioning, wind, rain or just the hum of silence.
- Notice how you may create images and labels around the sound such as: dog barking, traffic, birds or whatever. Don't struggle with the labelling and the pictures but distinguish the sound from the label. Let the labelling or pictures be on the periphery of your awareness and direct you attention to sound as vibration.
- Notice also how some sounds are pleasant, some sounds are unpleasant and some sounds are neither pleasant nor unpleasant. Notice and note the judgements and without struggle let them go by bringing attention back to sound as sound.
- Sound arisingchanging...and passing away. Notice, if you can, the beginning, middle and end of each sound. Listen closely, attentive to every

nuance, every subtle shift and change. Notice how vibration may itself also be made up of other vibrations.

- Listen to sounds as if you are listening to an orchestra of life where you are the passive listener and the music of life plays around you.
- Notice how one sound connects and interplays with other sounds.
- When your attention shifts away from sounds notice the shift then bring it back. Resting comfortably with sound as your primary object of meditation.
- When you are ready to finish the exercise, bring attention back to that which you need to do.
- If mindfulness of sounds was helpful to you remember that you can be mindful of sound when ever you need and it is suitable.

Mindfulness of thoughts-instructions

- Make yourself comfortable, sitting upright and relaxed.
- Scan your body and release what ever tension you may feel.
- Make the determination that for the period of this exercise, you will not to follow concerns about things other than being here and now and what you are doing.
- Establish mindfulness on a primary object such as physical sensations, the breath or sounds.
- When and if your attention is pulled away from your primary object notice and note that which get your attention and return to your primary object when the secondary object no longer pulls your attention away.
- If thoughts keep pulling your attention away make thoughts the object of your attention.
- With same open and spacious perspective you may have had with mindfulness of sounds, listen with curious attention to thoughts.
- Or, notice thoughts as if they are clouds passing across an expansive sky. Arising, changing, passing and disappearing from view.
- Or, observe thoughts like birds flying across the sky, sometimes flitting around then moving on. Sometimes just gliding through space. They leave no trace.
- Thoughts are just changing objects against the backdrop of spaciousness.
- Use noting to help you be aware of the changing nature of thoughts.

- Note commenting, evaluating, appraising, judging, planning, calculating, day-dreaming, remembering, catastrophising, overgeneralising, personalising or what ever type of thinking you may experience.
- Sometimes there are too many thoughts to note. Sometimes it is as if thoughts babble on like a never-ending stream. Step back from the stream and notice the stream pass by. Notice the thoughts but resist the temptation to dive in and follow the thought.
- Sometimes, thoughts are like placards in a parade. Each having a message, each inviting you in to join the parade. Resist the urge to join the parade and notice messages as thoughts just passing by. There is no need to get caught up in the drama.
- Let the thoughts come and go. Step back to a place of witnessing and watching the show.
- Notice how some thoughts are pleasant and some thoughts are unpleasant. Notice how some thoughts have a charge and others don't. Notice thoughts about the past or the future. Notice thoughts seem to come back again and again and again. Notice how thoughts may tell a story, like a drama, and how we are always in a leading role.
- Notice how we may desire to think because not thinking may be unfamiliar and frightening.
- Notice how some thoughts lead to emotions and some emotions lead to thoughts. Notice and be receptive even to those thoughts that may lead to fear.
- Try not to struggle with thoughts, no matter how frightening they may be. They are only thoughts. Thoughts only have the power of action if we choose to give them this power.
- Try as best you can to be open to thoughts without preference or condemnation. Develop a curious interest about the passing parade.
- They are not you. You are not your thoughts. Thoughts are thoughts and they change. Let painful thoughts change without getting caught up in the struggle.
- Step back into awareness. Step back from being caught up and entangled.
- After a short period of listening or observing thoughts return to a primary object such as sounds, physical sensations, or the breath.

- When you finish the period of formal meditation try to maintain general awareness during your daily activities. When you go about your daily activities using thinking as a helpful tool but remembering not to be deceived by the, sometimes, illusive nature of thoughts and harmful thinking patterns.

Letting go of painful emotions with mindfulness- script

Ensure that you are at ease with your posture and your body is free from constriction and discomfort. Set the intention that for the next 15 to 20 minutes that you will practice the four domains of mindfulness with a kind, compassionate and open mind. Know that with this intention you will use mindfulness of body as your primary object and anchor. However, as the need arises you will be particularly aware of mind states including emotions as they arise and pass away.

Let your awareness centre on your chosen primary object. It may be sitting or the rising and falling of your abdomen. It could be strong sensations in your body or sounds. Whatever you choose let that object be like an anchor or a place of reference where you can bring your attention back to when you need. Allow your mind to be open and accepting and be with experience moment to moment. Use noting if this is helpful to bring about direct and clear moment-to-moment awareness in a non-judgmental manner.

Note what ever is happening in a soft, yet clear and distinct manner.

As your awareness becomes more and more present and centred allow this awareness to be your refuge. Though very illusive, it may seem as this awareness comes from a stable centre or a “knowing” frame of reference. Take refuge in this quality of witnessing and let the experience that it knows, change according to nature. Let sounds, physical sensations, smells, sights, and tastes all change according to nature. Also be aware of mind states and mental objects such thoughts and emotions and let them come and go with out struggle or resistance.

It is as if this witnessing is deep and still within the roots of your being. Let awareness be like a solid and stable mountain in the midst of a windy storm. Let awareness be like the still depths of a lake when the surface is turbulent or like a solid island rock in the middle of a rough ocean with strong waves.

Take refuge in your awareness and allow awareness be your stable point of reference. If emotions arise see them like waves- coming and going, arising with a distinct energy then rolling on by and changing to something else.

Note the presence of the emotion and name or label them if you can.

Try, as best you can, to cultivate a detached interest in how the emotion arises and passes. Because it changes it is not solid. Because it changes it is not you.

Step back get unstuck from the emotion.

Try not to block the emotion or suppress the emotion.

Try as best you can, try not to condemn the emotion or push it away.

Also try, as best you can, not to be caught up in emotion. Don't try to keep it around and try, as best you can, not to hold onto or amplify it.

Give the emotion space.

Let it be and let it change.

Silence

Remember that you are not this emotion. Be mindful and observe the emotions from the frame of reference that is still deep and centred in your roots. Practice willingness and radically accept your emotion

Like riding and directing a powerful horse, be willing to connect but know that you are not the emotion.

Without being caught up, develop curiosity about what is happening when this emotion arises. Notice all the thoughts that also arise with the emotion. Also notice how your body feels in response to the emotions. Use noting to help you step back and investigate the experience. Look at and see the emotion for what it is as it is rather than getting caught up in its story. It is as if the emotion is fabricated from thoughts, feelings, physical sensations and other experiences. Notice how one experience triggers another and new stories evolve and change. Bring mindfulness and wisdom to the experience and notice how it all changes. Because it changes it is not you.

If the experience is painful or uncomfortable allow the power of compassion to help you bear and tolerate the distress. Remind your self that this will pass and that tolerance and perseverance will eventually heal the pain. Let awareness be like an open house and see the emotion like a visitor. It won't stay long. Honour it and let it be felt in the body. But then let the door open and let the emotion pass through. Be with the physical experience of the emotion rather than trying to sort it out with thinking.

Silence

Be like a solid rock island in the ocean.

Be like the still depth of a lake.

Be like a solid mountain.

Remember that you are not your emotion

Remember that you don't need to act on your emotions if this does not serve your values.

Remember to cultivate compassionate tolerance.

"Be" with the experience and let the emotion roll on by.

Remember to remind yourself about the truth of this emotion

Remember to use self talk if this helps. say to yourself things "Its OK, this will change".

.

When the emotion has passed bring your attention back, as always, to now.

Remember to be here now and bring attention to experience in a direct, honest, non-judgmental and open-minded manner. As you need, anchor your attention back to your primary object and be with experience as it presents itself.

As this recording comes to a close you may choose go about your daily activities. If this exercise has helped you to let go of painful emotions then remember how you achieved this. As you shift your posture and go about your daily activities remember to be aware of emotions and how to cope with painful ones. Also remember how to cultivate wholesome emotions, and enjoy the peace that can be found with being mindful.

Mindfulness of heart-mind script

Ensure that you are at ease with your posture and your body is free from constriction and discomfort. Set the intention that for the next 15 to 20 minutes that you will first ground yourself with mindfulness of body practices then shift your attention to monitoring and contemplating the heart mind. Know also that being mindful of mind can include being aware of emotions as they arise and pass away moment to moment.

Let awareness centre on a chosen primary object. It may be sitting or the rising and falling of your abdomen. It could be strong sensations in your body or sounds. Whatever you choose let that object be like an anchor or a place of reference where you can bring your attention back to when you need. Allow your attention to be open and accepting and be with experience moment to moment. Use noting if this is helpful to bring about direct and clear moment-to-moment awareness in a non-judgmental manner.

Note what ever is happening in a soft, yet clear and distinct manner.

(Silence-2 minutes)

Just as a stage may have many performers and props but a spotlight can focus on one part of the stage, let the spotlight of your awareness focus on the state of your heart-mind. Do not reject other experiences, but let the state of your heart-mind be the focus of attention. You can shift your attention as if it is resting around the area of your chest if you wish, but let the central focus on the state of your mind or the general flavour, colour or atmosphere of your mood.

Just as a caring and kind healer may pay attention to the state of your being, bring kind and curious attention to the state of your heart mind. What are you experiencing right now in the domain of moods, emotions, and mental states. Tune into your heart and ask your what is happening here right now. In a manner that is kind, spacious and allowing, ask your self what am I experiencing in this moment. Try not to identify with the experience. Do not take it personally but see it as it is as a changing event. Try not to be hijacked by thoughts about the experience and tune in, as best you can, to the state of your mind.

Is your heart peaceful and calm, or is it disturbed by craving, and longing.

Is the state of your mind contracted and frightened or is it open and expansive with qualities of generosity and kindness.

Is the state of your mind, aversive, prickly, frustrated or angry, condemning and judgmental. Or is it loving, open, kind, soft and accepting.

Is the predominant state of mind, sad, depressed and miserable. Or is it buoyant, light and joyful.

Is it confused and uncertain, restless and distracted. Or is it clear, confident, calm and focused.

What is the state of your heart-mind right now? Be allowing and open and try to note and name the state of mind objectively and accurately.

(silence)

Once you have identified the current state of your mind, monitor how it changes.

If there are some physical sensations, strong or subtle, related to the state of your heart-mind, tune into how this feels in your body and notice how this experience changes. Sometimes the state of mind may intensify, and sometimes it may subside, be content with whatever happens. Try not to grasp after the pleasant or reject and condemn the unpleasant, simply be allowing and see states of mind as they are without making them more than what they are by thinking unrealistically about them.

Notice how the experience arises and passes by.

Rest in awareness of the changing aspects of the heart-mind. Simply be present for the heart of your experience and let it come and go by taking refuge in the quality of awake awareness.

Resting in awareness you can hold and cradle any painful experience with kindness and care. Simply let painful states of mind be. Remember that they are not you and that they change. Let go of struggle and let the experience be. When you give the experience space it is as if you take refuge in awareness. Firmly grounded in mindfulness you can be deeply peaceful with all experience.

By taking refuge in awareness it is possible to tolerate pain. Take refuge in your awareness and allow awareness be your stable point of reference. It is as if this witnessing is deep and still within the roots of your being. Let awareness be like a solid and stable mountain in the midst of a windy storm. Let awareness be like the still depths of a lake when the surface is turbulent or like a solid island rock in the middle of a rough ocean with strong waves.

The states of mind like waves- coming and going, arising with a distinct energy then rolling on by and changing to something else.

Note the presence of the emotion and name or label them if you can.

Because they change they are not you.
Step back get unstuck from the experience, give it space.

Let it be and let it change. Be at peace with the experience

Silence

Without being caught up, develop curiosity about what is happening when this emotion arises. Also notice how your body feels in response to the emotions. Use noting to help you step back and investigate the experience. Look at and see the experience for what it is as it is rather than getting caught up in its story.

If the experience is painful or uncomfortable allow the power of compassion to help you bear and tolerate the distress. Let compassionate awareness be like an open house and see the state of mind like a visitor. Honour it and let it be felt in the body. But then let the door open and let the state pass through.

Silence

Resting in a perspective of awareness nurture and nestle wholesome states of mind. Try not to grasp after them. Without you getting in the road, joy and peace can arise naturally and without effort.

Whether the changing states of your heart mind are wholesome and pleasant or painful and difficult to bear. Be kind and spacious with the experience.

Simply stay present and note the experience with openness, compassion and care.

Be like a solid rock island in the ocean.

Be like the still depth of a lake.

Be like a solid mountain.

“Be” with the experience and let it roll by.

Be present completely here and now practicing mindfulness of heart-mind.

When you lose mindfulness simply remember to focus your attention, notice how things change then with equanimity monitor the changing states of the heart.

Silence 2-3 minutes.

In a few moments this recording will come to a close. If you have found it useful you can continue to practice that which was helpful during formal meditation or during your day to day, moment to moment activities.

May mindfulness of the heart-mind bring peace and joy to all.

Coping with strong physical sensations using mindful acceptance-script

Listen to these instructions and use them to help cope with uncomfortable physical sensations by developing acceptance. If there is no discomfort use these instructions as a way to investigate the nature of strong physical sensations.

Loosen up any tight clothing or other constrictions

Allow yourself to be as comfortable as you can either laying face up or sitting on a chair or cushion. Be aware that you can shift posture if you need to and do not cause tissue damage by not moving. Remember also however, that continued avoidance of discomfort sometimes makes the situation worse and that tolerance can help to reduce the suffering involved with pain.

Make the resolve that, for the next 20 to 30 minutes, you will try not to fidget or move unnecessarily and that you will use this time to cultivate healing acceptance.

Also make the resolve that for the period of this exercise you will not be too concerned about anything other than being in the here and now and turning the mind to present moment experience in a non-judgmental, open minded kind and compassionate manner. Endeavour, as best you can, not to struggle with your experience but rather develop a deep acceptance for whatever arises. Be aware of catastrophic thoughts but make the resolve to put such thoughts aside or on the periphery of your awareness, at least for the period of the exercise.

Establish mindfulness by bring attention to this present moment. As you establish awareness notice whatever tension may be there in your body and let it go. If it is helpful, let the tension go on your out breath. Let go of holding on to unnecessary tension and relax into the present moment.

Breath out and let go
Breath out and relax

As you relax into this present moment establish a frame of reference that is open and aware.

Let goand be aware
Breathing outlet gobe aware

Silence 1 minute.

From a perspective of witnessing be aware of what ever is predominate in the field of your awareness and note it. There may be sounds, thoughts, smells and or a whole variety of physical sensations. As best you can step back into a sense of open awareness and note or label each experience as it comes to your attention.

Silence 1 minute

Label each experience as it arises. What ever the experience is label it. You could note “thinking thinking” or “hearing hearing” or “smelling smelling”.

If there are strong sensations in your body label or note them accordingly.

For example, “pressure pressure“ or “itching itching”, or “tightness tightness” Note what ever is there suitably and appropriately.

(silence 1 minute)

Maintain awareness as if it is coming from a stable perspective of open curiosity. Ask your self “what is happening now”and nowand now.

Silence 1 minute

If pain is present note it. For example “pain pain” “aching aching” or “stiffness stiffness”. If there is no pain bring attention to and note some other strong physical sensation. Use whatever label seems to suit.

(Silence 1 minute)

If there is pain know the painful feeling from an open spacious mind, as if the discomfort is just one aspect in a constellation of encounters. Stay centred as the witness or observer of all these experiences by noting calmly and precisely.

“pain pain””pain pain”

Silence 1 minute

Notice worrying or catastrophic thoughts about the sensations but, unless necessary, resist the temptation to move, shift and avoid the experience.

Note “thinking “thinking” or “resistance resistance” but maintain your patient resolve and don’t move.

Let the thinking come and go or be on the periphery of alertness. Remember your resolve and bring all your attention back to open awareness staying with experience as it is.

Silence 1 minute

Relax and let go of resistance. Relax and let your awareness be open. Notice experience as if it is from a position of witnessing.

Let go of resistance and be aware.

Let go of resistance and be aware

If you are feeling concentrated stable and calm turn your attention to a particularly strong sensation. Be mindful of your fear and projections about these sensations but maintain your resolve to investigate. Ask your self “what’s happening here” “what is the nature of this experience”. Look deeply into the centre of pain and note accordingly.

Let it be, try, as best you can not to struggle.
Soften your resistance and let it be.

Silence 1 minute

Soften your resistance and let it be
Soften your resistance and let it be

Silence 1 minute

Focus, notice, and investigate..... “what is the nature of this experience”

Let your attention be so close that it seems to “rub up” against the sensations. Use noting if it helps or otherwise just be present and aware. Notice the subtle nuances of the experience.

Focus and touch the experience with awareness.

Stay with and note what ever is there.....Be patient and compassionate. Notice how the variety of experiences change in intensity or arise and disappear, now one experience, now anothernow another .If the sensation seems as if it is empty of anything solid note it and let yourself be absorbed with interest.

Silence 1 minute

Where is the centre of the sensation? Is it solid and fixed or changing and insubstantial

Direct your attention back to the predominant experience. If your attention wanders notice it and remind your self to be here now with what ever unfolds.

Remember to practice willingness and open-hearted compassion towards every encounter

Silence 1 minute

In a minute this recording will finish. If you wish and it is beneficial you may like to continue to stay still and being aware moment to moment of experience as it presents itself. Or you may wish to move your body and go about your daily activities. If you are

about to move, notice first the intention to move, then as you move observe the changes in your bodily experience. Stay present and alert.

If you experience pain during day to day activities you may choose to bring mindful compassion and acceptance to these sensations. In this way may you be free from suffering and the cause of suffering.

Thankyou

Mindfulness of feeling-practice

- Endeavour to be attentive to experience in a non-judgemental manner.
- Be open and aware to life experience either during formal meditation practice or during day-to-day activities.
- Notice and investigate the quality of pleasantness, unpleasantness and/or neutrality as you come into contact with experience both during formal times of meditation practice and in day-to-day activities.
- Ask yourself whether or not an unhelpful emotional reaction triggered the feeling or was triggered by a feeling.
- On some occasions make a decision to pay specific attention to feelings.
- Tune into or spot light your awareness on this specific domain of experience.
- Notice other domains of your experience, such as the things that seem to lead to feelings, but let feelings be central in your awareness.
- Stay tuned, monitor and note the experience appropriately.
- Use noting words that seem suitable such as: pleasant, unpleasant, comfortable, uncomfortable, etc., Or “unpleasant feeling accompanied by hatred” , “pleasant feeling accompanied by grasping” etc.
- Notice the tendency to hold onto or be drawn into pleasant experiences, push away or step back from unpleasant ones, and space out or ignore the neutral.
- If the experience is pleasant enjoy it, but notice how it changes and try not to cling to the experience.
- If the experience is unpleasant, endeavour to be open-minded and investigate how this experience also changes.
- If the experience is neutral, cultivate interest and notice the details of the experience.
- Experiment tuning into this domain during formal meditation periods.

- Experiment at specific times during your day-to-day activities when you can focus specifically on feelings.
- In general, when feelings prevail during formal meditation periods or during your day-to-day life, note and be mindful with them as they arise.

Urge Surfing-practice

- Try to be mindful during all your waking hours.
- When an urge arises note it accordingly.
- It could be noted as “wanting....wanting”, “craving...craving” or “rejection.....rejection”, “urge...urge”, or “pushing awayaversion” etc., .
- Make a decision about whether or not the urge needs to be acted on.
- If acting on the urge is not necessary, or is not in line with what is valued, try “surfing the urge”. Just like a passing wave let the urge arise and pass on by.
- Like holding onto a something firm in the ocean when buffeted by waves, maintain awareness as an urge wave comes towards you, builds in energy, tries to pull you along and then passes you by. Do not follow the urge and let it pass by.
- If you need to “ride the wave” use noting to help you not be “dumped by the wave”. Use mindfulness to stay gracefully balanced on the urge wave. Let it come, do not struggle with it and ride it out. Stay balanced and do not be swept away out of control.

Panic Surfing: Managing panic with insight.

1. Acknowledge or note the most noticeable experience. You could say to yourself, for example, “panic...panic” or “panic has arisen”. Remember to be calm with the tone of noting and step back or into a perspective of awareness that is not cut off from the experience but also not lost in it. Be careful not to be hijacked by thoughts about the experience and be as honest as you can about you notice. Let thoughts about the experience be on the periphery of your awareness and turn your attention to your body and describe, to yourself, that which is predominate. If your heart is racing note, for example, “racing heart”.

If your body is shaking note: “ shaking...shaking”. If you are breathing quickly note “fast breathing” etc.,

2. Investigate the experience, and tell your self something accurate about it. For example, you could ask your self: “what is actually happening here?” , “where do I experience my panic most of all?” “on a scale of one to ten how would I rate this particular panic attack?” .
3. Try to be objective and honest about the experience. Do not note panic if in fact you are not.
4. Access your understanding about panic and remind your self of your insights. Say to yourself statements reflecting you insights such as:

- *This is a natural flight or flight response, which has been misfired.*
- *The brain sometimes makes mistakes, this panic is one of those mistakes.*
- *This panic is just a false alarm*
- *This false alarm is being fuelled by catastrophic misinterpretations that I need not believe.*
- *Any catastrophic thoughts that I may be having are not facts to be believed*
- *Just because I am experiencing an intense emotion it does not mean I have to act on it.*
- *This panic has a beginning middle and end and it will tend to dissolve more readily if I let it roll out rather than struggling with it.*
- *Turning attention towards panic rather than reacting and running away from it is one way that I can overcome and heal this problem.*
- *Making friends with my panic is therapeutic. Struggling and fighting my panic only makes thing worse*
- *Just because this experience of panic may seem overwhelming, I am not panic. I don't need to be trapped by taking this panic personally.*
- *When I can connect with the part of me that is knowing and watching panic it is spacious and peaceful.*

- *I can be at peace with panic.*
5. Cultivate patience with panic. Know that in time it will pass and that the less you struggle with it the easier it will pass.
 6. Try to be completely open and receptive with your current experience. If this is unpleasant note “unpleasant feelings” and relax into the discomfort with out resistance. The more you accept and allow the closer you come to healing and letting go.
 7. Be completely receptive of whatever unpleasant physical experiences arise. Melt and soften with these experiences, knowing that the more you can soften and open to them the closer you come to healing and being at peace with them.
 8. Be open and receptive to catastrophic thoughts but remember that you don’t need to believe them. They are only thoughts with inaccurate messages. Let such thoughts come and go. They need not take hold and hijack you.
 9. Notice the urge to avoid the experience and seek out safety behaviours. Remember that the more you avoid the more the cycle is reinforced. Resist the impulse and urge to move away and rather stay with experience in this present moment. If you want you can note “aversion...aversion” or “urge.....urge”.
 10. Take refuge in awareness with the knowledge that awareness is like the still depths of a lake buffeted by strong winds. The depths are peaceful while the surface rough and turbulent.
 11. Hold firm to the confidence that the turbulence will settle.
 12. Rest in with the peace of awareness and let the panic roll out and finish.
 13. Whether panic continues or not, be mindful of and note whatever is predominant. Maintain a stance of presence and let mindfulness be your refuge.

14. Be open, compassionate and kind with what ever presents in your sphere of awareness. Find peace and freedom from panic by being courageously present.

BASIC CALMING MEDITATION PRACTICES

Finding a quite space within by looking out.

Find a beautiful tree, lake, river, ocean, moving cloud, mountain or other natural object to look at. As you look at this object acknowledge troubling feelings yet put them aside so that they do not disturb you. Let them drop away or move far away so that there is space from them. Find some space from them by absorbing all your attention into the beautiful object within your gaze. Focus all your attention on what you are looking at. Do not struggle or strain, rather let all your attention fall into the object you are watching by noticing that which is beautiful. Pay attention to the subtle interesting qualities of what you are looking and notice things you may not have noticed before.

Let this noticing sooth and calm your heart. Let it bring peace to your being. If you are watching a tree, perhaps you can notice the subtle movements of the leaves at the shimmer in the breeze. Let the movements calm and sooth your heart.

Let this quiet space fill your being.

You can continue to simply watch and tune into the beauty or you can focus in the peacefulness within.

If your eyes feel like closing let them close naturally and maintain the sense of peacefulness in your heart.

Let the peacefulness spread simply by being aware that it is present.

Your can nurture the sense of peacefulness by reminding yourself with words like PEACE, CALM, or SERENITY.

Let these feelings blossom and grow. Let them spread throughout your body and through your being.

PEACE, CALM,

PEACE, CALM,

(Silence)

If you lose contact with this feeling simply open your eyes and reconnect with the beauty of what you are watching.

Remember that peacefulness is there.

(Silence)

Continue to contemplate beauty of peacefulness until you feel that you have had enough and then you can end this exercise knowing that peacefulness and quietude is there within your heart as you need.

May you be peaceful.

Thankyou

Calming the heart mind by focusing on sights, sounds and the breath.

