

Saturday sit with instructions, week 2

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To know, to sense, to see our ordinary capacities that go on all the time. With *satipaṭṭhāna* practice, we are awakening, turning on the light, so that we're aware of what we're knowing in the present moment. So we know the present here, turning on the light of awareness, so we can sense and feel what is happening here, now, turning on the light of awareness, so that sometimes we can see the wide space within which we know and feel. And all this is supported by a steadiness, a stability that might begin by feeling the weight of your body against your seat or your mat. And sometimes the reactive mind, the restlessness of the body, might kind of keep us off our seat in a certain kind of way. So to relax the whole body, settle the weight of your body here, in this spot that is the here of here and now.

On the exhale, settling the shoulders, maybe accepting the gentle pull of gravity. So the muscles of the shoulders begin to release, soften, letting the belly, also the weight of the belly, release, relax. Maybe in a very minute way, there's a way of giving the belly more room to relax. Bringing in the lower spine a teeny bit so that the belly can hang, settle, maybe on the exhale, letting there be a wave or two of calming to spread throughout your body. And there can also be a calming of the mind, but first by feeling, knowing the tension, tightness, any degree of agitation in the mind, knowing it calmly, feeling it spatiously, and on the exhale, releasing the tensions of the mind, maybe like releasing a gas from a container where it's bottled up. The gas spreads out into the air.

Let the mind relax and spread. The edges of it evaporate on the exhale. With a tenderness or a care, spread waves of calm through your mind. If the mind doesn't calm down, at least it feels the care spread throughout. And with the practice of knowing and sensing and seeing whatever which one of those is most alive for you, most connecting for you, whichever one of them helps you to feel. Recognize the possibility of not clinging, not reacting, not trying to change anything, but just be free.

And if as you practice there's any feelings of goodness, of gladness, of contentment, to be here now with this practice. Let the pleasure of that be known and felt. And whatever pleasure, goodness, see if you can feel your way, settle your way into the pleasure which is not part of the surface world, but somehow connected to the depth of the practice, a pleasure that maybe relates to some deep source within, perhaps allowing yourself to settle into that source depth within, from which knowing and sensing feels wholesome or healthy, where what is pleasant can spread through your body, maybe carried on the wings of breathing in and breathing out, on the gentle breeze, steadying yourself here and now with the breathing, feeling the full inhale, the full exhale, gently breathing like a gentle, soft movement within the vast vibrating, tingling body, or radiance of the body.

The more there is thinking, the more we limit the amount of space in the mind. The less we're involved with thinking, the more we calm the thinking mind. The more there's silence in the mind, the greater the room is space of mind. To feel and sense broadly, openly, tenderly. At some point you might sense that sense a movement towards settling, a settling into the pleasures of breathing, a settling into a place within of goodness, of well-being, like a leaf might fall from a tree, and maybe gently move towards the ground and settle on the forest floor. Without the forest disturbed by anything.

A settling, a simplifying, settling, simplifying, to a settling place within the center of some deep feelings of well-being or pleasure, joy, that needs nothing, but what welcomes the settling, the opening into it, the quieting, a settling, a simplification in the middle of all things that allows for a sense of harmony, a sensing that is in harmony with all things, knowing which is in harmony, a sense of goodness, inner harmony, beauty, which shows reveals how good it is to let go of being the doer, the experiencer of it all, to relax the part of the mind that holds itself away from the harmony, the beauty. There can be a feeling of inner health or goodness, wholesomeness, well-being, joy, beauty or harmony, different ways of experiencing something really good that's here. And to let go into that goodness can show that letting go is healthy, the best option. Let go.