Sights and seeing

- Acknowledge, in a realistic and honest manner, what is happening right now in this moment. If are anxious be honest and acknowledge in a soft gentel and kind way that it is there. Then set the intention that you will incline towards a calm mind by focusing attention.
- Whether you stand or sit leave your eyes open. Turn your visual attention to something outside yourself that is interesting, pleasant or peaceful to look at.
- Let your attention become absorbed in that object by noticing the subtle and possibly beautiful qualities of what you are looking at.
- Step back from clinging and grasping after the object and simply enjoy what you see. Like paying attention to the details of a piece of art, appreciate the simple and subtle qualities of what your are seeing.
- If you can see something moving, be fully attentive to connecting with this sight.
- Let the sight of something moving totally absorb your attention as if this is the only thing that is happening in the world.
- Let catastrophic thoughts and anxious emotions be on the outer edge of your awareness and let the object or view you are looking at be central in your awareness.
- Put aside all worries and concerns and become fully absorbed in what you are focussing on as if nothing else existed. Let your mind become stilled and calm.
- Let concerns about other things drift further and further away from the central focus of you awareness.
- Allow anxiety be calmed.

- Let the calm and peacefulness of focussed attention come into you and settle all turmoil.
- Let tranquillity subside all anxiety and be peaceful.

Sounds and listening consciousness

- If you feel inclined let your awareness expand so that it includes listening to what ever sounds are around you.
- You may hear the sound of a voice, the sound of tree a rustling, the sound of music or whatever be the ambient sound of where you are at.
- Do not be concerned about the names of what you are hearing and let this commentary and naming be on the periphery of your awareness.
- Let sounds and listening consciousness be central in your awareness.
- Be impartial to whether sounds are pleasant or unpleasant and listen to every nuance, every tone and rhythm with interest and openness.
- Listening to the music of life let your mind be expansive. Reject nothing and be open and receptive.
- Let anxiety be merely anxiety and nothing to be anxious about.
- Bring attention fully and completely to sound and listening without clinging or grasping.
- Simply enjoy the moment to moment experience of sound and listening consciousness.
- Be at peace.

Slowing the breath with focus

- Being at peace you may notice that your body is breathing all by itself.
- If you feel confident that focusing on the breath will calm and not agitate bring all your attention to the breath.
- Put aside concerns and worries about every thing and bring attention completely to the breath.
- Try not to control it but let the breath be and wait for each breath to arise. One after another.
- Focus completely on the breath rising and falling. Rising and falling.
- Do not struggle trying to make the breath other than what it is and let it be.

- As you focus you may notice it slows down all by itself.
- The more you focus the calmer your breath seems to be.
- Focus completely on the breaths arising and passing as if there is nothing else.
- Do not struggle with distractions from the breath but let them be on the periphery of your awareness.
- Put concerns about panic aside. Let panic be and subside all by itself on the edge of your awareness.
- Bring focused attention to the breath without struggle completely and fully.
- Just one breath after the other. Breathing in and out, note “in’ and “out” and let your mind and body become calm and peaceful.

Calming anxiety with slow walking and slow breathing

1. Acknowledge whatever experience you may be experiencing. Without catastrophising and by being completely honest, say to yourself exactly what is happening with an appropriate note.
2. Make the intention that over the next 10 or 15 minutes you will endeavour to cultivate a calm and peaceful mind by focusing on walking and coordinating the breath with your steps. Make sure that you have a path in front of you that goes for at least four or five steps.
3. Let your standing posture be upright, dignified and relaxed. Try to maintain just enough tension to remain upright. Otherwise, relax your abdomen, buttocks, shoulders, arms, and back. Put your hands in a place where they are comfortable, let your chest be open without tension and keep your head upright.
4. In a relaxed standing posture with eyes open do not look around but keep your gaze softly fixed ahead. Bring attention to seeing and name two separate things you can see. Take your time and pick out two things in the sphere of your vision and name them to yourself.
5. Without shutting your eyes shift the focus of your attention to hearing consciousness and name two separate things you can hear that are outside your body.
6. Now without trying to shut out sight and sound let the focus of your attention shift attention to feeling mode in your feet and hands. Try and describe to your self the physical sensations you can feel in your hands and feet.

7. Now bring attention back to seeing consciousness and note “seeing.. seeing” . As you note “seeing...seeing” see what you are seeing as if it was a piece of art, figuratively step back and see the big picture noticing the play of colours and shapes in all their detail.
8. Now, without closing your eyes and without trying to shut out the other senses shift the focus of your attention to hearing consciousness and note “hearinghearing”. Be open to sounds as sound and be present in what may seem like an orchestra of life. Listen to separate sounds arising and passing away, paying attention to subtle details.
9. Now, continue to be open to experiences in all the senses but let the focus of your attention shift to the physical sensations in your feet.
10. Focussing your attention, and turn your mind to notice the experience of your feet. Feeling pressure, tightness, hardness, softness, vibration, heat, cold or whatever seems to be there.
11. Standing, now slowly shift your weight on to your right foot and as you shift notice how the experience changes. Be attentive to the subtle shifts in experience of your feet. Let all other experiences other than those in your feet fall far into the background and let all your attention sink into the experience in and around your right foot.
12. Then, notice your intention to shift and shift your weight on to your left foot very slowly and carefully. As you do this bring attention to the subtle changes in your left foot.
13. Then, shift your attention to your right foot. When the time is suitable make a step with this foot and then move it through the air noticing all the subtle changes as it moves. Notice the experience as it is placed on the ground and as your weight then shifts on to this foot.
14. When the time is right bring attention to your left foot and make a step with this foot noticing as much as you can with this foot.
15. Continue to make steps at a pace that is comfortable for you noting, and having your attention congruent with your action.
16. As you raise a foot, breath in and as you place a foot breath out. As you breathe in and out, try to make the steps in synchrony with your breaths. Breathing in on a lift and breathing out on as you place a foot on the ground. Walk a pace that both your steps and your breath is slow. As you place a foot and breath out also consciously relax whatever unnecessary tension you may feel anywhere in your body.

17. Lifting a foot breath in, placing a foot breathing out and relax. Lifting a foot breath in, placing a foot breathing out and relax. Lifting a foot breath in, placing a foot breathing out and relax.
18. Continue to walk relaxing with each step and breath until you reach the end of your track, then stop. Note stopping and turning as you stop and turn, then start stepping in synchrony with you breath again.
19. No not struggle with the slow walking and breathing but try to notice everything that is enjoyable about this activity.
20. Try to get into a very comfortable rhythm with the slow walking and breathing so that there is no strain and it is very peaceful.
21. Let yourself become completely absorbed with this activity. Let your mind become calm and peaceful. Sink into this experience in a way that all worries and concerns are far away and there is just this present moment, one step at a time, one breath at a time. Just this. Here now. No struggle. Peace with every step.
22. Continue for a period of time that you think is suitable.
23. Then, as you finish this exercise see if you can let awareness carry over into your daily activities. If you wish you could also express gratitude for the opportunity to cultivate peacefulness.

Focusing on wind element to calm the mind.

According to Buddhist psychology, earth, fire, water and air are the basic elements of solid matter. We can perceive earth internally as qualities of hardness and softness, fire as temperature and air as the sense of motion or movement.

The elements can become objects of meditation by contemplating them internally or externally.

Regardless of whether the elements are contemplated externally or internally we need to connect with them in some way or other. To begin, find a place or way that you can perceive the natural elements of earth, fire, water or air (wind). This may mean that you gaze at a lump of earth, a container of water, the core of a blazing furnace or the effects of wind. It may mean that you can experience these elements as they contact your body, such as the touch of a breeze on your skin. It may also mean that you place your

self in a natural setting so that you can see a solid mountain, the great expanse of an ocean or lake, or movement of wind as it passes through some leafy trees. Watching the movement of clouds change, the waves on the ocean, smoke rising from a chimney or the dance of a flame are other ways to contemplate the elements.

When you gaze at, or experience the elements in whatever way is possible, put aside all worries and concerns. Let go of thoughts about other things and let one of the elements absorb all of your attention. Do not force your attention, but let focus and absorption occur in a completely natural and organic way. If you want you can use noting to assist the process. Words such as “earth” “solid” “hardness” “ground”, “water” “dew” “rain” “wet” “liquid” “cohesion”, “fire” “heat” “furnace” “air” “wind” “breeze” “blowing” “movement” may be useful.

It is as if, when you can let go of all concerns and there is no strain or struggle the elements absorb you. As you become completely absorbed in the element you may notice a deep calm and peacefulness arise. As this peacefulness arises nurture and sustain it by gently bringing attention to it. The calm and peacefulness can be sustained by bringing attention back to the either the quality of calm and peacefulness you experience or an essential feature of the element you are contemplating.

If you were gazing at something to connect with an element it is possible to close your eyes and sustain the connection with the element by having a mental picture or other reminder. When you sense a disconnection with the element, you can use the reminder to reabsorb with the element.

Such a picture or reminder can also be used when you are not in surroundings where the element is obvious. You can, for example, merely bring to mind a mental picture of a leaf fluttering in the breeze, and this can serve as a way to reconnect with the quality of movement, and a way to meditate on air element when you can't actually see a leaf moving.

If meditating on one of the elements seems to suit your temperament and is helpful to cultivate calm and joy, then you can use it as you need and as an aid on your path of managing stress, anxiety and depression.

Relaxing the body with mindfulness of breath--script.

Find a quiet and peaceful space and loosen up any tight clothing and be comfortable lying down or sitting on a chair or cushion. Ensure that you will not get too hot or too cold.

Make the intention that for the next 10-15 minutes you will aim to developing relaxation and being grounded by being mindful of the breath. As best you can, try not to fidget or move unnecessarily.

Firstly, let your attention sink into the field of your body and put aside worries and concerns about anything than being here now. Also put aside strong desires and craving after things not here. Let your self come into this present moment and thoughts and experiences other than the breath and relaxing your body be on the edge of your awareness. Let your body and breathing be your central focus.

Take three breaths. As if filling a jug with water let the breath be smooth and fill your body from the base of your belly filling up into your chest. Then after filling, simply release and let the breath be natural.

After three deep and slow breaths, no longer try to control the breath in any way. Let it be completely natural. Don't try to control the breath but let it be as it is. If it is long let it be long. If it is short let it be short. If it is shallow let it be shallow. If it is long let it be long. Know and understand that you are breathing.

Breathing in be aware of the in breath, breathing out relax your body. If you feel any tension, simply let it go. On your out breath let go of tension. Bring attention to your shoulders and release tension, with the out breath.

(Silence for a few moments).

Notice your face and let your eyes become heavy and relax.Let your forehead smooth out and release tension. Feel the space between your eye brows relax and open up, let go of tension. Breathing in and release on the out breath.

Let the breath find any tension throughout your body and on the breath, release the tension.

When you breath in know that you are breathing in. When you breath out know that you are breathing out. On the out breath let go of tension relax.

Stabilise your attention and remember what you are doing, come back to being with the breath relaxing your whole body part by part or as a whole. Breathing in know that that you are breathing in..... Breathing out, know you are breathing out and relaxing. Breathing in be aware,breathing out relax tight parts of your body

(30 secs silence)

Breathing in be aware of the in breathBreathing out relax the whole of your body

Stay close to the breath, be there for every new breath and when thoughts come up let them go also with the out breath. Simply let go and be here now relaxing and being aware of the breath.

Breathing in be aware..... breathing out sooth discomfort and let go of all problems and concerns.

Breathing in be aware.....Breathing out soften tight spots in your body.

2-3 minutes silences

Breathing in be awareBreathing out harmonise the body.

Breathing in be awareBreathing out relax the whole of your body and know you are relaxing.

Breathing in relax whole bodyBreathing out relax the whole of your body

Acknowledge distractions and without struggle let them go on the out breath.

(silence 5 minutes)

In a few minutes we will end this exercise. If you have found that this practice has helped to sooth and calm your body and mind remember how you achieved this state. Remember what seemed to work for you. Also remember that you can do this practice throughout daily activities by bringing awareness to your breath and with the breath relaxing and soothing your body.

When you are ready slowly move your fingers and toes, shift your body and mindfully go about your daily activities.

Calming the body with mindfulness of breath-script.

Listen to these instructions and use them to help develop mindfulness and concentration on the breath

Find a quiet and peaceful space and loosen up any tight clothing and be comfortable sitting on a chair or cushion.

Sit erect and ensure that your back, neck and head is upright and straight in a dignified and relaxed posture.

Make the resolve that, for the next 20 or so minutes, you will endeavour not to fidget or move unnecessarily.

Also make the resolve that for the period of this exercise you will put aside hankering after things not here or concerns about future goals or anything other than being here now and bringing your attention to the primary object of your attention. Let thoughts and experiences other than the breath and calming your body be on the periphery of your awareness and let the breath be your central focus.

Bring your attention to your breath and be aware of inhalations and exhalations. When you breathe in know that you are breathing in. When you breathe out know that you are breathing out.

Breathing in, note to your self "Breathing in"Breathing out note or say to your self "Breathing out". Don't try to control the breath but let it be as it is. If it is long let it be long. If it is short let it be short. If it is shallow let it be shallow. If it is long let it be long. Know and understand that you are breathing.

Concentrate upon what you are doing, sustaining your focus with single minded attention. Experiencing your whole body, be aware of the beginning, middle and end of each breath.

Breathing in, be aware of your whole body breathing out be aware of your whole body. If your mind gets pulled away from attending to the breath, note it and bring it back remembering your resolve to bring single minded attention to the breath and relaxing the body.

(30 secs silence)

Now with the in and out breath calm and tranquillise your body. Breathing in relax your body..... breathing out relax your body. Breathing in and relaxing know that that you are breathing in and relaxing..... Breathing out, know you are breathing out and relaxing. Breathing in relax tight parts of your body.....breathing out relax tight parts of your body

Breathing in be aware of tight parts of your body and let go of tension. Breathing out be aware of tight parts of your body and let go.

(30 secs silence)

Breathing in relax your whole bodyBreathing out relax the whole of your body
.....

Let go of thoughts about things other than what you are doing right now and let your mind be steadied and quietened..... stilled and concentrated. Be ardent and resolute making breathing and calming the body be the primary object of your attention. Sustain the thought I am breathing in and relaxing the bodyI am breathing out and relaxing the body.

Breathing in sooth discomfort breathing out sooth discomfort
Breathing in soften tight spots in your body.....Breathing out soften tight spots in your body.

2-3 minutes silences

Breathing in harmonise the body.....Breathing out harmonise the body.

Breathing in relax your whole body and know that you are relaxingBreathing out relax the whole of your body and know you are relaxing.

Breathing in relax whole bodyBreathing out relax the whole of your body
.....

Acknowledge distractions and without struggle but bring your single minded attention back to what you are doing.

Breathing in sooth discomfort breathing out sooth discomfort
Breathing in sooth discomfort breathing out sooth discomfort
Breathing in sooth discomfort breathing out sooth discomfort

Breathing in relax whole bodyBreathing out relax the whole of your body
.....

Breathing in relax whole bodyBreathing out relax the whole of your body
.....

Breathing in relax whole bodyBreathing out relax the whole of your body
.....

(silence 5 minutes)

In a few minutes we will end this exercise. If you have found that this practice has helped to sooth and calm your body and mind remember how you achieved this state. Remember what seemed to work for you. Also remember that you can do this practice throughout daily activities by bringing awareness to your breath and with the breath relaxing and soothing your body.

When you are ready slowly move your fingers and toes, shift your body and mindfully go about your daily activities.

Mindfulness of breath: Body, belly and nose tip-practise.

Find a secluded and peaceful place and make yourself comfortable. If you tend to fall asleep do not lie down, but sit comfortably in an upright and dignified manner. Make a clear intention or resolve that for a particular period of time you will endeavour to cultivate concentration, joy, tranquillity and peace by focusing on the breath. Put aside all concerns and worries about the world. Also suspend cravings after things not present, and allow your attention to settle on your breath. Like other meditation practices couple relaxation with the breath, and focus on both the breath and letting go of muscular tension. Bring single-minded attention to that process and when the mind goes off somewhere else, bring it back to relaxation and breath. After a while it may start to feel very nice or pleasant. Those pleasant feelings can be included into your awareness and they help you focus.

Remember to let the breath be completely natural. Just as you don't try to control the breath when you are asleep, let the breath be as if you are asleep. Let the breath breathe you.

If you want to can focus your kind attention to the rising and falling of the breath as you feel it in your belly. Make it so that focussing on the breath is very important. So important that you have no time for anything else, and if thoughts and disturbing emotions come up, try to let them go with the breath. In this way you stay with the rising and falling of the breath in you abdomen. Track the movements and be with it all the way. Sometimes is may feel as if there is a warm glow in your belly that feels very good.

If the movement of the breath in your belly is enjoyable, enjoy it and let the enjoyment increase your focus. Feel your self become very stable with the breath.

If you feel that you would like to increase the vividness of your experience, you can shift your attention to the feelings either at the tip of the nose or the area above your top lip. Stay focused, and try to notice the very subtle sensations. Let awareness of the breath at your nose tip be very relaxing and calming and hone in on all the subtle aspects in the sensations. Let yourself get absorbed in focusing on the breath. So absorbed that thoughts and other experiences simply do not have a chance to take the spot light. Simply get into it. Relax and let go into being here now with the breath. Let your self be relaxed, calmed and soothed with the breath. Let problems and concerns fade away and let the sensations of the breath become vivid and clear.

The breath is all there is and be at peace with it.

If you feel the need to change gears to be aware of the breath in your whole body or in your belly, simply do that which is needed to maintain relaxation, stability and clarity. Remember however, to bring single-minded care and attention to the breath where ever it is.

When the time is right feel ready to come out of the meditation period. Firstly, however, spend a few moments going back over the meditation exercise and remember what worked for you and what happened. Put these recollections in your memory banks for future reference, and then slowly move your body and open your eyes if they were closed. Then go about doing what you do knowing that you and practise relaxation, stability and vividness as and when you choose.

Cultivating joy and peace using mindfulness and concentration on the breath-script

Listen to these instructions and use them to help develop concentration in order for peace and joy to arise.

Find a quiet and peaceful space and loosen up any tight clothing and be as comfortable as possible sitting on a chair or cushion.

Sit erect and ensure that your back, neck and head is upright and straight in a dignified and relaxed posture.

Make the resolve that, for the next 20 or so minutes, you will endeavour not to fidget or move unnecessarily.

Also make the resolve that for the period of this exercise you will put aside hankering after things not here or grief about things done that can't be changed. As much as possible, seclude yourself from concerns about the world and future goals or anything other than being here now and bringing your attention to cultivating joy and peace by concentrating on the breath. Let thoughts and experiences other than the breath and cultivating joy and peace be on the periphery of your awareness. Begin by letting the breath be your central focus.

Bring your attention to your breath and be aware of inhalations and exhalations. When you breathe in know that you are breathing in. When you breathe out know that you are breathing out. Do not force the breath in any way. Rather, let the rhythm of the breath be completely natural. Know and understand that you are breathing.

Concentrate upon what you are doing, sustaining your focus with single-minded attention. Experiencing your whole body,

Breathing in be aware, breathing out be aware. . be aware of the beginning, middle and end of each breath.

(30 secs silence)

Now with the in and out breath calm and tranquillise your body. Breathing in relax your body..... breathing out relax your body. Breathing in and relaxing know that that you are breathing in and relaxing..... Breathing out know you are breathing out and relaxing. Breathing in relax tight parts of your body.....breathing out relax tight parts of your body

(30 secs silence)

Breathing in relax your whole bodyBreathing out relax the whole of your body

Let go of thoughts about things other than what you are doing right now and let your mind be steadied and quietened..... stilled and concentrated. Find somewhere in your body that feels good as you breathe. It could be the relaxing feeling in your muscles as

they relax, it could be a sense of lightness in your whole body. It could be a sense of pleasure focused somewhere in your body such as your belly. It could be a sense of buoyancy around your chest area or the pleasant feeling around your face as it forms a gentle smile. Disregard any discomfort and bring all your attention to focus on the enjoyment in your body.

Breathing in feel enjoyment and know you feel enjoymentbreathing out feel and know enjoyment

Breathing feel pleasurebreathing out pleasure

(Silence 2 minutes)

Acknowledge distractions but without struggle bring your single-minded attention back to what you are doing.

Focus and become absorbed into the experience.

Breathing in feel and know pleasure breathing out feel and know pleasure

Silence 1 minute

Now bring attention to your state of mind. Discover, if it is there a sense of gladness embedded in the pleasant physical sensations.

Let luminous and bright awareness shine

Be wakefully alert and put craving and grasping aside. Also put ill-will, worries and doubts aside. Focus all your attention on breathing and cultivating joy. Bring all your attention to any sense of gladness no matter how small.

Breathing in feel and know gladness breathing out feel and know gladness.

Silence 2 minutes.

Nurture the feeling of simple happiness by bringing attention to it and sustaining attention on it.

Put aside worries and doubts. Disregard distractions.

Let your self become completely absorbed in this present moment and feeling a simple sense of happiness.

Bring your focused attention to this happy mind-state by pairing it with the serene and pleasant feelings in your body.

Breathing in feel tranquil and know joy, breathing out feel tranquil and know joy

Breathing feel and know joy breathing out feel and know joy

Silence 1 minute

Now bring attention to any sense of contentment. Put aside the “yes buts.....” let doubts be on the periphery of your awareness, on a shelf and out of view. BE here now. Here now, nurture contentment with simple presence and the way things are. Be happy with simple happiness. Focus and let yourself feel contentment here now.

Breathing in be content breathing out be content.

Bring sustained attention to contentment.

Breathing in say to your self “content” breathing out say to yourself “content”

Silence 1 minute

Breathing in be peacefulBreathing out be peaceful

Say to yourself the word peace and connect and resonate with the meaning of this word.

Breathing in P E A C E

Breathing out P E A C E

Breathing in P E A C E

Breathing out P E A C E

Breathing in experience deep P E A C E

Breathing out experience deep P E A C E

Breathing in experience deep P E A C E

Breathing out experience deep P E A C E

(silence 5 minutes)

In a few minutes we will end this exercise. If you have found that this practice has helped you experience some simple peace and joy in this present moment imprint in your memory how you achieved this state. Imprint on you mind how it felt and remember what seemed to work for you. Also remember that you can do this practice throughout daily activities by bringing awareness to your breath and with the breath reminding yourself of simple joy and deep peace.

When you are ready slowly move your fingers and toes, shift your body and mindfully go about your daily activities.

Cultivating well being with mindful reflection- script.

Ensure that you are at ease with your posture and your body is free from constriction and discomfort. Set the intention that for the next 10 to 15 minutes you will practice contemplating themes of peace and happiness and cultivating a peaceful and happy heart. If feelings of peace and happiness do not arise don't struggle or judge your self harshly. Rather, accept the natural ebbs and flows of the mind and allow your self to be fully present with what ever arises with a quality of accepting awareness.

Make the resolve that for the period of this exercise you will put aside hankering after things not here or grief about things done that can't be changed. As much as possible seclude yourself from concerns about the world and future goals or anything other than being here now and bringing your attention to cultivating happy and peaceful mind states. As much as possible, find a place away from busy circumstances and where you won't be disturbed.

Bring you awareness to relaxing your body and feeling comfortable. Perhaps you can scan for tension and let it go.

Let go of tension

Be comfortable

Let go of tension

Be comfortable.

Bring to mind the theme of simple happiness.

The kind of happiness that arises from giving up emotional burdens, or the kind of happiness that is un-entangled with complicated conditions.

Also bring to mind the theme of peace. The kind of peace that arises when your life is hassle free and your mind is not afflicted by destructive patterns. This peace is worry free.

You can use your imagination and bring to mind how such peace and happiness could be.

Perhaps you have had times in your life when you have had glimpses of this peace and happiness. Or, if you can't identify such times use your imagination. Reflect upon and bring to mind how such peace and happiness could be.

If there is a situation or a place related to these thoughts place yourself in this time and place as if it is happening now. Use your imagination and pretend that you can hear, see, smell, touch and feel this happy and peaceful situation as if it is happening right now. Pay attention to the details and let your mind find interest in these details. Be curious about what you may be seeing, what you may hearing, what you be smelling, what you may be feeling.

You could be with kind and loving friends, or somewhere special in nature such as on your favourite beach, or in a beautiful forest.

Don't be tempted by distraction. Let distraction be on the periphery or be put aside for the moment. Remember you resolve and bring focus back to what you determined to do.

Pay attention to the details and tune in to what is there. Feel the air, smell the wind, or feel the love. Let your self remember or connect feelings of simple happiness and peace. If you feel a sense of universal compassion let your self connect with this feeling.

As you connect with this theme notice how you feel in you body. Notice if by reflecting on peace and happiness you body feels good focus upon this experience. Notice also if your emotional heart is feeling calm and peaceful.

Now without forcing it to go let the imagery of a special place or situation drop away and nurture the experience of peace and happiness by focusing upon pleasant feeling that may have arisen in and around your emotional heart.

As you bring attention to this feeling add words to this experience. Let the words be consistent with the experience.

Words such as Peace or hearts release may be appropriate.

Words such as Happiness or joy may also be appropriate.

Words such as love and compassion may also be appropriate.

Focus on the themes by being attentive to how it feels and repeating the words.

Peace, peace peace

Happiness happiness happiness.

Love /compassion.

Don't be tempted by distraction. Let distraction be on the periphery or be put aside for the moment. Remember your resolve and bring focus back to what you determined to do.

Let thoughts about other things come and go or put them aside.
Put doubt, and worry aside and focus on what you are doing.

Do not force your attention but let your mind become absorbed in the experience because it is enjoyable.

Let your self enjoy the experience focus on the sense of well being

Peace peace peace

Contentment contentment

Happiness, happiness.

Silence 2 minutes

Let you body feel very relaxed and light. Let you mind feel bright and serene. Sink you attention into object of awareness. Let feelings of peace and happiness pervade every cell of your body like a sponge soaking up warm water.

As the feelings pervade your body and mind nurture it by saying to yourself

Peace peace

Contentment contentment

Happiness happiness,

Silence 3 minutes

In a minute we will end this exercise. If wish to continue you can by sustaining your attention on the themes of peace and happiness.

As you get ready to finish the exercise let your self feel refreshed and revitalised by the nourishment of the exercise. Know that you can bring this nourishment into the world and your life as you need. Know also that you can replenish it by finding the time and the place for the practice of cultivating peace and happiness.

Bell.

Cultivating well-being-visiting your special place

Ensure that you are at ease with your posture and your body is free from constriction and discomfort. Set the intention that for the next 10 to 15 minutes you will practice contemplating themes of well-being, peace and happiness by using a creative imagination. If feelings of well-being, peace and happiness do not arise don't struggle or judge your self harshly. Rather, accept the natural ebbs and flows of the mind and allow your self to be fully present with what ever arises with accepting awareness.

Make the resolve that for the period of this exercise you will put aside hankering after things not here or grief about things done that can't be changed. As much as possible seclude yourself from concerns about the world and future goals or anything other than being here now and bringing your attention to cultivating happiness and peace. As much as possible find a place away from busy circumstances and where you won't be disturbed.

Bring you awareness to relaxing your body and feeling comfortable. Perhaps you can scan for tension and let it go.

Let go of tension

Be comfortable

Let go of tension

Be comfortable.

With out moving you actual body imagine that you stand up and walk to the door of the room you are in.

As you open the door you sense the quietude and peacefulness that lies through the door. Deciding to move though the door you step into this energy. Before you is path though a forest. The forest is your favourite forest, and the path crosses a stream and invites you to move forward. You know that the path leads to a place that is special and healing for you. As you walk mindfully though this forest your senses open to every subtly. You can notice all the details of the forest walk. You can smell the smells, hear the sounds, and feel the fresh and clean air. As you stroll through this forest it feels as if all problems and concerns falling away. By being present in this forest and letting the forest energy seems to help you drop all of that brings you grief and sorrow. The forest energy seems to transform whatever distress you may have had to a sense of warm acceptance and peace. Not only does your heart respond but your body also responds by feeling relaxed, chest open and free from all energetic blocks.

As you walk through the path you see an opening ahead and you begin to smell and hear the ocean. Coming up over a little rise the view of a beautiful beach becomes clear.

You walk out on to this beach and before you, you can see a turquoise blue ocean, clean and soft golden sand. The sky it clear blue, with just a few wispy clouds on the

horizon. As you walk you can feel a gentle breeze caressing your skin like a gentle massage. The breeze and the sand and the sunshine are just at a temperature that feels perfect for you. You can hear the sounds of waves as they meet the shore, providing nature's music as background to the experience. The sounds of sea gulls are also off at a distance reminding you to be present.

Every step you make whatever problems that were entangling you previously seem farther and farther away. Every step you take the sense of quietude and peacefulness becomes deeper and deeper. It is a deep peace, a peace that is free from anguish and its causes.

You sit and lie down in the soft sand and allow peacefulness and well-being to spread throughout your whole body. All the tension of previous worries and concerns seems to disappear and your body becomes completely relaxed. Your feet relax, your legs relax, your arms relax, your torso relaxes, your shoulders neck and face completely relaxes. Every fibre of every muscle untangles and as it does the calm yet vibrant life energy touches every cell of your body. As you open awareness to this present moment a calm peacefulness seems to pervade your being. Serenity is the state of your heart. The heart is filled with serenity, peace and calm.

Anchored in awareness let serenity and vitality heal you. Be content to allow serenity, calm, peace, vitality and joy be the state of the body and heart-mind.

Simply rest in this state of being and let it pervade every cell of body and every part of your being. When your attention drifts away remember what you are doing and without struggle bring it back to the qualities of peacefulness and calm.

(Silence- or sound of waves, the ocean-five to ten minutes).

Feeling filled with healing energy, revitalised, refreshed and renewed realise it is now time to return back along the path.

As you stand and walk you realise that you can take the sense of freedom from anguish back with you. Walking back away from the beach, along the forest path, you find the door from which you came. As you see the door, there is a sense of joy because the special place the freedom that you accessed is in your heart. Knowing that presence can transform all problems step back through the door to your seat and sit back in the place from where you came. Now, however, you carry a sense of peacefulness within your heart.

When you are ready and the time is right move your actual fingers and toes, have a little stretch, open your eyes go about your daily tasks with a renewed sense of peace vitality purpose presence and simple happiness.

Thankyou.

THE FOUR SUBLIME STATES

Loving oneself loving all beings-script

Ensure that you are at ease with your posture and your body is free from constriction and discomfort. Set the intention that for the next 20-30 minutes you first settle your mind and remember to be present here now in an open and non-judgmental manner. Then you will form the intention to practice loving-kindness in order to benefit all beings including yourself. Also prime yourself to feel indifferent or OK with whatever arises from this exercise. If feelings of loving-kindness do not arise don't struggle or judge your self harshly. Rather, accept the natural ebbs and flows of the mind and allow your self to be fully present with what ever arises with open acceptance.

Bring your attention to the present moment and anchor yourself in this moment by bringing attention to that which is predominant in the here and now. Allow your self to settle and be at peace with present moment experience.

Silence 2-3 minutes.

Bring to mind themes of happiness. Perhaps you can remember a time when you have felt happy or if not, how such happiness could feel. If you can bring to mind a happy event this can help you connect with the feeling of happiness. Contemplate a happy event as if it is happening right now. Imagine you can see the scene, hear the sounds, smell the smells and generally feel the ambiance. As you bring to mind the happy recollection your heart may respond by opening to this happiness. Let the feeling bloom and grow, and put the word "happiness" to the flourishing feeling.

It may feel like light buoyancy in your heart. Be curious about how this feeling is experienced, and nurture it by bringing attention to it. Note and name the experience as "happiness".

Silence 1 minute

Bring attention to this feeling and let the thoughts about the happy event grow. Do not force your attention but let the feelings of happiness grow so they fill your chest and spread to every cell of your body and every part of your being and life.

Let it grow by bringing gentle and delicate attention to the area around your chest.

Say to yourself and connect with the words.

May I happy

May I truly be happy

Completely let go of resistance and struggle and let happy feelings grow and flourish, and soften and melt with these feelings. Feel nurtured and healed by the feelings of happiness in whatever way that they seem appropriate to you.

May I be happy

(Silence 1-2 minutes)

Now bring to mind thoughts of peacefulness. Peacefulness includes the sense of being completely free from the burden of ill will and resentment. A heart liberated from bitterness and hatred is a heart at peace. Perhaps you can cultivate this feeling by thinking about someone who is peaceful or remembering a time when you were peaceful. Bring this time or person to mind and let peace be your heart's response.

Let peacefulness fill your heart and spread to every part of your being. When your attention wanders do not struggle but merely bring attention back to the feeling of peacefulness and let it grow.

May I be peaceful.

May I be peaceful

Silence 1-2 minutes.

Bring to mind thoughts of safety. Being safe means being protected from all harm. Perhaps you can think of a special place or event or situation where you felt completely at peace because you are safe in this place or in this situation. Bring this event or situation to mind, as if you go there and you connect completely with the sights, sounds, smells, sensation and thoughts of the experience.

Silence 1-2 minutes

Let the sense of safety fill your being. Connect with this sense of safety and the words.

May I be safe, free from all harm

May I be safe, free from all harm

Silence 1-2 minutes

Reflect on what it may mean to be healthy in body and mind. Perhaps you can tune into the feeling of vitality and ease here now as we meditate, or you can bring to mind how such feelings could be. A healthy mind may be one that is free from remorse and regret, uplifted and at peace. A healthy body may feel relaxed and energised, vital and pain free. Whatever a healthy body and mind may mean to you, reflect and contemplate the idea of freedom from troubles of mind and body. If, as you contemplate a healthy mind and body, it becomes the reality of your being, here now, gently connect with this reality and let it fill your body mind. Otherwise, tune into how such feelings are and be open to resonate with these the feelings of health.

May I be healthy in body and mind.

May I be healthy in body and mind.

Silence 1-2 minutes.

Now, with a mind filled with self-love, project your thoughts into the days, weeks or months ahead. See your self going about your daily activities and meeting the challenges and joys that life brings. If, as you project into the future, you see a heart constricted with fear or gloom, bring kind understanding to these projections. Realise projections of the future are not necessary the reality of the future. Remember that mindfulness, actions directed by wisdom, compassion, joy and warm kindness have the power to transform suffering. Remember that wise actions of body, mind and speech can protect your happiness. Here now, in this present moment cultivate the aspiration to take mindfulness, wisdom, compassion, joy and warm kindness with you as protectors as you move through life. Perhaps you can see yourself moving through life meeting the challenges of life with wisdom peace and joy, calmly and with ease.

May I be able to protect my own happiness.

May I be able to protect my own happiness.

Silence 1-2 minutes

Reflect on what it means to love one self by opening your heart to yourself. Realise that all other being are also in your heart and that by bringing warm kindness and compassion to your self your also bring warm kindness to other beings.

Say and connect at a feeling level the words;

May I happy

May I be peaceful

May I be safe, FREE from harm

May I be healthy, FREE from troubles of mind and body

May I be able to protect my own happiness.

May all beings be happy

May all beings be peaceful

May all beings be safe, FREE from harm

May all beings be healthy, FREE from troubles of mind and body

May all beings be able to protect their own happiness.

Cultivate feelings of loving kindness

Silence 5-10

Bell.

Guided meditation: The hearts release through Loving kindness-script

Adjust script depending on the nature of the group time etc.,

Ensure that you are at ease with your posture and your body is free from constriction and discomfort. Set the intention that for the next 20-30 minutes you first settle your mind and practice general awareness and openness with the way things are. After that bring the intention to practice loving kindness in order to benefit all beings including yourself. Also prime yourself to feel indifferent or OK with whatever arises from this exercise. If feelings of loving-kindness do not arise don't struggle or judge your self harshly. Rather, accept the natural ebbs and flows of the mind and allow your self to be fully present with what ever arises with a quality of accepting awareness.

Bring your attention to the present moment and anchor yourself in this moment by bringing attention to that which is predominant in the here and now. Allow your self to settle and be at peace with present moment experience.

Silence 5-10 minutes.

Realise that a mind filled with ill will and hatred is a mind entangled with suffering and set your intention to let go of this affliction. Turn your undivided attention to the cultivation of goodwill and loving-kindness. Know that deep with in the hearts of all beings there is the potential for kindness. Connect with this quality within your own heart. You can connect with this quality of friendliness by using any means that works for you. You can use visualisation, reflection or by repeating words or phrases that are meaningful for you.

Reflect upon times when you have been kind to another or someone has been kind to you. Let that reflection awaken a memory of how loving-kindness feels and gently focus upon it. Remember the feeling of kindness and being loved and bring attention, free from ill will, to this feeling.

Know that somewhere, deep inside your heart, there is a soft and loving quality and let it grow. You may see it as a warm ember that gets stronger and stronger or a soft flame, or an opening flower or just a warm glow.

Relax with warm acceptance to whatever physical sensations are present in the area around your chest.

When you are aware of kindness in your heart sustain by remembering to return your focussed attention to it.

Let it grow by bringing gentle and delicate attention to the area around your chest.

Say to yourself and connect with the words.

May I happy

*May I be peace I
May I be safe, FREE from harm
May I be healthy, FREE from troubles of mind and body
May I be able to protect my own happiness.*

May my heart be filled with loving kindness. May my heart be filled with genuine care and acceptance. May barriers melt and may I feel connected both within myself and to all beings. May I truly be happy. May I be peaceful. May I be FREE from all troubles of mind and body. May I abide in joy and harmony with all things.

Silence 2-3 minutes

As these aspirations tumble around in your heart allow loving-kindness to grow from your chest area to include the whole of your body mind. Touching upon every cell. Touching upon every organ every part of the body and the mind. You may see it a warm growing glow, or feel it as a general melting or a loosening of tension. You may just know that it is happening.

What ever seems to work for you let it be and let it grow. Sustain it by returning open and focussed attention, with out struggle, to the process.

May I truly be happy. May I be peaceful. May I be healthy in mind and body. May I abide in joy and harmony with all things.

May I be happy. May I be peaceful. May I be FREE from all troubles of mind and body. May I abide in joy and harmony with all things.

Silence 2-3 minutes

Bring to mind someone who is still living that you have unconditioned care and un-entangled love for.

Think..... May you be happy. May you be peaceful. May you be FREE from all troubles of mind and body. May you abide in joy and harmony with all things.

Perhaps you can see them receiving your loving kindness, smiling and being filled with the healing energy of Loving kindness.

May you be happy. May you be peaceful. May you be FREE from all troubles of mind and body. May you abide in joy and harmony with all things.

Silence 3-5 minutes

Bring to mind other beings and share your loving kindness with them.

May you be happy. May you be peaceful. May you be FREE from all troubles of mind and body. May you be able to protect your own happiness.

Let the energy of loving kindness shine out beyond the confines of what we usually call ourselves into your surroundings and out into the world around you. Let this loving kindness energy touch the hearts of other beings, people in the streets, people as they work, beings in the skies and in the oceans. Being in other lands and beings who are very different to us.

Whatever beings there are:

May their hearts be filled with happiness.

May their hearts be peaceful

May they know joy that knows no sorrow

Let this soft and gentle kindness spread around our precious planet and universe.

May the hearts of all beings be filled with loving kindness.

May all beings, be at peace.

May all beings be truly happy

May all beings be FREE from conflict and hardship

May all beings abide in joyous harmony.

May all beings be happy

Silence 2-5 minutes

Now come back to being aware of your self your own heart and where you are in this room. Realise that you can access this quality when you need. Realise you can radiate loving kindness in daily activities in contact with the world around you or during periods of formal meditation practice. You can practice simple acts of kindness in many different ways.

If you wish you can stay sitting radiating loving kindness or you can begin to shift your body and go about your daily activities.

May all beings be happy

Loving kindness with a dear friend first

Sit comfortably and set the intention that for the next 15 to 20 minutes you will develop warm friendliness. Just like any skill this quality requires consistent practise in order for it to flourish. Be content with even a whiff of a scent of loving kindness and be patient to let it grow in due time.

To begin with be generous to yourself and give yourself the time to settle and be present. Allow yourself to experience the peace of presence in this moment in time.

(silence for a minute or two)

Now bring to mind a dear friend or other living thing with whom or which you can feel a sense of friendliness or warmth towards. Feel as if they are present with you almost in an area in front of you.

As you feel, see or sense their presence....look at your heart's response to their company. Look inside and connect with any feelings openness and ease that you may feel with this person or other living thing. Find those feelings of kindness and openness, even if they seem to be hidden from your awareness. Look inside and connect with the feelings you have for this being. Strengthen and nourish these feelings by thinking kind thoughts that may help these feeling grow. As you connect with this being think:

May you be happy,

May you be peaceful

May you be healthy in your mind and in your body

May you be able to care for yourself happily.

May that which is the best in you flourish and grow.

May all things in your life be for the best.

May you being be filled with the healing energy of happiness and joy.

May your heart be completely free from all suffering.

May any agitation be calmed and any sadness be released

May you be happy and free.

Let the feelings of loving kindness develop as you think those words
Keep your feelings afloat by enjoying them and letting them spread

Silence

After a while you may like to bring other beings that your care for into the glow of this loving kindness.

Think of other beings that are dear to you. Those you care about and bring them into this beautiful healing energy.

See, feel or sense those that you care for being happy and peaceful.

Think:

May all of you be happy

May you all be peaceful

May you be all be healthy in mind and in body

May you all be able to care for yourself happily.

May you all be free from any forms of hatefulness

May you all be free from any troubles

May you be all be healthy and strong

May all your best intentions be fulfilled and your hearts released from any discontent

May you all be able to protect your own happiness.

May you be completely free from all suffering.

(Silence)

Let this energy grow so that you are also included in this glow of loving kindness.

So that you also are happy, truly happy

That you are free, completely free from troubles of all kinds

That you are at peace....and content.

That your best wishes are fulfilled and your life is one of joy and harmony

Saying to your self..

May I and all of those who are dear to me be happy

May I and all of those who are dear to me be peaceful happy

May I and all of those who are dear to me be healthy in body and mind

May I and all of those who are dear to me be able to care for ourselves happily

Really connect with these aspirations...be truly kind to your self and other beings.

(silence)

Be generous and extend your wishes of kindness, openness and tolerance to extend beyond yourself and those you care for to include those beings who you may not know very well.....

May you be happy.....etc.,

Be completely generous and extend the feelings of warmth to include even those beings with whom you may have some conflict with.....

May you be happy etc.,

Extend the feelings of loving kindness as if they are boundless..not excluding any being and treating all equally.

May the hearts of all beings be filled with loving kindness.

May all beings , be at peace.

May all beings be truly happy

May all beings be FREE from conflict and hardship

May all beings abide in joyous harmony.

May all beings be happy

Silence

Eventually come back to your own heart.

If there was even just a whiff of a scent of loving kindness awakened, know how you can find it and realise that you can access it as you and the world around you needs.

May you and all beings be peaceful, happy and free.

Guided compassion meditation-script

Place yourself in a comfortable posture free from discomfort and at ease. Make the intention that for the next 20 to 30 minutes you will first cultivate general awareness then endeavour to practice compassion meditation in order that it may benefit living beings including one's self. If you want you can sit opposite someone your care for.

Begin by settling your mind and body and establishing general awareness of this present moment with an open and accepting mind. Be present for experiences as they arise without clinging or rejection but with interested and curious attentiveness. Be open to sensory physical experiences such as sounds, smells, tastes, sights and physical sensations. Also be open to, and carefree about mental experiences such as thoughts and feelings as they arise in this present moment.

Relax and settle into this present moment without resistance or tension and be aware.

Silence for about 5 minutes

Bring to mind the burden of hanging on to bitterness and resentments. Reflect on the pain of clinging to ill will and the desire for revenge. Resolve to be happy by letting go of ill will and tendencies towards cruelty. Incline toward forgiveness, knowing that true forgiveness it being able to let go of holding on to burden of ill will.

Incline toward empathy and compassion.

Bring to mind and ponder the quality of compassion. How does this quality arise and what are its features? Think about a time when you have either been compassionate to someone or you have experienced compassion directed to you. If you don't have such an experience in your memory think of a time you may have witnessed this happening with someone else or how it could be.

Just thinking of someone, vulnerable, who may be experiencing or has experienced suffering may be enough to bring forth the quality of compassion.

Reflect on the suffering of all beings. All beings are subject to sickness, aging, and death. All beings are subject to getting what they do not want, not getting what they want and being parted from that which is dear to them. You like all beings are vulnerable to experience pain, grief, anguish and despair. Like all beings the truth of anguish is an aspect of your life.

Know that anguish can be healed with deep acceptance and compassion.

In a way that does not cut you off, step back and see your self from a perspective of deep compassion and acceptance.

Using whatever works for you generate compassion towards yourself.

If the quality of compassion seems not to arise in anyway do not judge yourself harshly. Rather accept the natural ebbs and flows of the mind and practice mindfulness of objects as they arise.

If, however, compassion is arising, check that your experience is not arrogant pity or reactive rejection of emotional pain. Check also that it is not lamenting sorrow or sadness. Be aware that genuine compassion is peaceful and accepting. If you can, as best as possible, be aware that a compassionate heart is also centred with a spacious stillness of understanding.

Silence 2-3 minutes

Be aware that genuine compassion, when experienced, can heal emotional and or physical pain.

(Optional: Be aware also that it is possible that other beings may be cultivating and radiating compassion and that there may be a universal flow of this quality that can be accessed if one is willing to be open to this experience.

If the idea that universal compassion can be accessed is meaningful to you, allow your self to be open to the quality of infinite and universal compassion) .

If you are a visual type you could use visualisation to help you access this quality. You may see compassion as soft but radiant light of many colours including white, gold, blue, green, and purple. This light may be in front and above of you radiating down and filling your whole being.

(Optional: If you know a source of compassion such as someone who seems to emanate the quality see this being in front of you spreading compassion to you so that compassion heals and permeates your whole being.

Perhaps you are a feeling type and your can feel the quality of compassion or you just know that it is there emanating to and around you.)

If you are a feeling type you may feel compassion as a comfortable, uplifting or even pleasant sense of warmth around your chest area.

Use what ever strategy that is helpful for you to dwell and appreciate compassion. Let it flow into and around you. Let it grow by bringing attention to it. Let it heal pain in whatever way it seems possible and feasible. Let your self become completely

absorbed into compassion and dwell on this quality. If your attention is pulled away from compassion merely remember to bring it back. Do not struggle with effortful force to feel or experience compassion. If this quality is not present, merely practice mindfulness in a way that is suitable for you.

May I be free from suffering, may my heart be filled with compassion, may I deeply accept myself, may I deeply accept my suffering, may my anguish and pain be healed with acceptance and the depths of compassion.

May I be free from suffering, may my heart be freed despair anguish, may I accept the things that can't be changed, have the resolve and courage to change the things that need to change, and the wisdom to distinguish. May I be free from suffering. May I be peaceful.

Silence 2-4 minutes

Now think of or look at someone else. Think, this person also has hopes and dreams, this person is also subject to aging, sickness and death. This person is also subject to getting what they do not want, not getting what they want and being parted from that which is dear to them. Because this person is human this person also has moments or periods of pain, grief anguish and despair. Because this person is human they also suffer from human frailties. Just like me they also want to be happy and free from suffering.

Use whatever means that seem to work for you. Visualisation, recitations, thoughts, or feelings.

Notice the heart felt response to this person as you think these thoughts. Let compassion radiate from your heart, and think

May they be free from suffering and its causes

May their pain be healed,

May whatever anguish they experience be reduced and may they create the causes for freedom.

May they be able to heal themselves with compassion and acceptance.

May they be blessed with the causes for happiness and be free from the causes for anguish.

May they accept the things that can't be changed, have the resolve and courage to change the things that need to change, and the wisdom to distinguish.

May they be free from suffering.

Silence 2-3 minutes

Now think of other beings in groups or as individuals and radiate compassion to them

Use whatever means that seem to work for you. Visualisation, recitations, thoughts, or feelings.

May they be free from suffering and its causes
May their pain be healed,
May whatever anguish they experience be reduced and may they create the causes for freedom.
May they be able to heal themselves with compassion and acceptance.
May they be blessed with the causes for happiness and be free from the causes for anguish.
May they accept the things that can't be changed, have the resolve and courage to change the things that need to change, and the wisdom to distinguish.
May they be free from suffering.

“May all beings be free from suffering”

“May all beings be free from suffering

silence 2-3 minutes

Now bring attention back to your self and if compassion arose, remember how it felt and how it was generated. Know also that you can access compassion as you live and interact with other beings and as it is needed. Know that even just a whiff of a scent of loving compassion can bring great healing to your self and other beings.

Sympathetic Joy-guided meditation

Sit comfortably and set the intention that for the next 15 to 20 minutes you will focus on the development of sympathetic joy. Realise that the full maturity of this quality requires consistent practise and be content to patiently cultivate this healing state of heart mind. Be content with even a whiff of a scent of sympathetic joy and approach this sublime state of heart mind with the willingness to nourish and nurture it like a plant that requires water and nutrition.

Contemplate first the nature of joy....Joy is an uplifted state of the heart.

Physically it feels light, buoyant and energetic. Whether in company or in solitude the nature of joy is a cheerful heart. Joy is naturally opposite to feeling heavy hearted or miserable. It is also the opposite of feeling despair and being destructively cynical. Joy is an uplifted sense of well-being. Joy often arises from the effort associated with meditation as the result of calm and insight. Sometimes reflecting on the fruits of your wholesome actions is enough to awaken joy. Contemplating acts of generosity and

kindness can, for example, bring forth joy....sometimes just thinking about times of peace and happiness is enough to awaken this uplifted buoyant state of heart.

Another way to bring forth joy is by bringing to mind someone who is naturally joyous and cheerful. Sometimes sympathetic joy is awakened by thinking about children who have successfully met challenges and by doing so are happy.....may their happiness continue. May their successes continue and their lives continue to develop and flourish.....

Sometimes joy arises when one reflects on the virtuous qualities of those who lives are filled with joy and who generously share with any who chooses to receive.

Sympathetic joy is feeling joy with another.....thinking of someone who is naturally cheerful, light and with a generous heart helps to cultivate joy in one's own heart. Sympathetic joy is the joy that catches on when you tune into another.

Bring to mind a person who has joy, someone who's heart is buoyant with this quality. and let joy arise in your heart.....resonate with their joy and have empathetic joy.....reflect on this person and reflect on their joy and happiness....allow this quality to grow and develop in your own heart. Let sympathetic joy sparkle and catch on.....

(Silence)

“Their joy is my joy. May their joy continue...may their joy continue to grow and develop. May the successes that they have created continue to be created and their joy continue to flourish and thrive”.

“May their happiness continue.....may the successes in their life carry on so that the causes for joy continue....May whatever happiness,they may have continue to flourish and develop”

May the joy that has arisen continue to flourish and thrive.

May the seeds of joy in my heart be nourished by the joy in their heart and my heart resonate in synch with their joy....
May my heart be filled with joy
May the joy that has arisen continue to flourish and develop
May I continue to do that which is wholesome and by doing so the lightness and joy that radiates from my heart continue.

May I be open to the genuine joys of others.
May I be able to tune into the genuine happiness of others.
May the enjoyment of the successes of others carry on.
May their joy continue.
May they continue to create the causes for joy and may their lives continue to be successful.
May I happily be able to rejoice in the happiness and successes of others....

Continue to cultivate joy and the aspiration to rejoice in the joy of others.

Whatever seems to work for you, bring to mind the elated quality of joy and let your attention become absorbed in this state of the heart. Enjoy it and feel nourished by it. Delight in this delight and let it fill your being.

May the joy that has arisen continue to flourish and thrive.

May the seeds of joy in my heart be nourished by the joy in their heart and my heart resonate in synch with their joy....
May my heart be filled with joy
May the joy that has arisen continue to flourish and develop
May I continue to do that which is wholesome and by doing so the lightness and joy that radiates from my heart continue.

May I be open to the genuine joys of others.
May I be able to tune into the genuine happiness of others.
May the enjoyment of the successes of others carry on.
May their joy continue.
May they continue to create the causes for joy and may their lives continue to be successful.
May I happily be able to rejoice in the happiness and successes of others....

(Silence)

In a few moments we will bring this recording to a close. If you have found that the intentions to cultivate sympathetic joy has been helpful in any way, remember what ou

did to step on the path of cultivating empathetic joy...and remember that empathetic joy is available for you to enjoy whenever the time is ripe.

Thankyou.

Guided meditation: Equanimity or acceptance -script/instruction.

Place yourself in a comfortable posture free from discomfort and at ease. Make the intention that for the next 20 to 30 minutes you will first establish mindfulness and focus on a on a chosen object in order to be aware with a calm, still and stable mind. Then, you will contemplate equanimity so that this sublime quality may arise and be an object of meditation.

Begin by settling your mind and body and establishing general awareness of this present moment with an open and accepting mind. Be present for experiences as they arise without clinging or rejection but with interested and curious attentiveness. Be open to sensory physical experiences such as sounds, smells, tastes, sights and physical sensations. Also be open to, and carefree about mental experiences such as thoughts and feelings as they arise in this present moment.

Relax and settle into this present moment without resistance or tension and be aware of your chosen object or objects.

Silence for about 5 minutes

Reflect on the burden of being entangled in emotional over reactions to people, places, events, situations or things. Even though many situations require a response, reflect on the destructiveness of unwise and often habitual and cyclic overreactions to these situations, events or things. Reflect on the suffering involved in clinging to views and patterns of over reactions and resolve to let go of destructive habits. Resolve to incline yourself toward peacefulness. Resolve to incline your mind towards courageously changing the things that need to be changed, accepting the things that can't be changed and having the wisdom to know the difference. Incline the mind to a centred and balanced perspective.

Bring to mind and ponder the quality of being emotionally centred with equanimity. Equanimity is an uplifted sense of being centred, stable, emotionally balanced and unshaken in the midst of changing life events. Equanimity is a state of mind that is unshaken by praise and blame, loss or gain, pain or pleasure, fame or disrepute. Equanimity is a wise state of mind that remains unshaken by social rejection or others harsh and unrealistic judgements. Equanimity is like a stable mountain buffeted by storms. It is the opposite of being emotionally over reactive to changing life events or feeling responsible for other peoples' actions and taking things personally. It is not disinterested indifference, feeling flat or a cold impartiality. Equanimity is an a sense of engaged understanding about change.

Equanimity is a stable and unshakable quality of mind. It is even minded and able to let go attachment to expectations. Equanimity is the spacious stillness of mind that arises

with wisdom. With equanimity we realise that situations are often the result of previous choices and that each and every different individual must be responsible for their own actions.

(silence 1-2 minutes)

Equanimity is peaceful. Access this quality within yourself with what ever means is useful to you. Perhaps you can think of someone within whom equanimity is a powerfully stable centre. Someone who is wise, centred and emotionally balanced. When remembering this person the qualities of equanimity may arise in you.

(silence 1-2 minutes)

Or perhaps you can remember a time or circumstance when and where equanimity was a state of your mind. Remembering this time may rekindle this quality of mind for you.

(silence 1-2 minutes)

Perhaps you can reflect on change and the laws of cause and effect. The wise heart knows that every action has a consequence. The wise mind know that actions performed with wholesome intentions are more likely to have wholesome consequences than actions done with the intent of harm.

The wise mind knows that all beings are the owners of their actions, born of their actions, related to their actions, abide supported by their actions. Whatever actions they shall do, of those actions they will be the heirs.

(silence 1-2 minutes)

If and when equanimity arises dwell on the still and centred peacefulness of this quality. If words or phrases help to cultivate and nurture this quality use such phrases to keep you focused.

As you say phrases that are meaningful to you, become focussed and absorbed with the meaning of the words. Be unconcerned about distractions. Put aside the hindrances and without struggle or strain bring single minded attention to the quality of equanimity,

Choose one or two phrases and repeat them over and over, connecting with their meaning.

May I openly accept things as they are.....

Other beings' joys and sorrows are related to their actions and do not depend on my wishes.....

Things are just the way they are.....

May I be peaceful and accepting with the way things are.....

May the peace and stillness of my heart be unshaken by praise or blame, loss or gain, pleasure or pain, fame or obscurity.....

May the peace and stillness of my heart be unshaken by the inevitable ups and downs of life.
My actions are my only true belongings
My actions are the ground on which I stand.....
May I have the serenity to accept the things I cannot change
May the peace of acceptance fill my being
May I be peaceful.....
May I bring the spacious stillness of my heart to all things....
May I be at peace connecting with the spacious stillness of my heart.....

Repeat one or two phrases and truly connect with the meaning the words.

(silence 5-10 minutes)

As we bring this meditation to a close, reflect on what worked for you to help awaken the peace of equanimity. And remember that you can bring the awakened spacious stillness of equanimity to every encounter of your every day life.

The four sublime states –recitation-script

Settle into being comfortable and at ease. Make the intention that for the next 10 to 15 minutes you will practice reciting phrases related to loving kindness, compassion, sympathetic joy and equanimity. Do not struggle with these state of mind but nurture their arising in a natural non-forceful manner by listening to the following phrases then saying them to your self in a manner that is sincere and honest.

Loving Kindness

May I be free from ill-will and hatred

May I be safe

May I be happy and peaceful

May I be healthy and strong in body and mind

May I be able to protect my happiness and care for myself joyfully

Think of someone else or a group of other beings and say the same phrases replacing “I “ with “you”. Then radiate loving kindness in all directions and replace “I “ with “all beings”.

May I be free from the burden of ill-will and hatred

May my heart be filled with loving kindness for myself and all beings

Compassion

May I be free from suffering

May I be free from stress

May I be free from worry and fear.....

It is possible to replace “worry and fear” with particular tendencies or habits that cause oneself to suffer. It is important, however, to focus or dwell on the quality of “freedom”, and not the tendencies that one would like to be free from.

Later, or if it is more suitable, replace “I” with “you” and finally “all beings”

May my heart be filled with compassion for myself and all beings

Sympathetic Joy

May I have joy at others’ successes

May I celebrate in others’ achievements

May I (or they) never cease from enjoying happiness and freedom.

Equanimity

I am the owner of my actions

Heir to my actions

Born of my actions

Related to my actions

Abide supported by my actions

Whatever actions I shall do, of those actions I shall be the heir

*All beings are the owners of their actions
Heirs to their actions
Born of their actions
Related to their actions
Abide supported by their actions
Whatever actions they shall do, of those actions they shall be the heirs*

Other beings' joys and sorrows are related to their actions and do not depend upon my wishes.

Things are just the way they are

May the peace and stillness of my heart be unshaken by praise or blame, loss or gain, pleasure or pain, fame or obscurity.

In a few moments we will end this exercise. If you noticed that loving kindness, compassion sympathetic joy or equanimity was, even in a small way, somehow awakened remember that which seemed to bring it forth. Know that at times in future it will be possible to awaken these qualities when and as they are needed. Know also that you can bring these qualities into your life as you mix and interact with others.

ADVANCED MINDFULNESS AND REFLECTION MEDITATION SCRIPTS

Open or choice-less awareness-1 - script

Listen to these instructions and use them to help develop open awareness

Make yourself comfortable sitting on a chair or cushion.

Make the resolve that, for the next 20 or so minutes, you will try not to fidget or move unnecessarily.

Also make the resolve that for the period of this exercise you will not be too concerned about anything other than being in the here and now and turning the mind to present moment experience in a non-judgmental, open minded and compassionate manner. Endeavour, as best you can, not to strive for any particular goal other than being content with being in the here and now and practicing open awareness.

You can leave your eyes slightly open but let their focus be diffuse. Or, if you want you can close your eyes. Whatever you choose retain sense of awake-ness that seems to spread in all directions.

Ground your self in the present moment by being aware of your body sitting. Don't force your mind to focus on any one particular experience but allow attention to settle onto what ever seems particularly predominant. You can be aware of your body by noticing physical sensations. You be present by feeling the sensations under your buttocks, your feet on or against the floor or your hands in your lap or on your knees. Let your attention circulate around your body so that you get a sense of it sitting or being there as a whole.

Being with the experience of the body sitting you could note "sittingsitting", and be content to simply be present with the experience of sitting. By bringing attention to "sitting" your attention may start to be aware of strong sensations somewhere in the body. Notice these sensations and note them accordingly. Depending on the experience you may wish to note: pressure, tingling heat, coldness, vibration, lightness, pulling, stretching or what ever physical sensations that arises. Notice these experiences and notice how they change. Do not focus upon anything in particular but let what ever is predominant come into your awareness without feeling that these experiences should be other than how they are. You may just note sitting and be aware of your body as a whole being there. This experience need not be dramatic or extra ordinary. Being present with sitting can be miraculously ordinary. Being present with sitting, there is no-where to go, nothing to do and no one you have to be. Simply be present with sitting by being aware of and connecting with your bodily experience. Enjoy, with non-attachment, the simplicity of being. Be content with this simplicity.

(Silence for 2 minutes)

Being present let your aware mind be open and wide like the sky. Like the sky your mind is spacious enough to contain all experience. Expand your awareness to include all experience in the field of your consciousness such as sights, sounds, smells, tastes, bodily sensations, thoughts and mind-states. Be attentive to and notice what ever happens in this present moment. There may be sounds, there may be thoughts or there may be emotions. There may be various somatic sensations or visual images. Whatever the experience be present with these experiences arise and then notice how they pass away.

A sound arises you can note "hearing".

A thought arises and passes and as it does you can note "thinking".

A smell arises and changes and as it does you can note "smelling"

Be mindful of sights as sights, smells as smells, sounds as sounds, sensations as sensations, thoughts as thoughts, feelings as feelings, mind-states as mind-states.

Noting and naming these experiences may help you maintain a perspective of spaciousness with them. Note what ever is predominant simply and objectively. There may be hearing ...hearing, or thinking thinking, remembering remembering, sitting

sitting, or rising falling. Note and be aware of what ever is central in the wide sphere of your awareness.

(silence-one minute)

If noting is too cumbersome or there too many experience to name or note be content to merely notice these experiences. Just as the sky rejects or denies nothing be willing to accept the experiences that arise in you mind with open-hearted compassion. Just as the sky cannot claim ownership, hold on to or cling to nothing. Be allowing and open to what ever arise and passes without fear or preference. Take refuge in the present moment, observe experience from the perspective of open awareness. Settle back into the spacious and expansive nature of your mind.

(Silence 30 secs)

Observe thoughts like birds flying across the sky, sometimes flitting around then moving on. Sometimes just gliding through space. Thoughts are just changing objects against the backdrop of spaciousness.

Observe thoughts and emotions like clouds across the sky. Sometimes they are delightful with beautiful shapes and colours. Sometimes they are clearly insubstantial, light, thin and almost translucent, moving and changing with the wind and passing by.

Sometimes thoughts and emotions are like thick, dark, heavy and menacing storm clouds that block the sky. Though turbulent and sometimes frightening know that such storms in the mind must pass. Know also that such storms are deceptively illusive and insubstantial. Know that they are not you and you need not identify with them. Know that the spaciousness of the aware mind is untouched by these emotional storms. Take refuge in the spaciousness of awareness. Being present and being aware in this moment has the power to calm all mental and emotional storms.

(silence 2 minutes)

Note and be with what ever is predominant in your field of awareness without focusing on anything in particular. Notice how it changes. Notice also how experience arises and passes because other conditions change. Notice how one experience leads to another.

(silence 2 minutes)

If you can, step back from observing so that it seems as if you are being aware of awareness it self. Settle back and rest in this contemplation of awareness. Be content to be present, without feeling you have to do anything. Sustain and maintain this perspective. Free and happy just to be present. Not entangled in anything but liberated from limitation, free from grasping. Content to rest in this present moment.

Silence 3 minutes

In a few minutes this (recording/exercise) will come to a close. You may choose to continue to practice open awareness for a period or you may choose to shift your posture and go about your daily activities. If you found that the practice of open awareness gave you a sense of peacefulness and freedom you can choose to devote time to practice it at another time. You could also choose, with wisdom, suitable and appropriate moments in your busy daily life where open awareness may provide a sense of spaciousness and freedom.

If you have chosen to end this exercise, begin by mindfully moving your fingers and toes, then the rest of your body. Open your eyes if closed and shift your gaze. Remember where you are and what you are doing. As you stand and go about your daily activities do so with presence, purpose and attention.

Thankyou.

Open or choice-less awareness -2 script

Listen to these instructions and use them to help develop choice-less

Make yourself comfortable sitting on a chair or cushion.

Make the resolve that, for the next 20 or so minutes, you will try not to fidget or move unnecessarily.

Also make the resolve that for the period of this exercise you will not be too concerned about anything other than being in the here and now and turning attention to present moment experience in a non-judgmental, open minded and compassionate manner. Endeavour, as best you can, not to strive for any particular goal other than being content with being in the here and now and being present.

You can leave your eyes slightly open but let their focus be diffuse. Or, if you want you can close your eyes. Whatever you choose retain sense of awake-ness that seems to spread in all directions.

Don't force your mind to focus on any one particular experience but allow attention to settle onto what ever seems particularly predominant. Let awareness go where it wants to go. Be open to and aware of what ever is happening in this present moment as it changes moment to moment. Do not focus upon anything in particular but let what ever is predominant come into your awareness without feeling that these experiences should be other than how they are. Be attentive to sights as sights, sounds as sounds, smells as smells, tastes as tastes, touch and sensations as sensations and mind and objects of mind such as thoughts and moods as they are.

Being present there is no-where to go, nothing to do and no one you have to be. Enjoy, with non-attachment, the simplicity of being. Be content with this simplicity.

(Silence for 2 minutes)

Being present let your aware mind be open and wide like the sky. Like the sky your mind is spacious enough to contain all experience such as sights, sounds, smells, tastes, bodily sensations, thoughts and mind-states. Be attentive to and notice what ever happens in this present moment. There may be sounds, there may be thoughts or there may be emotions. There may be various somatic sensations or visual images. Whatever the experience be present with these experiences arise and then notice how they pass away.

A sound arises you can note "hearing".

A thought arises and passes and as it does you can note "thinking".

A smell arises and changes and as it does you can note "smelling".

Be mindful of sights as sights, smells as smells, sounds as sounds, sensations as sensations, thoughts as thoughts, feelings as feelings, mind-states as mind-states.

Noting and naming these experiences may help you maintain a perspective of spaciousness with them. Note what ever is predominant simply and objectively. There may be hearing ...hearing, or thinking thinking, remembering remembering, sitting sitting, or rising falling. Note and be aware of what ever is central in the wide sphere of your awareness.

(silence-one minute)

If noting is too cumbersome or there too many experience to name or note be content to merely notice these experiences. Just as the sky rejects or denies nothing be willing to accept the experiences that arise in you mind with open-hearted compassion. Just as the sky cannot claim ownership, hold on to or cling to nothing. Be allowing and open to what ever arise and passes without fear or preference. Take refuge in the present moment, observe experience from the perspective of choiceless awareness. Settle back into the spacious and expansive nature of your mind.

(Silence 30 secs)

Observe thoughts and states of the heart-mind like clouds across the sky. Sometimes they are delightful with beautiful shapes and colours. Sometimes they are clearly insubstantial, light, thin and almost translucent, moving and changing with the wind and passing by.

Sometimes thoughts and states of mind are like thick, dark, heavy and menacing storm clouds that block the sky. Though turbulent and sometimes frightening know that such storms in the mind must pass. Know also that such storms are deceptively illusive and insubstantial. Know that they are not you and you need not identify with them. Know that the spaciousness of the aware mind is untouched by these emotional storms. Take refuge in the spaciousness of awareness. Being present and being aware in this moment has the power to calm all mental and emotional storms.

(silence 2 minutes)

Note and be with what ever is predominant in your field of awareness without focusing on anything in particular. Notice how it changes. Notice also how experience arises and passes because other conditions change. Notice how one experience leads to another.

(silence 2 minutes)

If you can, step back from observing so that it seems as if you are being aware of awareness it self. It is as if awareness illuminates itself. Settle back and rest in this contemplation of awareness. Be content to be present, without feeling you have to do anything. Sustain and maintain this perspective. Free and happy just to be present. Not entangled in anything but liberated from limitation, free from grasping. Content to rest in this present moment.

Silence 3 minutes

In a few minutes this (recording/exercise) will come to a close. If you found that choice-less awareness gave you a sense of peacefulness and freedom, you could choose, with wisdom, suitable and appropriate moments in your busy daily life where choice-less awareness may provide a sense of spaciousness and freedom.

You could also choose to make choice-less awareness a formal meditation practice and a way of being.

If you have chosen to end this exercise, begin by mindfully moving your fingers and toes, then the rest of your body. Open your eyes if closed and shift your gaze. Remember where you are and what you are doing. As you stand and go about your daily activities do so with presence, purpose and attention.

Thankyou.

Mindfulness of the five hindrances and the seven factors of awakening.

Ensure that you are at ease with your posture and your body is free from constriction and discomfort. Set the intention that for the next 15 to 20 minutes that you will first ground yourself with mindfulness of body practices then shift your attention to monitoring and contemplating the hindrances to meditation and the factors of awakening.

Let awareness centre on a chosen primary object. It may be sitting or the rising and falling of your abdomen. It could be strong sensations in your body or sounds. Whatever you choose let that object be like an anchor or a place of reference where you can bring your attention back to when you need. Allow your attention to be open and accepting and be with experience moment to moment. Use noting if this is helpful to bring about direct and clear moment-to-moment awareness in a non-judgmental manner.

Silence for 10 minutes.

As you are practicing mindfulness ask your self “what is the state of my heart-mind right now. Is my heart obscured by one or more of the hindrances to meditation and living a valued life or is engaged with factors or qualities of mind that lead to happiness and freedom?”

Be honest with your self and consider whether a hindrance is present or not. Look and see if sensual desire is colouring you perceptions. Notice if unnecessary wanting or craving is pulling you away from being present here now. Is your heart obscured by unhelpful desires, be they subtle or gross. If so note and name it clearly as “wanting....wanting”. Be present with “wanting” as just “Wanting”. Notice all aspects of wanting, including the factors that triggered it and, if you choose to let it go, how the obstacle to being present can be released.

Inquire and ask yourself if aversion is present. Is there ill-will and hatred boiling the heart or, is aversion present in subtle forms such as boredom, mild irritation or simmering resentments.

If aversion is present, note and name it honestly and clearly and bring curious investigation to the experience. In an objective manner notice the factors that may be associated with aversion. Then, if you choose to abandon this hindrance, open your heart and bring kind awareness to the experience.

Ask yourself if your heart-mind is obscured with dullness, stiffness of mind or lethargy. If this is the case, and you would rather awake up than fall to sleep, note energetically and accurately. Bring sharp-minded clarity to your experience. Investigate with energy the factors related to this lethargy and dullness, and with mindfulness wake up to the experience.

Ask your self is my heart agitated with restlessness and worry. Is my body also restless and unable to be still. If so, bring curious awareness to the experience and, in an objective manner, notice all aspects of this experience in an open and accepting

manner. If you can, relax and focus on something that is interesting or enjoyable. Do not struggle and try to make it better. Simply focus, relax and calm your mind.

Ask your self is sceptical doubt hindering presence. Is procrastination about commitment and uncertainty about the worth of mindfulness blocking the practice. If so, remember you commitments and resolve and bring attention to this present moment with confidence that it is worthwhile.

Perhaps there are no hindrances to meditation present and rather mindfulness is clear and strong. If this is the case, know it is present and also know that focus and focus and curious inquiry, strengthens mindfulness.

Ask your self if the factor of investigation in experience is present and notice how this quality is cultivated.

Being mindful with curious investigation, you may also notice a sense of enthusiasm for the mindful process. If so note and name this wholesome energy factor for what it is and nurture it.

Having energy and enthusiasm you may notice a buoyant lightness of heart or joy arise. If so, note and name this experience for what it is, enjoy joy in a non-attached manner and let joy grow.

When joy is present you may notice how it nurtures and calms your mind and relax your body. When and if a serene mind and relaxed body is present, note name this experience with a mind that enjoys it but is not attached.

Ask your self if the factor of concentration is present. Is your mind absorbed and focussed on where it is directed. If so, note, name and be aware of this factor so that, by being aware of it, concentration is strengthened and cultivated.

Finally, look within your heart and ask yourself if your heart is peaceful. Is your heart unshaken by the changing, contingent and uncertain nature of life. This peacefulness is also called equanimity. If equanimity is present note and be aware of its presence and know how this quality arose and can be maintained. Know that mindfulness, investigation, energy, joy, calm, concentration and equanimity all work together and lead to awakening.

When the time is right let awareness drop into a primary object and make awareness of the primary object in this present moment the place of your attention. Know that when unhelpful hindrances arise you can know them and let them go and when helpful qualities, such as the factors of awakening arise, you can nurture and cultivate them.

Silence 20 minutes then a bell.

Resting in awareness-script

Begin by settling into this present moment by consciously putting aside worries and concerns about the world and your life. It may sound hard to put aside worries and concerns but, let this intention form and take shape by focusing attention on present moment realities. Let worries and concerns, hankering and cravings bubble away on the edge of your awareness and bring complete attention to this present moment by feeling your self sitting in your chair or on your cushion. Feel your feet on the floor, your hands where ever they are and bring presence to sitting here now.

Now, let your attention shift to sounds, as they are, arising and passing. You may hear sounds outside the room, inside this room or you may even here the sound of your own body breathing. Let the spot light of your awareness shine on sounds. Notice the subtleties of the vibrations you hear. You may name the sounds you hear as bird sings, wind, person talking, car passing or whatever but let the concepts of the sounds you hear be on the periphery of your attention and notice the changing nature of sound. Don't try to control the ambient sounds that come your way but let them be as they are, changing and arising out of space and back into space.

Silence 2 minutes

Now expand your awareness to include sensations in your body. Don't try to suppress sounds but simply open your awareness to include sensations. Let your attention circulate and scan around your body and go where it feels like going. Noticing a sensation here, a feeling there, perhaps you can feel your feet one moment then the stretch of your abdomen as you breath the next. Simply bring witness to the experience of your body without trying to focus on any one thing, but let awareness go where it feels like going. Noticing the changing nature of sensations and how one experience leads on to the next. Let go of struggle with experience and accept one moment after the next.

Silence 1-2 minutes.

Now, gently and with delicate care and interest expand your awareness to be present with thoughts. Thoughts may be like words, like pictures, like feeling urges or a combination of all these. As much as possible step back from being entangled or engaged in thought, no matter how enticing. Let thoughts come and go without getting caught up in the story of the thoughts you are having. Simply let thoughts come and go. If you can, notice the beginning, middle and end of thoughts. Also notice, if you can, the gaps between thoughts. Don't worry if you can't notice the beginning middle and end of thoughts. Rather be content to know whether thoughts are present or not. If you can step back from thoughts as if they are appearing and disappearing on a screen. Or passing you by like people on the street. Some have a charge and other may not, simply let thoughts come and go like bubbles rising and bursting into nothing. Step into your self and into a sense of spaciousness from being caught up with thought. Rest in the witnessing.

Silence 1-2 minutes.

Now, with warm and compassionate willingness, expand your awareness to include the mood state you are currently experiencing. Without suppressing sounds, sensations, or thoughts simply shine the spot light of your awareness on your current mood state. Whether it is pleasant or unpleasant, try to accept the mood state you are in as it is. Just like nursing a tiny baby, nurse your current mood state. Be kind and compassionate and let mood states change as they do, without feeling you have to act in any way except with complete openness and kindness. Let your mood states arise and pass like waves moving through the ocean. Note them and let them arise and pass.

Silence 1-2 minutes

Being aware of sounds, sensations, thoughts and mood states simply let awareness go to what ever grabs its attention. Don't try to control attention and let it notice what arises and passes in this present moment. Let sounds, sensations, thoughts and mood states arise and pass according to laws of change, settle back and let these experiences change. Let sounds float by, let thoughts float by, let the waves of mood states, build up and pass by, let sensations bubble and rise up and pass on by.

As you notice changing experiences, relax your mind and ask yourself is it that knows these changing experiences? Do not struggle with analysing or trying to intellectualise this question. But if you can, rest with the sense of witnessing experience. Let this witnessing be spacious, open and receptive like the sky. If you can, simply rest with awareness and be content to BE present. No where to go, nothing to do none you have to be other than being present. Be present by letting go of grasping after things. Be content to know the changing experience. Be content to be present as the witness, without trying to control anything. Step into the deepest part of your self and rest in awareness.

The following is a suggested script for using the five recollections as a reflective meditation.

Deep acceptance with the five recollections-script.

Place yourself in a comfortable posture free from discomfort and at ease. Make the intention that for the next 15-20 minutes you will first cultivate general awareness then reflect on the five recollections in order to awaken equanimity and a quality of deep acceptance. The five recollections are ways for us to become friends with the fear of growing old, becoming ill, being abandoned and dying. There are ways for us to understand that actions have consequences. The five recollections are ways for release the grip on things that change us to appreciate the mystery, peace, spaciousness and freedom of this present moment.

Begin by settling your mind and body and establishing general awareness of this present moment with an open and accepting mind. Be present for experiences as they arise without clinging or rejection but with interested and curious attentiveness. Be open to sensory physical experiences such as sounds, smells, tastes, sights and physical sensations. Also be open to, and carefree about mental experiences such as thoughts, feelings and states of mind as they arise in this present moment. Be aware that all things change except the truth of change and that, which is awake to this truth.

Relax and settle into this present moment without resistance or tension and be aware. (Silence for 2-3 minutes).

The first recollection is that because all things change it is natural that I will age. Taking refuge in the truth of change and being awake I can be at peace with aging. Aging is a natural part of life. Just as a flower buds, blooms and eventually withers away, we grow through youth, mature through life and eventually grow old. As we age, our bodies may grow wrinkly and less energetic than we were young. As we grow old our senses such as seeing and hearing may grow weaker. For some of us our memory may start to have gaps. We need not be ashamed of growing old. All beings are subject to aging. Even though the body grows old, our mind can be fresh and new moment to moment and supported by wisdom about the way things are. Taking refuge in the awareness of truth we can be at peace with aging. Knowing change from a perspective of being awake, we can be deeply at peace with the truth of aging.

Reflect on the truth of change, reflect that : “It is natural for me to grow old and if I live a complete life this truth is unavoidable.”

(silence....1-2 minute)

The second recollection is that it is natural to experience illness. It is possible that I can prevent and heal many sicknesses with a healthy lifestyle and healthy mental attitudes. It is also possible that I can enjoy health and vitality as I engage fully with life. Sometimes, however, illness, aches, pain and physical strain are simply not preventable. Sometimes accidents occur and our bodies are harmed. Because my body is subject to change, it is also vulnerable to damage and illness. I need not feel ashamed if I have an illness or am disabled in some way or other. This is a truth of life. Because all beings have changing bodies in a changing world, all beings are also subject to the possibility of experiencing ill health. We are all equal in that all beings cannot escape the truth of their vulnerability to illness and mishap. Taking refuge in the truth, it is possible to be at peace with illness and disease.

Reflect that: “Illness is a natural part of having body. It is normal and natural for illnesses to occur.”

The third recollection is that: It is natural that one day I will die, death is an inevitable truth of life. Everything comes and goes. Moments of experience arise and pass away. Everything that arises must also pass away. Just as a leaf, shoots from a plant, ages, drop away, decays into the ground, and changes to something else, the life cycle of all living beings passes through stages and ultimately culminating in death. All living beings

must, one day or other, die. This we can be certain of. We cannot be certain of when or how we will die, but it is certain that one day this body will eventually die. Accepting that death is a natural and unavoidable fact of living, I can be at peace with change. Taking refuge in the truth and the awakened quality I can be at peace with death.

Reflect that: “It is natural for me to die. Death is an inescapable reality of living.”

The fourth recollection is that all that is dear to me, all my possessions and everyone that I love will one day be parted from me. As all things change every thing I own will eventually disappear and vanish. I will die one day and I cannot take any of my possessions with me. One day I must be parted from my house, my car, the places I love, my job, my computer.... everything. Knowing that I cannot own anything I can enjoy and appreciate the use and contact with all things yet be free from clinging to these things. All those beings who are dear to me, even my dearest friends and companions will also change and, eventually, I will be parted from them. Reflecting on this truth I can appreciate my friends, family and loved ones and truly love and connect with them, without grasping or clinging. Reflecting on the truth of change I can abide in the peace and joy of loving kindness and appreciation of all things. Reflecting on the truth of change I can also enjoy the connections with all my loved ones here now. Knowing the nature interconnection I can feel secure with this truth.

With contentment and freedom of heart reflect that: “All that I call mine, beloved and pleasing shall one day be parted from me.”

The fifth recollection is that actions have consequences and that my actions are my only true belongings. I am the owner of my actions. Much of my experience now, is dependent upon the actions I have done previously. Much of how I experience the world in the future is dependent upon my actions here now. The way I am day to day is largely the results of the actions I have done in the past. What ever actions I shall do now, I will inherit the results of those actions in the future. My actions of body mind and speech are the basis and ground on which I stand.

With a peaceful heart reflect that: “All beings are the owners of their actions, born of their actions, related to their actions, abide supported by their actions. Whatever actions they shall do, of those actions they will be the heirs.”

Knowing the relationship between actions and consequences I can accept that each and every individual must be responsible for their own thoughts and feelings. Knowing the relationship between actions and consequences I realise that other people will not change dependent upon my wishes and they must heal and change themselves.

Knowing these truths I can abide with deep acceptance of the way things are. Using the five recollections I can be at peace with change and feel content with taking refuge in the truth and being awake to the truth.

Meditation on and opening of energy centres-script.

Let your self become completely comfortable either sitting or lying down. Commit to being present for at least 15 to 20 minutes and bring attention to your body. You may also have thoughts, hear sounds, see sights, smell smells, or experience any number of experiences. Let all these experiences be without struggle and bring the focus of your attention to your body here now. Now, shine a spot light of your awareness to your feet. Notice the experience in this part of your body. Notice the sensations in your feet and also thoughts you may be having about your feet. Without struggle, let go of any tension you may be having in your feet and let your feet be, as they are. It is as if when you bring attention to your feet whatever tension that may have been there previously, is released. Notice and bring attention to this sense of release.

Silence

Now, shift your attention up your shins to rest on your knees. Let awareness notice whatever sensation seems to emerge from your knees. It is as if when you bring attention to this part of your body, tension that may have been there is released and energy seems to flow freely through your knees. Enjoy, without attachment, the sense of release you may feel in your knees.

Silence

Now, gradually shift your attention to your hips. Move attention up through your thighs being attentive to sensations and let awareness settle in your hips. As your awareness settles in your hips it is as if energetic blocks are shifted and tension is released. Allow curious interest to emerge and notice the experience centred within your hips.

Silence

Now shift your attention to settle on the area of your body that is at the base of your spine and torso. Notice how you experience this part of the body. Be curious about what ever seems to be happening without judgement or condemnation. Rest your awareness on the base of your spine and torso.

After a while refine your awareness and let it tune into finer energetic qualities around this part of your body. As your awareness become inclusive of more and more refined aspects it may seem as if it expanding outward in a concentric manner from this place at the base of spine and torso. Being aware of finer energetic aspects may reflect emotional and attitudinal qualities which seem to be connected with this part of the body. Try not to judge or analyse. Rather simply notice what ever you become aware of and be inclined to let go of both physical and attitudinal tension and let things be with accepting willingness. As you become aware of this part of your body it is as if physical and emotional energy moves freely and the area becomes relaxed and unbound by struggle.

Silence 30-60 seconds

Now let the spot light of your awareness shift to the area that is just below your belly button. Become aware of the part of your body that in Japanese is called the Hara, in Chinese the Tan-te-an and in Indian yogic systems the second chakra. Become aware with an attitude of openness and acceptance and be willing to connect with both the physical sensations and the energetic quality that seem to be centred in this part of your body. Try not to think too much about what is happening rather tune into and experience the sensations, feeling and thoughts which seem to be related to this part of your body. Do not struggle with your experience, rather be inclined toward acceptance and willingness. As you become aware of this part of your body it is as if physical and emotional energy moves freely and the area becomes relaxed and energised, unbound by negative judgement and free from struggle.

Silence 30-60 seconds

Now shift your attention to your solar plexus. Be open and aware of experience that may be centred around your solar plexus. Be willing to explore both the physical sensations as well as any emotions and thoughts that seem to arise as you place awareness around this part of the body. Let the experience be and relax and soften into any physical tension that may be there. If intense emotions seem to be triggered as you

bring attention to your solar plexus, as much as possible be curious and accepting of what ever arises without feeling the need to act or react to your experience. As much as possible be inclusive of that which knows your experience and rest with that awareness, being willing to have both pleasant and unpleasant experience to arise and pass away. Do not struggle with your experience, rather be inclined toward acceptance and willingness. As you become aware of this part of your body it is as if physical and emotional energy moves freely and the area becomes relaxed and untangled free from struggle and anguish. As you rest in part of your body mind it is as if worry, nervousness, fear, anxiety, dread is released and you become unbound from these burdens.

Silence for what ever length of time seems appropriate.

Now shift your attention to the area around your heart centre. Being willing to accept what ever physical, emotional or mental experience seems to emerge from this part of your body. Tune into what your heart seems to be telling you. Be sensitive to physical, emotional, mental and spiritual layers of the experience centred around the heart centre. If there is pain, let go of struggle and allow compassion to emerge. If there are feelings of tenderness and kindness let these feelings radiate in all directions. If there is joy allow these feelings to permeate your being on all physical, emotional and mental levels. As much as possible, simply be present and rest with open awareness in your heart centre. If you can, find a deep contentment in what seems to be dwelling in your heart. Allow emotions, thoughts, memories, revelations, insights, joys and tears to arise and pass in their natural time frame without condemnation or judgement or feeling the need to act impulsively on them. Simply let these experiences be with kindness and deep acceptance. Be present and dwell in your heart centre and find peace and contentment. As you become aware of this part of your body-mind it is as if physical, emotional, mental energy moves freely and the area becomes relaxed and open to deep and heart felt connections with oneself and others. As your dwell in your heart centre it is as if the burden of judgement, condemnation, hostility and hatred is completely released and you free to abide with loving kindness.

Silence for what ever length of time seems appropriate.

Now shift your attention to the area around your throat. Be willing to accept what ever physical, emotional or mental experience seems to emerge from this part of your body. Tune into how this part of the body is experienced and the physical, emotional and mental layers of theses experiences. As much as possible, simply be present and rest with awareness in this part of the body. As you become aware of this part of your body-mind it is as if physical, emotional, mental energy moves freely and the area becomes relaxed and clear and unbound of any energetic and emotional blocks.

Silence for 30-60 seconds.

Now shift your attention to the area around your forehead, centred roughly between your eyes. Be willing to accept what ever physical, emotional or mental experience seems to emerge from this part of your body-mind. Notice physical sensations and let them be without having the need to change them. Be open to thoughts in the form of images, words, or ideas. Be open and accept these experiences with openness, knowing that you need not act on them if this is unwise. Simply observe that which is presented with curious and un-entangled interest. Let the show unfold and notice the unfolding from a perspective of an interested witness. If you can, be aware of that which knows experience as it arises and ask your self if that which knows and the objects that are known can be separated. Simply let experiences arise and pass away and as much as possible be content with the unfolding with out struggle. Let awareness be bright and illuminate all that it touches.

Silence for 60-70 seconds.

Now shift attention to very top of your head or your crown. Be open and accepting of what ever physical sensations are there without feeling that you have to change, manipulate or do anything with these sensations. Simply notice the experience and let your awareness expand as if spreads in a circular direction downwards, upwards and outwards. If you can, become attuned to both physical sensations and also possibly more subtle and refined energetic qualities that could be described as energetic

vibrations. Let awareness expand and spread to encompass the whole of your physical, emotional, mental or attitudinal and spiritual being. Let physical sensations, thoughts, urges, emotions, and the sense of who and what you are simply be. If this sense of your self seems contracted simply witness this sense of self contraction and let it be without strain or struggle. It is as if as you witness self contraction, craving, grasping, clinging, strain and struggle is released, unbound, disentangled or unravelled and you are free to rest in openness and contentment with simply being present.

Rest with awareness. Rest in presence. Silence.

Remember that as you go about your day to day activities awareness is always and accessible refuge and way of being. Find freedom, peace and contentment with this awareness.

Deep enquiry: Who or what am I?

Begin your meditation practice by using whatever strategies are useful for you to establish peaceful presence. This will vary from individual to individual but could include bringing attention to any of the primary objects of meditation described in this workbook such as: body scan, general relaxation, sound, breath or general bodily sensations.

Option one

When you feel that your body is relaxed and mind is relatively calmed and peaceful ask your self what is predominant in your experience in the present moment. This could be sights, sounds, smells, tastes, physical sensations, breath, thoughts, a mood state, a hindrance, a factor of awakening or other. Then ask yourself “what is this?” or “what is really going here?”. Remember that even though your mind may come up with smart and logical answers with stories about what is happening, the emphasis is on cultivating the quality of investigation and knowing the three characteristics of life (change, interdependence and uncertainty). This process may be exasperating and frustrating or be very interesting and calming. Whatever the reaction or response that arises, let it also be the object of penetrative enquiry with the question “what is happening here?”. You may have thoughts, ideas, concepts, views etc., about who is doing the enquiry. If so, let these self- concepts also be the object of curious investigation. Remember to

step back and into the depths of awareness without dissociating or cutting your self off and merely notice all the ideas with a sense of questioning.

The questions “who or what is watching, witnessing, knowing, listening being conscious to all of these experiences?” may arise. If so, then let consciousness be the object of enquiry and contemplation. You could try this by feeling as if you are stepping back or into a deeper perspective of awareness. You may also feel there is nothing you can do other than be present and aware. After a while it may feel as if the questioning becomes very refined and falls away to give rise simply to peaceful presence. Notice this experience and when it changes notice how it changes. Always allow mindfulness to be your refuge.

It may become so deep that the sense of someone watching dissolves and there is simply presence with unanswerable mystery moment to moment.

(silence.....for 10-20 minutes)

(Alternatively continue:)

Options two:

If you want you can rest in peaceful presence. Or you can turn your investigating mind to further enquire into the nature of who or what you are.

In Buddhism, what we call the self is considered as being five groups of experience. One group is called the body and the other four are called the mind.

They are form or body, feelings, perceptions, mental formations and consciousness.

Ask your self can that which I call my self be found in any of these five groups of experience.

Can a solid lasting self be found in this body? Reflect and consider this question. Am I my skin, hair, teeth or nails? Is the face I see in the mirror who I really am? If I could see my organs such as my liver, lungs, intestines, stomach, pancreas, could I be found in these parts of myself. If I could place these parts of my body in front of me could I say that the body is who I really am?

What about bodily sensations? I feel the elements of heat, cold, pressure, tension, hardness, movement, and so on. Perhaps I can say that who I am is connected with these components these, but these sensations alone are not who I am. These experiences change and because they change they cannot be who I am. These experiences can be known. Because they can be known they cannot be the knower.

Feelings arise. What are feelings? Where do I experience them? Are feelings who I am? Feelings are the affective sense of pleasantness, unpleasantness or neutrality, but how do I experience this part of myself? What is the nature of these experiences? What can I say for certain about feelings? What is the truth of feelings? One thing that is definitely true about feelings is that they change. Feeling may arise due to conditions and they may be part of me, but they cannot be the whole of me. If feelings change they cannot be what I call self. As I can know feelings they cannot be the self that knows.

Perceptions arise. Perceptions are the part of my mind that perceives, recognises, remembers and names objects. This aspect of my mind arises and falls away. Are perceptions who I am? If they were who I am they would last but they don't. Notice perceptions and the reality of these perceptions. Be curious about the nature of these experiences. Because you can know perceptions they cannot be the you that knows.

Mental formations arise and pass away. I create the world and the idea of my self with mental formations. Mental formations include views and concepts and all manner of complicated ideas. I create many concepts about my self and these concepts can be very seductive and deceptive. They are, however, only concepts and not necessarily the truth of who or what I am. If I look closely, I notice that self concepts change as

circumstances change. If I can be aware of a concept about myself I cannot be that. I am not what I think I am. What I think I am is, however, not separate from what I am.

Who or what am I?

Am I awareness or consciousness? I may think that I am consciousness but because I think it is cannot be who or what I am? What happens when I try to become aware of consciousness? What is consciousness? As I step into awareness, I may notice that I step into a sense of spaciousness. To describe it, however, limits it to a mental formation. Awareness can illuminate itself but awareness cannot separated from itself I can be present. I can be awareness. As soon as I think that I have grasped consciousness it becomes a thought and an object of consciousness and not consciousness itself. I can only be awareness, here now, moment to moment.

I may not be able to answer the question of who or what I am. It is possible, however, to be present and awake to reality as it is here now.

I can be content with the mystery .

I can be present to the mystery and in presence there is awakening from illusions of who and what I am.

I can be here now, moment to moment, present and content with the mystery to simply be what I am.

Bruce's Special place-North Beach Mylestom NSW

Make yourself as comfortable as you can and make the resolve that for the period of this exercise you will put aside craving after things not here or grief about things done that can't be changed. As much as possible seclude yourself from concerns about the world and future goals or anything other than being here now and bringing your attention to cultivating happiness and peace.

To begin with bring your awareness to relaxing your body and feeling comfortable. Perhaps you can scan for tension and let it go.

Let go of tension

Be comfortable

Let go of tension

Be comfortable.

Without moving your actual body imagine that you are transported to your special place. You find yourself walking from the car park to North Beach. It is mid morning and the sun is high in the sky. Jean and Danny are by your side and the temperature is just right. As you walk along the path to the beach you can hear the birds singing their songs. Danny is on his lead anticipating the run Jean is by your side. She bursts into her generous smile and you are reminded of the love and care that she selflessly has for you. All the times she has cared for you. This awakens the heart of loving kindness. Your heart is light and buoyant as you come out on to the beach. Danny's coat glistens in the sun as you let him off his lead. And he shoots off to find the stick he had last time you were here and he brings it to you.....You throw it and he speeds off to the ocean wanting you to follow.

The beach is beautiful, just you Jean and Danny...with some fishers off in the distance.

There is a north easterly and the breeze caresses your face and the sun shines a warmth that relaxes your body and calms your mind.

As you walk along beach your senses open to every subtly. You can smell the smells of the ocean, hear the sounds of birds and surf, and feel the fresh and clean air. As you walk it feels as if all problems and concerns fall away. You can see the beach spread out before you, clean and expansive both to the north and the south. With those fishers far off in the distance....and being morning the breeze is gentle and soft. The ocean seems to swell softly as the small waves break on the shore and retreat. Just the sight of the beach seems to help you drop all of that brings you grief and sorrow. The ocean energy seems to transform whatever distress you may have had to content peacefulness. Not only does your heart respond but your body also responds by feeling relaxed, chest open and free from all energetic blocks. You can breathe in the air and feel refreshed and revitalised.

Jean is silently present and you can feel her love next to you. You walk along the beach and eventually stop to watch and listen. It is perfect. The temperature is just right, you are with the beings you love, you are at the best place on this planet at your special place.

You can see some birds off in the distance and they catch your eyes for a while...but eventually your gaze settles on the mesmerising movements of the ocean.....the golden glow of the sun as it gets higher in the sky.....and the sun light as it reflects on the ocean. There are some clouds in the horizon.

The sounds of the ocean also invite your attention....calming and lulling they are hypnotic.....almost as if the whole collective experience gently massages your heart mind....The gentle breeze caressing your skin like a gentle massage and you become very relaxed..... The breeze and the sand and the sunshine are just at a temperature that feels perfect for you. You can hear the sounds of waves as they meet the shore, providing nature's music as background to the experience. The sounds of sea gulls are also off at a distance reminding you to be present.

Your heart is awoken to a deep peace....free from all fear...fear from all worry deeply at peace...You sit and lie down in the soft sand and allow peacefulness and well-being to spread through out your whole body. All the tension of previous worries and concerns seems to disappear and your body becomes completely relaxed. Your feet relax, your legs relax, your arms relax, your torso relaxes, your shoulders neck and face completely relaxes. Every fibre of every muscle untangles and as it does the calm yet vibrant life energy touches every cell of your body. As you open awareness to this present moment a calm peacefulness seems to pervade your being. Serenity is the state you your heart. The heart is filled with serenity, peace and calm.

Every thing is exactly how you would like it to be...your heart is calm and peaceful. Let your attention go into this peaceful space and rest in this space....When your attention slips off, just remember to bring it back.....It is so pleasant that your attention naturally slips into this peacefulness.

(sound of waves.....silence)

Simply rest in this state of being and let it pervade every cell of body and every part of your being. When your attention drifts away remember what you are doing and without struggle bring it back to the qualities of peacefulness and calm.

(Silence- or sound of waves, the ocean-five to ten minutes).

Feeling filled with healing energy, revitalised, refreshed and renewed realise it is now time to return back to the path and back to the place from where you started.

As you stand and walk you realise that you can take the sense of freedom, peace, calm joy and love with you. When you reach back to where you are there is a sense of joy because the special place and the freedom peace, joy calm , and love that you found in

in your heart. Know you carry a sense of peacefulness within your heart and access it when and as you need.

ADOLESCENT FRIENDLY SCRIPTS

Eating a piece of fruit Mindfully

Before you eat this piece of fruit, sit down and spend a few moments reflecting on how this food got to be in your hand. Did someone give it to you? Or did someone spend time and effort preparing for you? How did it develop and grow? Was it originally a seed that grew and developed. Reflect on all the things that were needed for it to grow, such as the sunshine, water, and the nourishment from the soil. Reflect on where this food came from. Perhaps it came from far away, in which case there was effort and energy spent bringing to you. Think of all the people involved in bringing it to you and into your hand.

Feel the fruit in your hand. Notice the weight, shape, size and texture of this piece of fruit. Be very curious. Look at this piece of fruit. Notice its size and all the colours and shapes and other thing you can see. Notice the way the light shines on it. Smell it. What does it smell like? If you were to describe this smell to someone else how would you describe it? Bring it to your mouth and have a bite. Listen to the sounds that the biting makes then taste all the tastes. Notice all the bursts of taste experiences and let them come and go. What does it taste like? Notice all your judgements as good, bad or in the middle. Slow down your chewing so that you can savour the experience. Feel how the morsels move around in your mouth and how your tongue automatically does its thing. Then when the time is right swallow your mouthful and let it move down your throat and into your belly. How does that feel?

Now notice if there is wanting for more. If there is wanting notice how you bring the piece of fruit to your mouth for another new moment of eating and be mindful of everything with curious interest and enjoy your food. Then, continue to eat your food mindfully.

Progressive muscle relaxation: becoming like a floppy rag doll

- Just like a floppy rag doll has no tension, the aim of this exercise is to practice getting more and more relaxed by letting go a tightness and tension.
- We will practice letting go of tension by firstly tightening up parts of the body then letting of that tightness and tension. When you tightens up your muscles don't tighten them up for more than a few seconds. If anything hurts when you tense up, just don't do it, rather and let go of tension without first tightening it. And when you let go of the tension you can say to your-self relax or let go or go floppy.
- Find a place that that you will feel comfortable, a place that place that you will not be interrupted for about 10 minutes. Then make yourself as comfortable as you are able to by sitting or lying down.
- Loosen up any tight jewelry or parts of your clothes that may be uncomfortably tight and decide that for the next 10 or so minutes you will focus on what you are doing and not be hassled by things that are not here and now.

- Put aside your worries and see if you can focus on what you are doing.
- Remember that you cannot force relaxation to happen, and it is more of something that happens when you let go of tension.
- When you are ready close your eyes and focus on your breathing, keeping it slow and even. Say the words “let go” to yourself a few times as you breathe out.
- Tense up your right foot, squeezing your toes together and pointing them downwards. Focus on that tension. Slowly release that tension as you breathe out, saying the words “let go” or “relax” to yourself.
- Now tense up you’re the rest of your right leg. Tense up your leg as if like a stiff wooden board...tight and hard.
- Now let go of the tension and release the tension as you breathe out.
- Let your leg go floppy. If there could be scales of tightness the tightness would come down 10-9-8-7-5-6 and so on so that your leg gets more and more relaxed.....just by letting go.
- Relax.....
- Now go to your other foot and leg and tighten it up
- Now bring attention to your left leg and when I say tense up your left foot, as best and tight as you can and notice how this feels. Just like your leg was like a hard stiff board make it as tight as you can..... Feel it and hold it. Hold it, hold it then release, with an out breath. Let the tension thermometer come down and enjoy the feeling of relaxation. Let your breathing help you to let go of the tension in your left leg.
- Now bring attention to your bum muscles and when I say tighten up these muscles as tight as you can....and hold them soNow, breath in and tighten. Feel it and hold it. Hold it, hold it then release, with an out breath. Let the tension thermometer come down and enjoy the feeling of relaxation. Let go of tension around this part of your body. Let your breathing be natural and let your out breath help you to let go of the tension.
- Now bring attention to your abdomen and chest as well as the whole of your back. When I say, tense up these parts of your body as best and tight as you can and notice how this feels. Maybe you can pretend that your abdomen chest and back are as hard as stone....so now tighten as hard as stone....and feel what it like to rally tight muscles in this part of your body. Hold it, hold it then release, with an out breath. Let the hard and tightness thermometer come down....and let these parts of your body become floppy and relaxed...let your breathing be completely natural and let the stone like quality of tension become soft and droopy ..so that your breath lets go of all tension.....
- Now bring attention to your neck and shoulders. When I say, tense up these parts of your body as best and tight as you can and notice how this feels. Just like a tortoise pulls its head into its shell you can pull your head into your shoulders as if you were trying to touch your ears with your shoulders. Notice how it feels to have your shoulder all scrunched up thenlet go, and relax..... feel the pull of gravity and let your shoulders become heavier and more relaxed.
- Now bring attention to your face and head. When I say, tense up these parts of your body as best and tight as you can and notice how this feels. You can screw up your face, frown your forehead, push your tongue up against your teeth and pull as funny a face as you like...So now tighten Feel it and hold it as tight as

you can. now, with an out breath, release. Let all the tension around your head and face melt away. Allow the tension thermometer come down and enjoy the feeling of relaxation. Let go all the tension around your face. Your forehead smoothes out, your mouth opens, your jaws drops and hangs. Enjoy the feeling of relaxation and let your attention focus upon this enjoyment.

- Now that you have finished tensing your body you can do a scan check finding any left over tension and letting it go....when you find something just release it by letting go.... You can use your breath to help you and on the out breath tension is released. If there is no left over tension and your body feels relaxed and just enjoy these feelings...it may feel as if you are floating on clouds and this is very nice....enjoy these feelings and let your self become relaxed and refreshed with these feelings.
- (silence)
- In a few moments we will end this exercise If you found that you were able to let go of some tension and find relaxationremember how you did this and know that you can do this again when and as you need simply by saying to yourself relax or let go or go floppy and tune into the good feelings.
-

Body scan-instructions

- Find a place to lie or sit down and make you self completely comfortable.
- Make the intention that, for the next 15 or so minutes, you will try not to fidget or move unnecessarily or be too concerned about anything other than being here now and bringing attention to the feelings in your body.
- When thoughts, emotions, sounds or other things pull your attention away from physical sensations do not struggle. Let these things come and go and put them on the edge of your awareness
- Let physical sensations be the main thing you will focus on.
- At first bring awareness to your body as a whole and be aware of the in and out breath.
- Let your out breath help you let go of tension.
- Let go of tension in your legs
- Let go of tension in your body, arms and head.
- Let go of tension in your hands and arms
- Let go of tension in your face head
- Simply let go of tension.
- Now bring awareness to the top of your head. Be open minded can feel the sensations as they are without adding stories to them.

- Notice sensations as they are, without thinking that they should be other than the way they are.
- Then begin to scan with your awareness so that it covers all of your body from the top of our head to the tips of your toes. Just like getting a massage from the top your head and downward, let your awareness touch part by part and bit by bit the whole of your body.
- Be aware of your forehead and as you are aware it relaxes and opens up.
- Then bring awareness to your face, your eyes, your nose, your cheeks, your mouth, your jaw and your whole face. Feel the experience. Without tryingall the tension drops and melts away.
- As mindfulness of the various parts of your body becomes clearer it is as if, without trying, whatever tightness, that may have been there earlier just dissolves and melts away.
- Bring awareness to the physical sensations at the back of your head and the top of your neck. Your neck your throat, the top of your chest and the top of your shoulders.
- Move attention around every corner and curve your shoulders letting your awareness touch every sensation.
- Be really curious and careful not to miss any sensation...
- Bring awareness to your arms, the inside of your arms the outside of your arms your biceps, moving down your arms to your elbows, your forearms, your wrists and your hands.
- Know and be aware of physical sensations with an interested and relaxed calm mind.
- Bring awareness to the top of your chest, upper back, your whole chest.
- If there is any pain or discomfort, try to be gentle, kind and compassionate. Let any discomfort be soothed and healed with your awareness. .
- Be aware of your belly and let it move with your breath. Freely up and down. Every out breath your whole body becomes deeply relaxed.
- Slowly let awareness scan down your legs, in your thighs, to your knees then down to your shins, your calves, your heels, your ankles, toes, top part of the feet, and base of the feet.

- Then bring attention to the whole of your body.
- Bring kind and caring attention to your whole body. It might feel like it is relaxed and calming humming with energy and good vibrations.
- If you are feeling relaxed and it feels good sit or lie back and enjoy these feelings. When your mind wanders off somewhere simply remember to bring it back to the nice feelings. Continue to do this for a few minutes.
- As you end the exercise slowly move your fingers and toes, then your hands and feet, become aware of the room that you are in, open your eyes, give yourself a stretch, and go about doing what you need to do. Remember that you can be aware of your body as you choose and need and in this way you can feel peaceful and relaxed.

Relaxing the body with mindfulness of breath--script.

Find a quiet and peaceful space and loosen up any tight clothing and be comfortable lying down or sitting on a chair or cushion. Make sure that you will not get too hot or too cold.

Make the intention that for the next 10-15 minutes you will aim to develop relaxation and being grounded by being mindful of the breath. As best you can, try not to fidget or move unnecessarily.

Firstly, let your awareness sink into your body and put aside any hassles that may have been troubling you. Also see if you can press the pause button on things that you feel you have to do or you really want. Let your self come into this present moment and thoughts and experiences other than the breath and relaxing your body be on the edge of your awareness or off in a distance. Let your attention join fully with the breath.

Take three breaths. As if filling a jug with water let the breath be smooth and fill your body from the base of your belly filling up into your chest. Then after filling, simply release and let the breath be natural.

After three deep and slow breaths, no longer try to control the breath in any way. Let it be completely natural. Don't try to control the breath but let it be as it is. If it is long let it be long. If it is short let it be short. If it is shallow let it be shallow. If it is long let it be long. Let the breath breathe you and simply know that you are breathing.

Breathing in be aware of the in breath, breathing out relax your body. If you feel any tension, simply let it go. On your out breath let go of tension. Bring attention to your shoulders and release tension, with the out breath.

(Silence for a few moments).

Notice your face and let your eyes become heavy and relax.Let your forehead smooth out and release tension. Feel the space between your eye brows relax and open up, let go of tension. Breathing in and release on the out breath.

Let the breath find any tension throughout your body and on the breath, release the tension.

When you breath in know that you are breathing in. When you breath out know that you are breathing out. On the out breath let go of tension relax.

Let your attention settle and remember what you are doing, come back to being with the breath relaxing your whole body part by part or as a whole. Breathing in know that that you are breathing in..... Breathing out, know you are breathing out and relaxing. Breathing in be aware,breathing out relax tight parts of your body

(30 secs silence)

Breathing in be aware of the in breathBreathing out relax the whole of your body

Stay close to the breath, be there for every new breath and when thoughts come up let them go also with the out breath. Simply let go and be here now relaxing and being aware of the breath.

Breathing in be aware..... breathing out let go of all problems and hassles.

Breathing in be aware.....Breathing out soften tight spots in your body.

2-3 minutes silences

Breathing in be awareBreathing out chill....and relax.

(silence 5 minutes)

In a few moments we will end this exercise..if you found that it was good for you remember what worked and know that you can do it another time... Also remember that you relax with the breath whenever you want in your daily life. When you are ready slowly move your fingers and toes, shift your body and mindfully go about your daily activities.

Mindful walking - instructions

- Make sure that there is enough space to walk for at least a few paces in front of you.
- Make the your intention that for the next 5 or 10 minutes when your mind gets dragged off somewhere else you will remember to come back to the here and now and be mindful of walking.
- Begin by standing and bringing awareness to the way you are standing. See if you can be upright but relaxed, with eyes open looking few metres in front of you. Let your chest be open, relax your shoulders, making sure your knees are not locked and place your hands where they are comfortable
- Become aware of sight, sounds and what is happening around you and, without trying to push them away, let these things be on the edge of your awareness. With curious interest, notice the sensations in your body standing, letting go of unnecessary muscle tension.
- Let “standing” be in the centre of your awareness.
- For a few seconds, enjoy the simple activity of standing
- Then open your awareness so that it drops to your feet and feel the sensations in them.
- Feel what they are like, whether they are cold or hot, and the pressure of the floor or ground beneath them.
- When you are ready, take a step.
- Notice the changing sensations as you shift your weight onto one foot and pick the other one up.
- Notice how your foot feels as it travels through the air and the changing sensation of pressure as you place it on the ground.
- If you want you could name the steps like “lifting, moving, placing” or if you wish to walk a bit faster you may use “left, right”
- Walk at a pace and find a rhythm that is comfortable for you.

- If you are walking at a slow pace, focus attention to the base of your feet. When you are walking faster let your focus be wider such as your legs or the whole of your body.
- When thoughts, sounds, sights and emotions pull your attention away from walking, simply notice the experience and do not struggle with it and refocus your attention.
- When you come to the end of your walking pathway, stop, be aware of turning, then walk back mindfully back along your pathway.
- If you feel comfortable you can gradually slow the pace and the rhythm down.
- Continue walking for a period that is suitable then let the mindfulness cultivated during mindful walking carry over into your daily life.

Mindfulness of breath - instructions

- Mindfulness of breath. During this exercise if you feel uncomfortable by being mindful of the breath, be aware that you can shift your attention to something else and this may help. You could for example, be aware of sights and sounds, or move your body and be aware of the movement or even do mindful walking....remember not to force yourself to anything that will not benefit yourself or others.
- Allow yourself to be as comfortable as you can, either lying face up or sitting on a chair or cushion
- If you're sitting, make sure that your back, neck and head are upright and straight in a relaxed way. You can close your eyes, or if they remain open, don't look around or focus on anything in particular.
- Set a goal that for the next 10 to 15 minutes, you will not to fidget or move unnecessarily. Nor will you be too worried by anything in the past or the future. See if you can remember to be here now.
- Bring attention to your body as a whole and let go of tightness. If you want you can do an awareness scan throughout your body, finding tight spots and then letting them go using your out breath to help you.
- As you let go of tightness, it is as if your awareness of the here now experiences of your body becomes clearer and sharper.

- As you sit or lie there, notice the movement of your breath in your belly. If you can't feel the movement in your belly, be aware of the movement in your chest or in both your chest and belly.
- Don't force your focus rather let your aware mind be open and sensitive to what is happening. Just watching just being present letting the breath breathe you. Don't worry about trying to control the breath...just let it be completely natural.
- Keep your breathing natural, neither speeding it up nor slowing it down. Let yourself be accepting of the breath without judgement that it should be other than it is.
- You can use noting such as "rising" or "falling" to help you bring attention to the movement of your belly or chest as you breathe.
- If it feels right, pay attention to the beginning, middle and end of the rising movement of the breath and the beginning, middle and end of the falling movement.
- Otherwise it is enough to know that you are breathing here and now.
- Do not struggle with thoughts, feelings or other experiences but let them come and go, bringing your awareness back to your breath.
- Allow your open and focused mind to notice just one breath at a time.
- Continue to let the breath be central in your awareness and do not be concerned about thoughts, sounds and other things that come and go.

(Silence)

- When you are ready to finish your meditation period. Think back over this meditation and what happened and what worked to bring you peace. At times throughout the rest of today or in the future you can be mindful of your breath. In this way mindfulness of breath can be an anchor back to the present moment and the freedom that can be found here and now. Slowly open your eyes, if they are closed, stretch your body and get into the world in a wise and mindful way.

The bubble of peaceful space

- Set yourself up in a posture that feels very comfortable and imagine that you are in a bubble.

- All your worries, concerns and hassles can be put outside the bubble and inside the bubble nothing can get to you.
- It is spacious and free in the bubble
- In the bubble, nothing bothers you and it is your special space.
- In this space it is safe and peaceful. In this space your body feels comfortable and at ease.
- As you sit or lie in this space your body relaxes completely. Bit by bit.
- First your feet, relaxing relaxing.
- Then your legs, relaxing relaxing.
- Then your arms. They become heavy and floppy. Completely relaxed.
- Feel your head relax. Let all the tension go in your face so that your jaw, mouth and forehead relaxes.
- Whatever tension was in your face melts away. Your forehead smooths out, your eyes become heavy Your face relaxes.
- Then bring attention to your chest, back and stomach. Let all the tension in these parts of your body go. Simply let tension go.
- As you relax this part of your body you can probably feel your breathing. Let the breathing happen, without you trying to change it. You might feel it as stretching your stomach or chest up and down. Let the breathing happen without trying to change making it fast or slow.
- You have been breathing for as long as you have been alive without you trying make it happen. It just happens by itself. Let it happen and notice the whole experience of the breath.
- Your breath is like a good friend. It is always there for you. Bringing attention to the breath the space on your bubble becomes very peaceful and very far away from anything that may disturb your peace.
- Try and notice the beginning middle and end of both an in breath and out breath. How does it feel?
- Notice the breath softly and gently. Notice the rhythmic movement.
- Let thoughts and feelings come and go and do not struggle with them.
- Just as your friend the breath is there for you, be there for every breath. Not missing it, but up close tracking the movement.

- When you are up close tracking how the breath changes there is no time to be concerned about anything because the breath has all of your attention.
- Be there for the next breath and the next breath.
- Let it sooth you and calm you.
- Feel the bubble of your special place expand and contract with the breath.
- It is very peaceful and nicely spacious.
- Stay with your friend, the beautiful breath as it makes the bubble of peaceful space a wonderful place to be.
- When you feel the time is right, make the intention to end this period of cultivating spacious peacefulness.
- Before you get up to move and be in the world mindfully, recollect your meditation period, what you did and what worked to bring you calm and insight.
- Then, when the time is right, open your eyes if they were closed and get ready to move and be in world knowing that you can access the bubble of spacious peacefulness and awareness of you breath whenever you need.

Calming the heart with sights and seeing

- Acknowledge, in a realistic and honest manner, what is happening right now in this moment. If you are anxious be honest and acknowledge it in a soft gentle and kind way that it is there. Then set the intention that you will incline towards a calm mind by focusing attention.
- Whether you stand or sit leave your eyes open. Turn your visual attention to something outside yourself that is interesting, pleasant or peaceful to look at.
- Let your attention become absorbed in that object by noticing the subtle and possibly beautiful qualities of what you are looking at.
- Step back from clinging and grasping after the object and simply enjoy what you see. Like paying attention to the details of a piece of art, appreciate the simple and subtle qualities of what your are seeing.
- If you can see something moving, be fully attentive to connecting with this sight.
- Let the sight of something moving totally absorb your attention as if this is the only thing that is happening in the world.
- Let catastrophic thoughts and anxious emotions be on the outer edge of your awareness and let the object or view you are looking at be central in your awareness.

- Put aside all worries and concerns and become fully absorbed in what you are focussing on as if nothing else existed. Let your mind become stilled and calm.
- Let concerns about other things drift further and further away from the central focus of your awareness.
- Allow anxiety to be calmed.
- Let the calm and peacefulness of focussed attention come into you and settle all turmoil. Let tranquillity subside all anxiety and be peaceful.

Mindfulness of sound

- Make yourself comfortable, sitting upright and lying down if you want you could even be standing or walking.
- Scan your body and release whatever tension you may feel.
- Make the intention that for the period of this exercise, you will not follow thoughts about anything other than being here and now being aware of sound.
- Also make the intention to be open and kind to other experiences if and when they come up. Remember to be at peace with things....
- Now bring your awareness to sound.
- Be aware of sound as sound or vibration.
- There may be sounds of music, birds, cars, traffic, air conditioning, wind, rain or just the hum of silence.
- Notice how you may create pictures and names around the sound such “my favourite music track”, “dog barking”, “traffic”, “birds” or whatever. Don’t struggle with the names or the pictures and simply listen to sound as vibration. Noticing how the sounds arise and pass away.
- Notice how some sounds are really nice, some sounds are not so nice and some sounds are kind of in the middle as neutral. Be aware of all your judgements, but don’t worry about them. Simply remember to make sound the centre of your attention, be aware of sound as sound.
- Be aware of the sound of the world as if it is a piece of music...one note rolling into the next.....
- Listen closely notice how the notes are connected one leading into another...

- Don't worry if sometimes the sounds of life seem to be out of rhythm or may not be as you would like them to be....notice the sound with curiosity.....let them come up and disappear..listen closely.
- Sometimes the sounds of life are rhythmically in sync and it beautifully musical...
- Whether you like the sounds or not they all change....now arisingnow changing...now passing away.
- Let your mind be as if it is the sky, open, expansive and clear, and let sounds arise and pass through.
- By listening to sounds, like the music of life, you can become very peaceful.
- By listening to sounds and noticing how they all change you can become very peaceful.
- Be content and at peace to listen to sounds.
- When the time is right you can end this period of mindfulness.
- If mindfulness of sounds was helpful for you, remember that you can be mindful of sounds when ever it feel like the right thing to do.

Mindfulness of thoughts: Listening to and watching the show

- Make yourself comfortable and make the intention that for the next 10 or so minutes you will cultivate awareness of thoughts in order that you may understand them and use them in a way that is helpful and not harmful.
- To begin with open your senses to sounds and sight. Without looking around and letting your eyes settle on the space in front of you, leave your ears and eyes open to the experience of the present moment. Firstly of all listen to the sound of the bell and use this sound to help you settle and be aware...just listen here and now. As the sounds of the bell changes open your senses to sound, whatever the sound may be. Be open and receptive to both the subtle and the gross...just listen you...bells, birds, cars people talkingwhatever is happening your leave your ears open and receptive..... In the same way that you are open to hearing, without looking around be open to seeing and notice the shapes and colours.....
- Now, with a calm mind turn your attention to the inner world of thoughts...listen and watch with an open mind.

- Sometimes you can listen to thoughts like you would listen to a babbling stream, or a noisy talk back radio program...just words blah blahing in the background.
- Sometimes you can be aware of thoughts as if you are watching them on the screen of your mind.....
- Sometimes it is like you are watching and listening to the movie of your mind...the trick is to not get caught up in the story as if it is real.
- Sometimes the thoughts seem to suck you in and you believe them to be real...but remember these movies of the mind our just mental creations.
- Sometimes they are like a horror movie, sometimes like a comedy, sometimes a tragedy, sometimes they are boring, sometimes scary sometimes sad, sometimes funnyremember that thoughts are just thoughts and let them be.
- Remember you can change channels, or turn the volume down but most of all remember that they are just thoughts. And they come and go and they are not necessarily facts to be believed...
- Let your mind be like an open sky and notice thoughts as if they are clouds passing across an expansive sky, arising, changing, passing and disappearing from view.
- (silence for a at least one minute)
- Listen to thoughts without getting caught up by them.
- Notice the comments, the judging, the hassling and the fantasies. Notice the planning and the remembering and the imagining of all things....
- Sometimes there are too many thoughts to single out more than just a babbling stream there may be so many thoughts that it feels like a cascading waterfall. Notice the hundreds of thoughts but resist the temptation to dive in and taken away by the current.
- Sometimes, thoughts are like placards in a parade. Each having a message, each inviting you in to join the parade. Resist the urge to join the parade and notice messages as thoughts just passing by. There is no need to get caught up in the drama.
- Let the thoughts come and go. Step back to a place of witnessing and watching the show.
- (silence for a at least one minute)

- Try not to struggle with thoughts, no matter how much they may try to convince that they are true. Thoughts only have the power of action if we choose to give them this power.
- They are not you. You are not your thoughts. Thoughts are thoughts. And they change. Let painful thoughts change without getting caught up in the struggle.
- Remember that thoughts are not necessarily facts. A thought about something is not the reality of that thing. Step back from being caught up and lost in the blah blah of thought.
- When you have had enough of watching the show, listening and observing thought.....remember that one way to deal with thoughts is to simply put your attention somewhere else. Step back into awareness. Step back from being caught up and entangled.
- (silence for a at least one minute)
- If you find watching and listening to thoughts interesting you can continue with this practice. Otherwise, you can bring attention to an anchor such as sounds, physical sensations, or the breath.
- When you finish the period of formal meditation try to maintain general awareness during your daily activities. When you go about your daily activities using thinking as a helpful tool but remembering not to be deceived by the, sometimes, illusive nature of thoughts and harmful thinking patterns.
- Remember that thoughts are just thoughts and you can be at peace with them, no matter what message they may invite you to believe.

Resting in the space of awareness-script

Begin by settling into this present moment and enter your peaceful and spacious bubble of awareness. Let all your worries, concerns and hassles, be far off and outside the bubble of awareness. In this way they might bubble on, but be far off in the distance so that they do not disturb you and you can be at peace.

Bring your attention to the present moment and feel comfortable and at ease.

Now, within the space of awareness be listen to sounds. Be sensitive and at peace with sound, whatever the sound may be. If the sound is loud unpleasant still be at peace with it. If the sound is loud and you like it, still be at peace with it. If the sound is delicate, notice the subtleties of the vibrations you hear. You may name the sounds you hear as music, bird singing, wind, person talking, car passing or whatever but let the name of

the sound be on the edge of your special awareness. Be aware of sound as vibration. Let the orchestra of life be central in your awareness. Don't try to control the sounds that come your way but let them be as they are, changing and arising out of space and back into space.

Silence 1 minutes.

Now, gently and with kind interest, expand your awareness to be present with thoughts. Thoughts may be like words, like pictures, like feeling urges or a combination of all these. Even though they may be very inviting, as much as possible decline the invitation to get caught up in the thoughts. Let thoughts come and go without getting caught up in their story. Simply let thoughts come and go. If you can, step back from thoughts as if they are appearing and disappearing on a screen. Or they are like people on the street, passing your by. Some have a charge and other may not, simply let thoughts come and go like bubbles rising and bursting into nothing. Step into your self and into a sense of spaciousness, free from being caught up with thought. Rest in the witnessing. Notice all sorts of thoughts and be open to them all. Regardless of whether they seem beautiful thoughts or ugly and toxic. Simply let them all come and go. Be at peace in your awareness bubble. Let thoughts come and go. Remember just because a thought comes up does not mean it is true. Thoughts are not facts. They are just like ripples on a still lake, they do not last long and they always change. Be at peace with thoughts.

Silence 1 minutes.

Now, with warm and compassionate willingness, expand your awareness to include the mood state you are currently experiencing. Without suppressing sounds, or thoughts simply shine the spotlight of your awareness on your current mood state. Whether it is pleasant or unpleasant, as much as possible accept the mood state you are in as it is. Just like you would care for a good friend if they needed it, be kind to your mood state. Even if the mood state is a painful, be kind and compassionate and let it change as they always do. Even with strong and powerful urges to act, remember you do not need to act if it does not serve your greater purpose. Remember what is really important for you and act wisely. Remember you don't have to act on your emotions, and you can treat them with openness and kindness. Let your moods states arise and pass like waves moving through the ocean. Let the wave come, and let it pass by.

Silence 1-2 minutes

Be at peace resting in the space of awareness. In the space of awareness nothing disturbs you. Let sounds, thoughts and mood states arise and pass according to the laws of change. Settle back and let these experiences change. Let sounds float by, let thoughts float by, let the waves of mood states, build up and pass by, let sensations bubble and rise up and pass on by. You can be at peace resting in the space of awareness. Let awareness be like a very comfortable and safe refuge.

Stay in this space for as long as it feels comfortable.

Before you end this exercise recollect on what worked for you to feel at peace with thoughts, feelings and experience.

When the time is right, feel content to mix with the world of people, places and things, knowing that you can enter the peaceful space of awareness whenever you need and as it is appropriate.

Tuning into the state of your heart-mind and letting destructive emotions pass you by.

Make yourself as comfortable as you can and set the intention that for the next little while that you will, with kindness and care, bring attention to the state of your heart-mind. Being aware of your heart mind includes awareness of emotions as well as subtle moods and states of mind.

First of all settle your mind by focusing on a something that will keep your attention such as your breath, or the sensations in your body or sounds. Remember to be present and let your attention become clear. Know that if you need this point of attention can become like an anchor, centring and stabilising and a place where you can bring your attention back to when you need. Allow your mind to be open and accepting and be with experience moment to moment. Use noting if this is helpful to bring about direct and clear moment-to-moment awareness.

Note whatever is happening in a soft, yet clear manner.

As your awareness becomes more and more present and centred allow this awareness to be your refuge. Though very illusive, it may seem as this awareness comes from a "knowing" frame of reference. Take refuge in this quality of witnessing and let the experience that it knows, change according to nature. Let sounds, physical sensations, smells, sights, and tastes all change according to nature. Also be aware of states of heart mind and mental objects such thoughts and emotions and let them come and go without struggle or resistance.

It is as if this witnessing is deep and still within the roots of your being. Let awareness be like a solid and stable mountain in the midst of a windy storm. Let awareness be like the still depths of a lake when the surface is turbulent or like a solid island rock in the middle of a rough ocean with strong waves.

Just as a caring and kind healer may pay attention to the state of your being, bring kind and curious attention to the state of your heart mind. What are you experiencing right now in the areas of moods, emotions, and mental states. Tune into your heart and ask yourself what is happening here right now. In a manner that is kind, spacious and allowing, ask yourself what am I experiencing in this moment. Try not to get caught up with the experience or cut it off, simply bring feeling attention to your experience and see it for what it is....be honest ..if you are feeling sad, note sadness, if you are feeling angry note anger, if you are feeling anxious note anxiety be honest with you yourself. If you are feeling joy note joy, if you are feeling peace note peacefulness, if you are

feeling calm notice this experience for what it is. Whatever you are experiencing in area of you moods/ emotions and states of mind, simply be honest about it and be open to these experiences.

By being honest about damaging emotions and not buying into them they are more likely to simply just fade away without causing destruction and pain along their path.

See unhelpful and damaging emotions like waves - coming and going, arising with a distinct energy then rolling on by and changing to something else.
Noticed how the emotion comes and goes. Because it changes it is not solid. Because it changes it is not you. Step back and get unstuck from the emotion.
Try not to block the emotion or suppress the emotion. Or be in denial and push it away.

Give the emotion space.

Let it be and let it change.

Silence

Remember that you are not this emotion. Look at and see the emotion for what it is as it is rather than getting caught up in its story. Remember that destructive emotions fuel stories that are often not true. Bring mindfulness and wisdom to the experience and don't make more out of the experience than is actually there.

Notice how the experience arises and passes by.

Rest in awareness of the heart-mind. Simply be present for the heart of your experience and let it come and go by taking refuge in awake awareness.

Let awareness be like a solid and stable mountain in the midst of a windy storm. Let awareness be like the still depths of a lake when the surface is turbulent or like a solid island rock in the middle of a rough ocean with strong waves.

Even if the experience is painful and difficult, know that by taking refuge in awareness you can be deeply peaceful with all experience.

Let awareness be like an open house and see the emotion like a visitor. It won't stay long. Honour it and let it be felt in the body. But then let the door open and let the emotion pass through.

Silence

Be like a solid rock island in the ocean.

Be like the still depth of a lake.

Be like a solid mountain.

Remember that you are not your emotion

Remember that you don't need to act on your emotions if this does not serve you chosen directions.

Remember to cultivate compassionate tolerance.

“Be” with the experience and let the emotion roll on by.
Remember to remind yourself about the truth of this emotion
Remember to use self talk such as “Its OK, this will change” if this helps. .

When the destructive emotion has passed bring your attention back, as always, to now.
Remember to be here now and bring attention back to an anchor such as the breath,
sounds or whatever is good for you.

When a destructive emotion passes it provides room for a helpful state of mind to come up.

In a few moments this recording will come to a close. If this exercise has helped you to let go of painful emotions then remember how this happened. Also remember how to cultivate wholesome emotions, and enjoy the peace that can be found with being mindful.

May mindfulness of the heart-mind bring peace and joy to all.

Thankyou.

Loving kindness –option one based on happiness.

Make your self very comfortable either laying face or siting on a chair or cushion and make the intention that for the next 10-15minutes you will practice loving kindness for the benefit of your self, other beings and planet earth. Know also that if loving kindness does not arise, that that is perfectly ok. Everything has its own timing and rhythm and like any skill it takes patient practise.

Begin by spending a few moments settling you body, speech and heart-mind by relaxing into this present moment. Use what means that seem to work for to help you settle. This could be relaxing with the breath, body scan or awareness of sounds. Whatever works for you, use that to help you relax your body and stabilise your attention. Anchor yourself here now and be at peace with this present moment.

Think about what real happiness may be for you. The type of happiness that truly fills you heart with contentment. Maybe you can remember a time when you were happy, or you can think of a place or time where you could be happy. Let these good thoughts fill your heart. You can use your imagination if you want or you could visualise or just think about it. Let that happiness fill you heart. It might feel like a warm glow in your heart, or you could see it like an opening flower. Let happiness in your heart grow. Let it grow and radiate so that it fill your whole being. Touching every cell and organ, making you feel light and happy.

You could think “may I be happy” and let those words circulate in your spread good feelings.

(Silence)

With the happy feelings you may also have feelings of kindness and care, not only for your self, also for other beings.

(Silence)

After a while you can extend these good feelings to your friends and family.

Imagine that these beautiful happy feelings are extending from your heart so that they go out to touch other beings.

Perhaps you can see your friends and family in your minds eye being touched by these good vibrations, and when they feel the good vibrations they also feel happy. Maybe you can see them or imagine that they are and feeling very good.

You could say to your self, “may you be happy, may you be peaceful”.

See or imagine them being very happy and peaceful.

May you be happy.
May you be peaceful.

After a while you can extend these feelings of kindness and happiness to spreading out in all directions, so that it includes this precious planet and all the beings on it.

May all beings be happy, may all beings be peaceful.
May all beings be happy, may all beings be peaceful.
May all beings be happy, may all beings be peaceful.

A few minutes

Now come back to being aware of your self and your own heart and where you are in this room. Know that deep in the hearts of all beings there is loving kindness, and that you can access this feelings in your own hear when every there is a need or you want to feel happy and peaceful.

May all beings be happy

Loving kindness with a dear friend first-option two

Sit comfortably and set the intention that for the next 15 to 20 minutes you will develop warm friendliness. Just like any skill this quality requires consistent practise in order for it to flourish. Be content with even a whiff of a scent of loving kindness and be patient to let it grow in due time.

To begin with be generous to yourself and give yourself the time to settle and be present. Allow yourself to experience the peace of presence in this moment in time.

(silence for a minute or two)

Now bring to mind a dear friend or other living thing with whom or which you can feel a sense of friendliness or warmth towards. It could be a human or it could be a pet...It could even be a place in nature like your favourite tree, or beach...Whatever ever it is that awakens good feelings within, if it is not a living being imagine it as one. Feel, imagine or pretend that this living being is present with you as if in the area in front of you.

As you feel, see or sense their presence....look at your heart's response to their company. Look inside and connect with any feelings openness and ease that you may feel with this person or other living thing. Find those feelings of kindness and openness, even if they seem to be hidden from your awareness. Look inside and connect with the feelings you have for this being. Strengthen and nourish these feelings by thinking kind thoughts that may help these feeling grow. As you connect with this being think:

May you be happy,

May you be peaceful

May you be healthy in your mind and in your body

May you be able to care for yourself happily.

May that which is the best in you flourish and grow.

May all things in your life be for the best.

May you being be filled with the healing energy of happiness and joy.

May your heart be completely free from all suffering.

May any agitation be calmed and any sadness be released

May you be happy and free.

Let the feelings of loving kindness develop as you think those words
Keep your feelings afloat by enjoying them and letting them spread

Silence

After a while you may like to bring other beings that your care for into the glow of this loving kindness.

Think of other beings that are dear to you. Those you care about and bring them into this beautiful healing energy.

See, feel or sense those that you care for being happy and peaceful.

Think:

May all of you be happy

May you all be peaceful

May you be all be healthy in mind and in body

May you all be able to care for yourself happily.

May you all be free from any forms of hatefulness

May you all be free from any troubles

May you be all be healthy and strong

May all your best intentions be fulfilled and your heart released from any discontent

May you all be able to protect your own happiness.

May you be completely free from all suffering.

(Silence)

Let this energy grow so that you are also included in this glow of loving kindness.

Simply place your within the glow of loving kindness.

So that you also are happy, truly happy

That you are free, completely free from troubles of all kinds

That you are at peace....and content.

That your best wishes are fulfilled and your life is one of joy and harmony

Saying to your self..

May I and all of those who are dear to me be happy

May I and all of those who are dear to me be peaceful happy

May I and all of those who are dear to me be healthy in body and mind

May I and all of those who are dear to me be able to care for ourselves happily

May we all be free from any forms of hatefulness

May we all be free from any troubles

May we all be healthy and strong

May all our best intentions be fulfilled and our hearts be released from any discontent

May we all be able to protect our own happiness.

May we be completely free from all suffering.

Really connect with these aspirations...be truly kind to your self and other beings.

(silence)

Be generous and extend your wishes of kindness, openness and tolerance to extend beyond yourself and those you care for to include those beings who you may not know very well.....

May you be happy.....etc.,

If you feel that you can be completely generous, extend the feelings of warmth to include even those beings with whom you may have some conflict with.....

May you be happy etc.,

Extend the feelings of loving kindness as if they are boundless..not excluding any being and treating all equally.

May the hearts of all beings be filled with loving kindness.

May all beings , be at peace.

May all beings be truly happy

May all beings be FREE from conflict and hardship

May all beings abide in joyous harmony.

May all beings be happy

Silence

Eventually come back to your own heart.

If there was even just a whiff of a scent of loving kindness awakened, know how you can find it and realise that you can access it as you and the world around you needs.

May you and all beings be peaceful, happy and free.

Loving kindness meditation- based on kindness option three

- Make yourself very comfortable and relaxed.
- Gently become aware of the sensations around your chest area. As you focus, allow the sensations to be as they are, with an attitude of acceptance.
- Sometimes you can awaken loving kindness by remembering or imagining happy events or acts of kindness, then focusing on your heart's response to these events.
- Sometimes just thinking of a special person, place or pet can kindle feelings of loving-kindness.
- Remember that loving-kindness is potentially within the hearts of all beings including your self.
- Sometimes, just being gently present and aware of the physical sensations around the area of your emotional heart is enough to connect with loving-kindness.
- Sometimes just saying meaningful phrases to your self can help to kindle feelings of loving kindness.
- As you say the phrases, it is important to feel meaning behind the words. As you say the phrases, begin radiating feelings of tenderness and warmth to every cell of your body, and throughout your mind, allowing and accepting all aspects of yourself.

May my heart be filled with loving kindnessMay I be happy...May I be peaceful...May I be free.

- When you feel it is appropriate, bring the image of someone you care for to mind. Holding the thought of this person in your mind and radiate loving-kindness to that person.

May you be happy...May you be peaceful...May you be free etc.

- When you feel it is appropriate, bring other being to mind.

May you be happy...May you be free....etc.,

- When you feel it appropriate, bring other beings to mind

May you be happy... peaceful...etc.

As you imagine spreading loving-kindness, you may feel the loving-kindness extending beyond those who are dear to you and beyond your own being to include those beings in the room that you are in.

May all beings in this room be happy...be peaceful...be free from ill will and suffering.

Gradually you can extend loving-kindness to all beings in the town, state, nation and world or all beings above, in all directions, all being below and behind, as you say to yourself: *May all beings be happy, May all beings live in harmony, May all beings be at peace, May all beings be free etc.,*

At the end of the meditation bring attention back to yourself and remember that loving kindness can be accessed when and as you need.

(When and only when you feel strong with loving kindness you can bring to mind someone with whom you may be having some difficulty or conflict, and radiate loving-kindness to them. *May you be happy...May you be free from all suffering...etc)*

Guided compassion meditation-version two script

Make yourself completely comfortable feeling at ease. Set the intention that for the next little while you will cultivate the healing quality of compassion. Remember that kindness and compassion is a skill that needs practise and don't be concerned it at first these qualities feel hidden from view.

Begin by settling and stabilising your body and mind by grounding yourself in present centred awareness. Remember to be here now. Be present for this experience of life as it presents itself to you. Relax and settle into this present moment without struggle and be aware.

Silence for about 2 minutes

Now, in this moment incline your heart mind toward empathy and compassion. Reflect on the healing emotion of compassion. Compassion is the heart felt response to suffering with the genuine wish for this suffering to become less or stop. It is the wish for oneself and others to be free from stress and suffering. Compassion is opposite to sadism and cruelty. It is also not reactive rejection of pain or a superior sense of pity. Compassion has a quality of active caring. Compassion is a human response to suffering, and is the wish for beings (including ourselves) to be free from suffering or stress. With compassion we recognize that all those who suffer deserve gentle tenderness. All beings include ourselves are equal in the way that we all deserve compassion.

Sometimes just thinking of someone who has suffered or is suffering is enough to awaken this quality within our own hearts. Noticing your heart felt response to the suffering of others is sometimes enough to kindle the heart of compassion. With the stability of wisdom, let these images or thoughts come to mind..

Visualising or just thinking about beings or a being that is suffering, let compassion glow from your heart..with the thoughts:

May my heart be filled with compassion.

May suffering beings be free from suffering and its causes.

May their pain be healed.

May whatever anguish they experience be reduced and may they create the causes for freedom.

May they be able to heal themselves with compassion and acceptance.

May they be blessed with the causes for happiness and be free from the causes for anguish.

May they accept the things that can't be changed, have the resolve and courage to change the things that need to change, and the wisdom to distinguish.

May they be free from suffering.

Sometimes, all we need is to acknowledge and tune into the compassion that is out there in the world and let it enter our heart.

Sometimes it feels like a light that comes into our heart and awakens the light in our own hearts. Filling our hearts it radiates and fills our being.

Nourish and nurture the feelings and thoughts of compassion.

May suffering beings be free from suffering

Let these feelings of compassion flourish and grow, release their healing power and let compassion fill the world.

Like a star that shines brightly let compassion touch the hearts of all those who suffer.

(Silence a minute or two)

Remember that you too are a being that deserves the healing power of compassion and include yourself in this radiant glow.

May I be free from suffering.

May my heart be filled with compassion.

May my anguish and pain be healed with acceptance and the depths of compassion.

May my heart be freed from despair and anguish.

May I accept the things that can't be changed, have the resolve and courage to change the things that need to change, and the wisdom to distinguish.

May I be free from suffering.

May I be peaceful.

May I be free from suffering.

May my heart be freed from despair and anguish.

May I accept the things that can't be changed, have the resolve and courage to change the things that need to change, and the wisdom to distinguish.

May I be free from suffering.

May I truly be free from suffering

May my heart be peaceful.

Radiating outwards and inwards let compassion fill the field of your awareness so that it is boundless...equally touching the hearts of all beings...

May all beings they be free from suffering and its causes.

May our pains be healed

May whatever anguish we experience be reduced and may we all create the causes for freedom.

May all beings create the causes for happiness and be free from the causes for anguish.

May all beings accept the things that can't be changed, have the resolve and courage to change the things that need to change, and the wisdom to distinguish.

May all beings be free from suffering.

May all beings be free from suffering.

May all beings be free from suffering.

Abide in the sublime state of compassion...let it heal pain and suffering...let it fill your heart and fill the world around you...let compassion grow and flourish.

silence 2-3 minutes

In a few moments this recording will come to a close. Remember, however that you can continue to cultivate and radiate compassion in every daily activity and you live with yourself and other beings. Know that even just a whiff of a scent of loving compassion can bring great healing to yourself and other beings.

Thankyou.

Guided kindness and compassion meditation-

Make yourself completely comfortable feeling at ease. Set the intention that for the next little while you will open your heart to the healing powers of kindness and compassion. Know that by opening your heart this will benefit not only yourself but also other beings. Set the intention that by opening your heart to kindness and compassion, you will cultivate these healing powers for the sake all beings.

Begin with settling and stabilising your body and mind by grounding yourself in present centred awareness. Remember to be here now. Be present for the experience of life as it presents itself to you. Relax and settle into this present moment without struggle and be aware.

Silence for about 2 minutes

Now, in this moment incline your heart mind toward kindness, empathy and compassion. Reflect on the healing emotion of compassion. Compassion is not reactive rejection of pain or a superior sense of pity. Rather compassion is the heart felt response to suffering with the genuine wish for this suffering to become less or stop. It is the wish for oneself and others to be free from stress and suffering. Compassion is opposite to sadism and cruelty. Kindness is similar to compassion yet is slightly different. Loving kindness focuses on the positive. Loving kindness is characterised by warm friendliness and it is the opposite to all forms of bitter resentment, aggression, hatred and ill will. Loving kindness is the ability to see the good in owns self and other beings.

Loving-kindness and compassion are remedies for misery, despair, depression , anxiety, hate, paranoia and loneliness. They can heal both emotional and physical suffering. They also have the power to repair and heal the suffering of families, communities, societies and the world. Kindness and compassion can bring peace and harmony to our world.

All beings have the potential for boundless compassion and kindness. And there are millions of humans who practise random acts of kindness and compassion daily. Perhaps you can reflect on your own acts of kindness and compassion. Or you can reflect on these qualities within other beings. Tune into the kindness and compassion that is out there. It is like there are millions of beings putting kindness and compassion out there so that is freely available to anyone who wants to tune into its healing power.

Imagine that you are able to access the collective energy or the accumulation of kindness and compassion in the universe. Perhaps you can imagine it glowing like a ball of light or a glowing star in front and above of you as you are sitting or lying there.

Perhaps you can see the compassion and kindness like a rainbow of healing light or particular coloured rays of light coming into you.....

Be aware that this kindness and compassion is freely available to all who tune into it and let its energy enter into your being and into your heart.

Feel the healing power of this energy as enters from above, fills your heart then radiates to every cell of your body and every aspect of your life. Healing all physical problems soothing and emotional pain.....kindness and compassion fills you

As kindness and compassion touches every aspect of your being think:

May my heart be filled with kindness and compassion.

May I happy

May I be peaceful

May I be safe, FREE from harm

May my heart-heart be at ease, FREE from all mental and emotional suffering

May my body be healthy, freed from all physical suffering and at ease

May my heart be freed from unhappiness and misery.

May I be free from suffering.

May I be peaceful.

Say and tune into words that are appropriate for you, use whatever images that are suitable for you or just imagine that the power of universal kindness and compassion is healing all your pain.

Let the power of universal kindness and compassion radiate from your heart to touch every cell of your body and every part of your life.

*May I happy
May I be peaceful
May I be safe, FREE from harm
May my heart-heart be at ease, FREE from all mental and emotional suffering
May my body be healthy, freed from all physical suffering and at ease
May joy be awakened and fill my being.
May I be peaceful.*

(silence)

Open your heart to the power of compassion and kindness....let it fill your being and let the words of kindness compassion joy and peace reverberate and resonate throughout your being.

*May I happy
May I be peaceful
May I be safe, FREE from harm
May my heart-mind be at ease, FREE from all mental and emotional suffering
May my body be healthy, freed from all physical suffering and at ease
May joy be awakened and fill my being.
May I be peaceful.*

(silence)

Now, let the power and energy of kindness and compassion radiate beyond the bounds of your own heart-mind-body and let it shine into the hearts minds and bodies of those who you care for either as individuals or in groups.

*May you be happy
May you be peaceful
May you be safe, FREE from harm
May yours my hearts be at ease, FREE from all mental and emotional suffering
May your bodies be healthy, freed from all physical suffering and at ease
May joy be awakened and fill your being.
May you be peaceful*

Continue these thoughts and feelings...by repeating the words or by visualising or by just having the sincere aspiration. .

*May you be happy
May you be peaceful
May you be safe, FREE from harm
May yours my hearts be at ease, FREE from all mental and emotional suffering
May your bodies be healthy, freed from all physical suffering and at ease
May joy be awakened and fill your being.*

May you be peaceful

Now, let the power and energy of kindness and compassion radiate beyond the bounds of your own heart-mind-body and with those care for deeply to shine in all directions. Above and below, in front of you and behind, to both sides and all around...

All beings treated equally....inclusive of all with none excluded-even those to whom you do not know or those with whom you may have some conflict with. Think these beings just like me, want to be happy, and also wish to be free from suffering...

Abandon any feelings of resentment and think may all beings be free from sufferings.

May all beings be happy

May all being be at ease in body and mind

May all conflict be resolved and abandoned, may all being lives in harmony and peace,

May our precious planet be healed and be healthy,

And may all beings who live on this planet care for themselves and this planet with joy and peace...

May all being be free from suffering,

May all being abide in joy and harmony

May all beings be peaceful..

silence 2-3 minutes

Become absorbed in these beautiful states of kindness and compassion, let them be the truth of your reality.... Let your heart abide in these sublime states..

May all beings be happy

May all being be at ease in body and mind

May all conflict be resolved and abandoned, may all being lives in harmony and peace,

May our precious planet be healed and be healthy,

And may all beings who live on this planet care for themselves and this planet with joy and peace...

May all being be free from suffering,

May all being abide in joy and harmony

May all beings be peaceful..

n a few moments this recording will come to a close. Remember, however that you can continue to cultivate and radiate kindness compassion in every daily activity and you live with yourself and other beings. Know that even just a whiff of a scent of loving-kindness and compassion can bring great healing to yourself and other beings.

Thankyou.

Equanimity or acceptance for young people-script/instruction.

Make yourself completely comfortable and set your intention that for the next 10-15 minutes that you will tune into being at peace and balanced within yourself. Equanimity is one term that is used for this balanced sense of being centred and set the intention to nourish this quality so that it is a nice state of mind to hang out in. Know also that developing and meditating on equanimity will ultimately benefit other beings.

So first relax and settle your mind and remember to bring attention to the present moment without struggle or tension. Be open and carefree about whatever comes up....be that sounds, smells tastes, sights and physical sensations. Also be open to, and carefree about thoughts and feelings as they arise here now.

Silence for about 1-2 minutes

Reflect on the hassles related to getting over reactive to people, places, events, situations or things. Even though many situations require a wise response, sometimes over reaction can be destructive. Resolve to courageously changing the things that need to be changed, accepting the things that can't be changed and having the wisdom to know the difference. Aim to develop a centred and balanced heart mind.

Think about equanimity. Equanimity is very peaceful, centred, stable, emotionally balanced and unshaken in the midst of life's changes. Like a flexible bamboo in the wind, equanimity is not broken by the winds of getting blamed and then praised for things, equanimity is ok with whether you get or lose things, equanimity is at peace with things regardless of whether they are painful or pleasant. Equanimity is also totally cool and unshaken about whether you become famous or nobody hears about you. Equanimity is like a mountain buffeted by storms.....it is strong, stable and unshakable.

Equanimity is like the still point in the eye of the storm...still and peaceful. Equanimity is the spacious stillness of mind that arises when we wake up to things like the understanding that actions will always have consequences and that people need to be responsible for what they do.

(silence 20 seconds)

Equanimity is peaceful. This quality is deep with in the hearts of all human beings. See if you can find it within your self. Perhaps you can remember a time when you were completely peaceful. Or you can think of someone who is wise, centred and emotionally balanced. When you think about this person, your heart may vibrate with theirs and be peaceful. Even if you can't find any memories of peace...just know that it is there within the hearts of all beings including you.....

Feel nourished by being aware of the peace that is deep in your heart. This peaceful heart is untouched by hassles. This place is still, quiet and peaceful. It is at peace with whatever happens. You can dwell in this peaceful space of your heart and take refuge in it....nothing can get to you there.

As you dwell in the peaceful heart....it is like it grows to protect you with a buffer zone.....you can feel safe within the buffer zone.

Perhaps using meaningful words may be helpful.
Think...

May the peace and stillness of my heart be unshaken by hassles....

May the peace and stillness of my heart be unshaken by what people say that is both unhelpful or untrue.....

May the peace and stillness of my heart be unshaken by getting or losing things...

May the peace and stillness of my heart be unshaken by the inevitable ups and downs of life.

May I have the peacefulness to accept the things I cannot change, change the things I need to change and the wisdom to know the difference.

May I be peaceful.....

May I bring the spacious stillness of my heart to all things....

May I be at peace connecting with the spacious stillness of my heart.....

Repeat one or two phrases and truly connect with the meaning the words.

(silence 2-3 minutes)

Be at peace dwelling in the heart

As we bring this meditation to a close, reflect on what worked for you to help awaken the peace of equanimity. And remember that you can bring the awakened spacious stillness of equanimity to every encounter of your every day life.

Thankyou.

Open or choice-less awareness

Listen to these instructions and use them to help develop open awareness.

Make yourself comfortable sitting on a chair or cushion and make the resolve that for next 10-15 minutes that you will try not to fidget or move unnecessarily.

Also make the resolve that for the period of this exercise you will not be too concerned about anything other than being in the here and now and turning attention to present moment experience in an open minded and compassionate manner. As best you can, try not to strive for any particular goal other than being content with being in the here and now and being present.

You can leave your eyes slightly open if you want. Or, you can close them. Whatever you choose see if you can maintain a sense of awake-ness that seems to spread in all directions.

Don't force your mind to focus on any one particular experience but allow attention to settle onto what ever seems particularly strong. Let awareness go where it wants to go. Be open to and aware of what ever is happening in this present moment as it changes moment to moment. Do not focus upon anything in particular but let what ever is strong come into your awareness without feeling that these experiences should be other than how they are. Notice sights as sights, sounds as sounds, smells as smells, tastes as tastes, touch and sensations as sensations and heart mind and objects of mind such as thoughts and moods as they are.

(Silence for 2 minutes)

Being present let your aware mind be open and wide like the sky. Like the sky your mind is spacious enough to contain all experience such as sights, sounds, smells, tastes, bodily sensations, thoughts and mind-states. Be attentive to and notice what ever happens in this present moment. There may be sounds, there may be thoughts or there may be emotions. There may be various bodily feelings or mental pictures. Whatever the experience be present with these experiences as they arise and then notice how they pass away.

Just as the sky rejects or denies nothing be willing to accept the experiences that arise in you mind with open-hearted compassion. Just as the sky cannot claim ownership, hold on to or cling to nothing. Be allowing and open to what ever arise and passes without fear or preference. Find happiness in remembering to be here now. Settle back into the spaciousness of a peaceful heart and mind.

(Silence 30 secs)

Let thoughts come and go, let emotions come and go, let experiences come and go and be at peace with it all....remember to be here now with choice-less awareness. Observe thoughts and states of the heart-mind like clouds across the sky. Moving and changing with the wind and passing by.

Sometimes thoughts and states of mind are like thick, dark, heavy and menacing storm clouds that block the sky. Though menacing and sometimes frightening know that such storms in the mind must pass. Know also that such storms are not as they seems. Know that they are not you and you need not take them personally. Know that the spaciousness of the aware mind is untouched by these emotional storms. Take refuge in the spaciousness of awareness. Being present and being aware in this moment has the power to calm all mental and emotional storms.

(silence 2 minutes)

Silence 3 minutes

In a few minutes this (recording/exercise) will come to a close. If you found that choice-less awareness gave you a sense of peacefulness and freedom, you could choose, with wisdom, suitable and appropriate moments in your daily life where choice-less awareness may provide a sense of spaciousness and freedom.

You could also choose to make choice-less awareness a formal meditation practice and a way of being.

If you have chosen to end this exercise, begin by mindfully moving your fingers and toes, then the rest of your body. Open your eyes if closed and shift your gaze. Remember where you are and what you are doing. As you stand and go about your daily activities do so with presence, purpose and attention.

Thankyou.

MOVEMENT EXERCISES

Examples of movement exercises

Posture exercise : Ask people to slouch forward in a twisted posture and say to themselves “I feel great, I am so happy etc., (or something similar)” Then, ask them to sit erect, in a relaxed way, open their chest, hold head high and put a half smile on their face then say the same thing. The differences in mental state based on posture should be self-evident.

Mindful standing exercise: Invite the group to stand in a tai chi stance and ask them to bring awareness to their bodies. Instruct them to scan the body for tension and let it go, maintaining just enough tension to stay erect. Say: “Make sure that your stance is straight yet relaxed. Your head should also be straight up, do not look around but look ahead at the floor or ground a few metres in front of you. Place your hands where they will be comfortable. Don’t lock your knees and stand relaxed, composed and fully at ease. Be aware of sights, sounds and what is happening around you but also be restrained and don’t look around. Let ‘standing’ be the centre of your awareness. Be aware of your body and how it feels while you stand here.” State that: “we will start moving our bodies and as you move your bodies bring attention to what you are doing and let thoughts, emotions sounds etc., be on the edge of your awareness but let your central focus be on what you are doing with your general posture and also what it feels like to move your body”. Clarify that we will not be checking whether people are doing the exercises “Correctly” as the aim of the exercises is to develop mindfulness of body. Remind people to take care of themselves and not to do anything that is painful or beyond their ability. themselves. Instruct in standard “Chi Kung” arm lifting exercise. (raising the arms up and down in front of the body coordinating with the breath). Do a series of slow body movements, which can include Chi Kung/Tai Chi movements.

Providing interesting names for the exercises gives participants a way to connect and engage with the exercises.

Chinese exercises: 1.picking fruit, 2.swinging arms 3.forward retreat. 4. clapping hands across the body. 5. grind corn 6. washing windows. 7.prayer wheel 8.scooter.

Possible yoga sequence: Start lying flat on floor, relaxing and breathing for a few minutes. 1.bend knees and feet on floor. With breath co-ordinate movement of knees going to the ground on the side. 2.raise legs higher. Same as previous but feet off the floor. 3. alternate head towards knee, knee towards chest. breathing out on pull. 4.feet apart knee to alternate feet. 5. sit up, legs apart “stirring the pot” 6.Feet together stretching chest to knees 7. butterfly and leg stretch 8. Arm stretch across the body 9.arm stretch behind the body. 10. lay flat again do fish movement. 11. Then relax and do yoga nidra. (circulate the body with awareness starting at the right thumb).

Shibashi:1/Waving hands by the lake, 2/Expanding the chest on top of the mountain 3/ Painting a rainbow 4/ Parting the clouds in the blue sky 5/ Pulling silk from the cocoon 6/Rowing the boat in the lake 7/Immortal sage presents the peach 8/Gazing at the moon. 9/Lotus leaf rustles in the wind 10/Waving hands in the clouds 11/ Scooping from the sea12/Playing with the waves 13/the white dove brings peace to the earth 14/Little green dragon emerges from the sea 15/ the wild goose flies across the sky 16/Windmills turning in the wind.

Resources:

- Folders: Provide participants with notes books or folders in which they can collect drawings, ideas, week by week handouts and their own notes etc. Provide opportunities for participants to draw write, doodle etc.,

FUN ACTIVITIES

Games are ways to have fun, learn mindfulness and related skills, as well as relationship building. All games and activities are presented as a form of experimentation...they provide experiments to find out the nature of things. There are hundreds of games and activities for group situations that can be adapted to the cultivation of kind relationships, concentration and mindfulness, serenity and insight. There are many books on activities and games that can be used in group situations. There are probably thousands of ideas that can be found on the internet. Know the fundamentals and principles of the eight-fold path, and sub-systems such as the seven factors of awakening, and the cultivation of concentration and mindfulness. Then, be creative and imaginative in how you utilise you can provide learning situations as well as the possibilities for expression for the adolescent. After some games it may be appropriate to ask participants what they noticed from playing the game....and what they discovered about themselves or the world. Some examples are as follows:

- Drawing sounds. Give group participants butchers paper and texta colours. Or, colouring in pencils and blank sheets of paper. Say that you would like them to draw the sounds of the bells. They can be as creative as they wish...or they can simply mark the paper for as long as they hear the vibrations of the sound of a long vibrating bell. This is good to increase sensitivity to sounds. If participants wish they can extend the exercise to include drawing other sounds after the sound of the bell fades away....They could draw the sounds of traffic, birds etc., in an abstract manner...as if listening to the vibrations and drawing the vibs. This exercise provides access to a non verbal form of expression and if teens are very familiar with this medium (drawing) it gives them permission to use drawing regularly at any time throughout the course.
- Drawing sounds later: An extension of the above exercise is where group participants are instructed to listen to the sound of a bell or ambient sounds. They are instructed to listen carefully for at least two minutes then they are asked to draw in an abstract way..the vibrations of what they heard. This exercises enhances sensitivity and focus. They need to pay attention to be able to

remember it. In this way it also cultivates recollective awareness..the ability to remember that which has happened.

- Recollective seeing exercises: Ask participants to form pairs. One person is asked to look around the room and notice everything that is grey and black..the other person is asked to notice everything that is blue. Participants are asked to notice these things so much as to be able to describe to their partners later when they close their eyes. Then ask participants to close their eyes and, one at a time, describe as best as they can their recollections. After a minute or two...when both participants have completed their descriptions request that everyone keep their eyes closed and then try to describe objects they may have noticed which were another colour. This exercises tunes participants into the visual field and cultivating mindfulness.
- Moments of stillness and silence with external experiences. Instruct participants that you will ring the bell on occasions and when you do they are to stop and be silent for up to one minute....When they are still and silent they are to ask themselves what is happening..what they are touching, seeing, hearing, and generally sensing through taste and smell. This exercise starts to get participants familiar with moments of mindfulness. After the exercise they are asked to share the experiences if they want or they could draw the experience..in an abstract way if they prefer....These exercises enhance mindfulness including recollective awareness.
- Moments of stillness and silence with thoughts and feelings inside. After becoming familiar with the above exercise, participants are asked to listen to and observe their internal experiences for up to 3 minutes after the sound of a bell....That is, they are asked to be attentive with kind investigation the internal realm of physical sensations inside their bodies, thoughts, states of heart mind including emotions etc., Participants are encouraged to be as honest as they can and see the experience objectively...like a detective who just wants the facts. After this exercise participants are invited to share their observations with the group or they are invited to record them either as a drawing or journal entry. Participants could also be invited to think of other expressive modalities, such as writing songs or making music to express their internal experiences. By the time this exercise is introduced participants may feel confident enough to bring musical instruments that they may play to the group...if this is the case they could then express their internal experiences with music. This exercise starts to refine mindfulness skills.
- Being a conductor: One possibility is that each participant can become a conductor of their own orchestra....each participant is supplied with basic instruments which could be sticks pots and pans or any thing such as the creative use of voices. Each participant is given an opportunity to create a piece of music based on the observations of an experience.
- Pass the sound: Stand in a circle and a rhythm is created with hand claps feet shuffles, tapping cardboard boxes or workbook folders. One person starts with a sound lasting between 10-20 seconds who then passes it over to the next person in the circle, who then can do what they like with the sound either elaborating on it or changing it completely for another 10-20 second expression. The sounds can be short rap like phrases if they want or they can be jazz like “scoboobydo” non word related sounds. Then after a while, when everyone has had one or two turns stop and listen to the rhythms and sounds of the world around.

- Pass the emotional sound: Same as pass the sound except participants are encouraged to act out an emotion with movement and sound.
- Snap shot memories: Divide into pairs. One person takes the other (with their eyes closed) somewhere and asks them to take a snap shot as if they are like a camera. Then the person is led away from the snap shot site and asked to describe in detail the snap shot. Then the person has to describe in detail the snap shot. Later at the sound of a bell, people are asked to stop and take a snap shot of what is happening inside of them in the present moment such as feelings, thoughts and sensations. This exercise could be used as an alternative the one above (moments of stillness and silence with thoughts and feelings inside) or as another version of it.
- Taking the mind for a walk: To understand how much the mind chatters. Pairs or groups of three, one person goes for a walk and the other follows behind raving on as chattering minds do with judgements, comments, criticisms, cravings, fears and so on..as the mind does. This is a humorous and fun way to for adolescents to be more aware of the chattering minds.
- Silent Blind fold walk, coming to ones senses: for trust building and also enhance awareness of senses. Possible to snap shot memories by lifting up the blindfold. Instruct participants to form pairs and emphasise the importance of trust but how when one sense is cut off the other senses seem to become stronger. And, that it is one good way to develop mindfulness. Have one partner guide the other who is blindfolded to interesting experiences, like for example hugging trees or hugging friends, feeling the grass, or other interesting objects. It is possible to have snap shots by lifting the blind folds for a few seconds. It is good to do this exercise directly after the talking the mind for a walk exercise, to emphasise the benefits of silence. It is good to have sensory objects available so that the seeing partner can introduce the blind folded partner to the experience. Examples of objects could include..soft toys, interesting fabric to feel, containers with air tight lids that contain scents/aromas such as cinnamon, perfumes, flowers, saw dust etc.,
- Elaborating stories: though it is politically incorrect to call Chinese whispers by their traditional name, most people know what they are and how they elaborate and change stories. It is possible to have all but one person write out a simple story as one sentence. Then, standing in the group in a everyone except one whisper their story to the person on their right. Who then whispers this story to the next person and so on until the stories go completely around the circle. When the circle of stories is complete each person should have their original story back...possibly much different then it started. Each person then reads then shares the story they heard as well as the original one...This is just another exercise to demonstrate how easy it is to have stories change...like the tendency with mental proliferation.
- Statues: get into pairs and one person shapes an another person into a statue. Very good for acceptance and mindfulness of body and friendship building.
- Mirror exercises: participants are asked to form pairs then, each person takes turns in mirroring the movements of their partners. People can dance, or do tai chi or stretch. Emphasise slowness. If it seems suitable leaders can put on music so that they experience in even more enjoyable. This exercise helps to build concentration, observation skill, sensitivity to another person as well as providing an opportunity for movement.

- Passing the shoe: This exercise involves the group setting up a rhythm then picking up an object (such as a shoe) and moving it from one position to another around the circle. These movements are co-ordinated with the group singing a song of a few words together in synch with the movements and the rhythm. (it is a tradition African game the words for the song are: O bwa sin na sarnah, nah O bwa sin na sarnah. A four beat, pick up object on every second and fourth beat, and put down on every first and third beat. The placing of the object provides the beat for the rhythm. Good for concentration and building group cooperation.
- What has changed in the room: one person goes out of room and comes back to find what has changed. Enhances recollective awareness.
- Detectives: someone goes out of the room and other people move or change something in the room and the person has to be mindful of what has been changed.
- Freezing: do intense exercise or dance to loud music then stop it and the adolescent has to freeze in one posture and hold it for 3-5 minutes. Good for mindfulness of postures. Can extend it to mindfulness of thoughts and reactions. Also good for urge surfing. Ask the person to watch the urge to move arise and pass without acting on it.
- Mindful jogging: possible to co-ordinate the breath with breathing and say a mantra to oneself such as “be here now.....be here now.....why not just here now.....” etc.
- Trust exercises: Use clinical discretion, for example must be careful that participants are capable of not violating the trust and that people are physically capable of doing a trust exercise (i.e. members are strong enough to catch another person). Also understand that these exercises involve touching another person. In some cases this may not be appropriate or it may be contrary to the policies of various organisations. The potential for trust exercises to back fire is high. If they are successful, however, the benefits are many. There are many different trust exercises. If successful they help to cultivate loving kindness. They also help to provide an altered way of being and perceiving, which is better than getting drunk, stoned or high.
- Trust exercise- group circle fall: A group of three people stand around one person and the middle person crosses their arms across their chest and closes their eyes and leans forward, to be GENTLY rocked back to another person and then back again.
- Trust exercise-backward fall: split into pairs. One person sits or kneels in front the other relaxes and slowly falls back the other person catches and lowers to the ground very carefully.

- Trust exercise-rocked by a group. One person stands in the middle of a circle of at least five other people. Everyone is up close and the middle person slowly and feeling very secure in the group, leans back and they are held all the way until they are lifted by the whole group and rocked back and forward and slowly lowered to the ground.
- Trust exercise-head rest and roll: one partner lies on the floor, the other GENTLY nestles the supine partner's head and slowly moves it from one side to the other.
- HO HO: everyone lies on the floor with their head on someone else's belly. Then the group starts to vocalise Ho Ho which usually develops into laughter.
- Knots: participants stand in a circle with their sides touching arms straight out. Then take the hold of one of two different people's hands. The group then tries to untangle themselves into one or two circles by exchanging places, moving around etc., This is a fun way of developing group interaction possibly loving kindness.
- News: group shares "the nicest thing that happened to me this week was....." or "the nice thing that I was mindful of this week was....."
- Compliments written: Each person has some paper stuck to their back and is given a texta colour. Members of a group then mix and mingle and each person writes positive comments on another person's back. Needs to be monitored because the potential for some people to miss out is high and also it is possible that nasty comments could be written. Otherwise, it is helpful to develop loving kindness which includes the ability to see the good in others.
- Compliments said: Members of the group mingle and mix, and each person makes eye contact with another and gives a compliments. As above good for loving kindness but needs monitoring.
- Emotional expression: The leader asks the group to characterise with facial expression and body posture particular feelings or emotions such as: pain, pleasure, contempt, fear, loss, impatience, exhaustion, relief, success, worry, depression, joy, amusement, loss, shame, anger, hatred, peace, calm, etc.,
- Getting to know you: whole group is spread around and they must move around shaking hands and introducing themselves and saying something positive about themselves.

- Passing a glass of water (Semple, and Lee, 2008), members firstly pass a half filled glass around the circle. Then the glass is filled to the brim and then passed around, so that participants get the idea of the care and careful attention that is mindfulness.
- Throwing an imaginary beach ball. An exercise with large movements using an imaginary beach ball. Pairs or groups of three or the whole group together. One person throws an imaginary beach ball- the other person dodges the ball. With exaggerated movements-so that the whole body is involved. Like when Neo dodged the bullets in Matrix, the throwing and dodging can be in extreme slow motion. The throwers and dodgers can also add sounds to the movements...loud and expressive...."whoosh.....Saaaapppp.....shwiiiiish etc."
- Group yell exercise: Crouch in a circle bodies each in a ball, making little sounds to oneself...Then, slowly unfold one's bodies with sounds of increasing volume....slowly get to a point where each and everyone's bodies is upright and unfolded moving and shaking in synchrony with loud vocal sounds or whooses and aaahhs and yeeee or whatever to a point of a loud yell where everyone is jumping in the air.....until a point where a leader indicates a full stop which is also a full silence and stillness. And, everyone remains silent and still for at least a minute. When they are still they are encouraged to simply observe experience as it arises and passes, whatever the experience may be.
- Varieties of different types of Chi Kung or Yoga movement exercises Lots of exercise and naming them e.g cat cow, parting the clouds in the blue sky.
- Listening to music of different genres with different emotional flavours. Simply encourage participants to lie down on their mats and listen to the music and notice the different thoughts and feelings that may arise and make a note of them in their note books as drawings or poems or simple journal entries.
- Being a conductor: each participant is given a musical instrument, such as bells, boxes or anything to make a sound. And participants are each given a turn to create and conduct a musical piece based on themes of states of heart mind. The states could be intense emotions or they could be peaceful, calm states.
- Creating an emotional dance: participants are placed into small groups of three or four. Each group is able to make a dance that expresses a state of

mind/emotion/mood subtle or intense. If they want they can add sound or music to the performance.

- Sister Angela's walk: With Angela's walk have participants form a circle. Then, in time to the music, take three steps forward and one step back in synchrony with other people in the circle. The suggested music is Pachelbel's Canon. Explain that some people have found this exercise useful to cultivate loving-kindness whilst others have not. Recommend participants to consider the exercise as an experiment. If it works enjoy it. If it becomes boring or difficult, be aware and note these states of the heart-mind. If some members are un-coordinated encourage everyone to be compassionately humorous about it. The steps are three steps forward and one step back in time to the four beats of the music. Sometimes people who do this exercise comment that they become peaceful and they develop a sense of harmony and connection with other members in the circle.
- Upbeat variation of circle walking/dancing: The same steps as sister Angela's walk, except that music is changes from Pachelbel's Canon to Cat Empire- "unchain my feet". Suggest that participants can add "funky" dance moves if they wish. This exercise is a very buoyant way to cultivate joy and loving connections with other members of the group. It is often good to finish the last session of the program with this particularly happy music and synchronised movement.
- Snap crackle pop: exercise from Woodberry and Roy (2008, p. 134). "Get everyone to stand in a circle, and teach the three arm movements:
SNAP: one arm bent across the top of the head, fingers pointing to the left of right
CRACKLE: arm bent across the top of the head, fingers pointing to the left or right
POP: arm straight out, fingers pointing at anyone in the circle Practice
so everyone has the movements down, then practice the sequence slowly:
One person starts with Snap and says "Snap!" at the same time.
The person pointed to must then do and say Crackle!
The new person pointed to must then do and say Pop!
That person pointed to starts over again with Snap, etc." This exercise helps with mindfulness in that participants need to monitor and be aware if they are

pointed to.

Appendix B

Presentation/discussion: Dealing with thoughts (15”)

State that the main focus of this session is about learning how to cope with difficult thoughts as well as exploring our relationship with thoughts in general. Say that mindful investigation is useful to help understand how to deal with difficult thoughts. Provide a brief explanation of what mindful investigation entails, that is like a thought detective (refer to handouts). Then say you will ask a few questions to encourage this type of enquiry within the group.

Ask:

- What is thinking? (to clarify what we mean by the term thinking)
- Ask (humorously) has anyone noticed thinking during their formal meditation periods?
- How is thinking helpful and how is it unhelpful?
- Has anyone been able to stop thinking, if so how?
- Does anyone ever experience thoughts that are unwanted or problematic?
- How are they problematic?
- How is thinking helpful?
- Can we control our thoughts?

In response to the last question do the white bear, white elephant or fluffy shark exercise. This exercise involves purposefully thinking about one of these things and then after a minute or two, trying to stop thinking about the object. Encourage thinking about one of these objects with visualisation or imagining in some way or other. Then after a few moments of purposeful thinking, say to participants: “OK now just stop thinking about it. Just stop thinking”. After a few moments, ask participants if they managed to control thoughts and if so how. This exercise can lead into discussion about ways to manage difficult and unwanted thoughts.

Make the point that it can be very difficult to control or stop thinking. It is possible, however, to manage difficult thoughts by choosing to engage or not engage with them. Say that some people are able to stop thinking about something by not engaging with the thought. Sometimes this involves focusing on something else and sometimes it involves seeing the thought for what it is. That is, it is just a thought and not necessarily a fact to be believed.

Emphasise that thinking can impact on how we feel and how we experience the world. State that thinking can be distorted and there are thinking styles that are unwholesome or unhelpful. Mention that CT or CBT is a therapy that utilises this understanding.

Presentation / engaged discussion: The ABC of thoughts-10”

Present the ABC of thinking and say that Cognitive Therapy aims to change, with reason or rational thinking, the B or beliefs of the ABC so that they may be more in line with what is really happening rather than being unrealistic or distorted.

Draw three columns with each column corresponding to: A- Antecedent /Activating event, B-Belief or thoughts, C-Consequences or emotions. Then, describe a scene to elucidate the ABC of thinking. For example, a scene where someone that you met at a party the week previously walks straight past you without acknowledging you and, as a result of not being noticed you feel angry or sad. A-is the event, C-is the sadness or anger which is experienced but ask participants what the B-could be. Explore possible alternatives of the B and the resultant change in the emotional consequences. Discuss the basic principles of cognitive restructuring according to CBT.

Mindfulness is very helpful in this process in that it helps to catch unhelpful thoughts before they spin out of control.

Say that another way to cope and work with difficult thoughts is by changing our relationship to them.

Presentation/Discussion: Changing the relationship to thought (15”)

Say that unhelpful relationships to thoughts can be changed with insight and wisdom. Then, add that mindfulness of thoughts can help us begin to see thoughts in a way where we do not necessarily buy into or believe everything that our thoughts seem to be saying. State that to clarify this statement you would like participants to do another exploratory exercise. Say that in this exploratory exercise, you would like everyone to treat their mind like a laboratory where the objects of investigation are thoughts or that they are like thoughts detectives who are trying to get to the truth of the matter. The object of investigations are, of course, thought. Say that the aim of the exercise is to use mindful enquiry to find out about the nature of thoughts and thinking processes. Ask participants to think about something very neutral such as what they had for lunch yesterday or seeing a street in their the local town or suburb. Spend a few moments “thinking”. Thank participants and ask the following questions:

1. What happened to the thoughts about the white elephant? Did that thought change? What happened to those thoughts? Where do thoughts come from and where do they go? What about the thoughts you were just having have they now changed to something else? Do thoughts change? If thoughts changed that means that something we can say about thoughts in general is that they change. Discuss. After a short period ask participants to bring to mind the street, lunch or something again, this time however, ask participants to keep their eyes open, not look around and gaze to the floor (when eyes are left open it makes it clearer that mental events are just mental events). Then, after not more than a minute ask:
2. Is lunch or the particular street in your town or suburb here right now? (usually the answer is no). If it is not here right now can we say that a thought of something is a mental event and not the actual thing? If that is so, can we say that thoughts are thoughts and not necessarily facts to be believed? Discuss.

After a period ask participants to purposefully think again. This time they can leave their eyes open or close them. Then ask:

3. When we think about something is there a sense of observing or watching or listening? If there is a sense that we can observe or listen to thoughts does that mean that we are not our thoughts? How do we know that we are thinking? This question may puzzle some people. It is a way, however, to clarify awareness and how awareness of something is distinct from the thing that it is being aware of. Sometimes this awareness is called the observer self, sometimes that which knows, sometimes just awareness. Discuss to the extent that it is relevant and age appropriate.

If not evident during the discussion point out that mindfulness enhances our ability to choose to engage thoughts when this may be needed or let them pass by. Formal meditation practise provides an opportunity to let thoughts pass by and/or investigate their nature so that insight/ wisdom is developed. That is, the insight of: "thoughts are thoughts and not necessarily facts to be believed" is cultivated.

• Mindfulness becomes like a doorman at an expensive hotel. He gracefully greets guests with respect but does not follow them up to their room. He also lets guests depart but does not follow them out on to the street.

Say that people often use analogies for thoughts in order to gain a wise perspective about them. Some of these analogies have included: Like clouds across the sky either drifting or flitting past; like birds flying across the sky; like leaves flowers or bits of garbage floating down in a river; like objects on a conveyer belt; or like signs in a parade; like a bus coming down a hill; like traffic on a highway or like being a doorman at a hotel.

With the parade analogy, for example, the aim is to stay on the footpath and not join the parade. With the stream analogy the aim is to not dive in and get caught up in the current. With the highway analogy it is like we can play in a park nearby and not be bothered by the traffic analogy. The bus analogy the emphasis is about not getting on the bus that has the sign where you don't want to go. The doorman analogy is about warmly greeting people and letting them go without following them to their rooms or out on to the street.

Appendix B: Example of lines of enquiry about emotions used with adults.

Discuss conditioning and how extinction of conditioned responses can occur. Discuss the role of the amygdala and the neurological processes of learning, if appropriate. Use the following or similar example to explain how dysfunctional emotional responses can be learned and also unlearned.

Imagine a little 2 year old boy called Jack walks down the road and he is confronted with a big angry and vicious dog. He becomes very scared and this fear is experienced at mental, biological and neurological levels. Next time he walks down the road he may want to avoid that side of the street. Imagine also that Jack's mother is naturally protective and every time she goes down the street with Jack she become protective and avoids that side of the street and the dog. Avoidance behaviour, which is natural for survival is reinforced in all sorts of ways. As time goes on Jacks fear of one particular dog could become generalised to all dogs or even walking on streets in general. Not only are there biological fear processes working but also he has developed, through many different ways, beliefs about himself, and the world. When Jack grows up he still has the fear to walk down the street and all dogs even though he need not be afraid any more. Jacks reactions have been conditioned.

- How does Jack overcome this fear? How do we de-condition learned emotional responses?

(Endeavour to have participants to explain their lay understanding about the process of extinction through gradual desensitisation from a perspective that is meaningful to them).

Through gradual exposure to the fearful cue he sees that he need not become afraid and the fear response becomes extinct because it is not reinforced.

- Has anyone heard of response prevention? What do they think it could mean?

Explain what response prevention is, possibly by referring to the treatment of OCD or substance abuse.

Response prevention involves being exposed to stimuli that may trigger emotional discomfort but refraining from acting out the response in order that it may become extinct. In other words, response prevention refers to breaking habits by not acting on urges.

Emotions have a reason but sometimes they are over-reactions and if we can tolerate and “hang in there” with them it can break dysfunctional and unnecessary emotional reactions.

Explain that much of our fears, depression, and many emotions are conditioned. Fear, for example, may be a perfectly legitimate response to a threatening situation. Fear will mobilise us to avoid the situation. However, if something neutral is paired with a fear-provoking situation, the neutral stimuli may become anxiety provoking (provide an example such as the agoraphobics fear of having panics in a mall etc.,)

If we can learn to not react to situations that are not necessary to react to the unnecessary fearful reactions will eventually extinguish.

Explain how exposure is one strategy to overcome the effects of traumas. Emphasise, however, that exposure must be gradual or there is the danger of re-sensitisation.

Emphasise that the healing role of mindfulness is not to get rid of emotions but to help give more choice in how we respond to emotions when they arise.

- What are the benefits of being able to tolerate distress?
- What are the benefits of being able to de-condition emotional reactions?
- Can anyone see how mindfulness can be used to help overcome painful emotions? How?
- Why is it important to be able avoid very painful emotions on occasions? (point out how we can become overwhelmed and the need for graduated desensitisation)

Clarify that the group setting is not the place to “process” intense emotions (if necessary).

If it is relevant clarify the strategy of “stepping back into awareness”, as being a more stable refuge than being lost and identified with states of mind or emotions. Possible questions to awaken a more expanded perspective of experience could include: How do we know we are experiencing an emotion? What is it that is aware?