

Sunday Morning Guided Meditation

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To abide in your ancestral homeland, it's helpful to first abide in the place you're meditating—on the chair, on the cushion, on the floor, wherever there's a surface. Where your body meets the pull of gravity, let your body settle into that surface, yielding to the pull of gravity in that place of contact. Maybe on the exhale, relaxing and opening the points of contact against that surface, that seat, that place, feeling how your weight of your body settles. This spot, this place where you feel that contact, is your body *maṇḍala*, your place of awakening, the location to wake up, and then to abide in your ancestral homeland. Here, beginning here with your body.

The whole body receives the pull of gravity, and so maybe there's a way of settling the body, relaxing, giving in to the pull of gravity. So the body, in some way, comes to rest here in itself. In a broad, global, or expansive way, be aware of the whole body as if it's a large collection, a large gathering of all of who you are, all the sensations, feelings. Feeling any ways that things are being held against the pull of gravity, pulling away, pulling out of yourself, to abide and to rest are closely related. To let all things rest within this global awareness.

If there are contractions or tension in the body, rest in the middle of those for a few moments, with no contention, no problem. Rest in tensions, tightnesses, agitations of the body. Maybe feeling that, in some way or other, those tensions, contractions, agitations are pulling away from being at rest, are the opposite to a deep abiding here, and it's okay. Just feel those places, hold them gently, hold them within the wider global awareness of the body. So you're not fixated on them; just present for them.

Some of that contraction or pulling away can be in the heart area. Sometimes the heart area does not feel settled, and that's okay. But perhaps you can settle your attention into the middle of it. Maybe you or your awareness can rest in the middle of what is emotionally

unsettled. Or maybe you can abide in a wider field of awareness, global awareness, that holds what is unsettled gently within it.

And maybe also taking time to feel the mind. Is there pulling away, pulling out, contracting, tightness, agitation in the mind? Where the mind is not resting in itself, not abiding peacefully. It's okay. But can you, your awareness, go into the middle of all that and rest there? Abide in the middle of the mind peacefully. Abide calmly in the middle of what is not calm.

Or maybe there's a wider, calmer global awareness that gently holds the agitation, contraction, unsettlements of the mind, where it's okay to be unsettled, but it's all held softly. And then, as you exhale, to relax the whole body, mind, heart, let it all settle. To whatever degree is easy, and get a sense of what it's like to abide here now in some deep way, in the deepest place of rest or stillness within. Abiding in awareness.

Maybe if you use breathing as your focal point, to do it softly and lightly, or to let go of that focus and become aware of the shifting and changing nature of what you know and feel, and how different sensations appear, come and go. And how there are some sensations that appear, appear in your body in places and times that are unexpected. They might be there for a few moments and pass away, or your attention shifts to some other place in the body. Abide in the shifting, changing appearance of sensations in the body, in the mind, and the heart.

And if some of those sensations seem solid and enduring, chances are your awareness of them, your knowing and sensing of them, does not endure. That shifts and changes, sometimes in small ways around the thing you're paying attention to, sometimes to something totally different. Maybe you can feel how some sensations that are fleeting, that appear suddenly, kind of arise out of space, arise out of emptiness, out of nothingness. They just arise. And some then disappear into nothing, space.

And sometimes it's a simple knowing and a simple sensing that might have happened unexpectedly. Something new appears in a different part of your body, and not only the sensation arises out of emptiness, space, in a sense, but so does the knowing. So does the sensing. Quieting, settling any tension or pressure around doing this practice of awareness, of sensing, letting the awareness rest here, abide here. And available to the shifting and changing, appearing, disappearing of sensations, and how they arise to be known without any planning.

Arise out of space, arise out of being nothing, not there, to being something, and then some sensations then disappear at some point, back into being nothing. Without prioritizing the sensations that are more enduring, without fixating on anything, it might be the knowing

that might gently shift and change from one knowing to another, knowing different things at different moments. And then there might be the feeling of abiding, the sensation of resting. Maybe here in a way that's broad, expansive. That is almost part of the space within which things arise and pass, come and go, appear and disappear.

If anything feels tight or pressurized in the mind, contracted, activated, see if you can rest in the middle of that. Maybe from there you can see how it too is made up of shifting, changing sensations that come and go. Or abide in a wider awareness that gently holds the tightness of the mind, not participating in the tightness. Maybe like watching a river flow, watching the flow, shifting and changing sensations, moments of knowing. Seeing how some sensations seem to arise unexpectedly, having not been there, then they're there, almost as if arising out of emptiness, space, nothingness. And some, when they disappear, seem to return to that emptiness, spaciousness, nothingness.

Perhaps noticing the quiet and silence in the mind that highlights the thoughts that arise, and how thoughts too, if they do arise, kind of arise out of the silence. And those thoughts that are no longer there have returned to the silence. And that all thoughts are surrounded by silence, space, as they come and go. Following the movement towards greater abiding, greater resting here, where any movement pulling away, getting agitated, closing down is known, and how it wants to relax, known how it wants to rest too.

Now everything wants to return to that silence, stillness, emptiness from which they arose. The river of sensations, the starscape of sensations appearing and disappearing, thoughts that come and go. And notice the going. Notice what is fading away or has just disappeared, and that wasn't there. Was there, and now it's not there again.

To abide deeply is to rest. Find your rest in the middle of the river of change, the skyscape of stars. And allow yourself to also let go, disappear, allowing your suffering the chance to disappear, even for a moment, into the silence, the peace, the emptiness that all things return to. Abiding in the changing world, not resisting it, but floating along with it, so that all things are in the river, including all of you. Everything is floating.

In the flow of change, in the present, the present is ever present. It's ever now, and time is just an idea. That comes and goes, lifting out of the timeless now, and returning out of the silence. Enough silence, there can be the sound of a bell, the sound that disappears. Into where sounds go, and when there's no bell rung, where it arises from and where it returns to is here.

The idea of 9:05 appears, and soon enough it will disappear. It didn't have to appear, and we

could have stayed in the place where it appears from, or where it disappears to. Here. The river of now, coming and going. In some way, you arose, appeared out of nothing, and will return. Moment by moment, there's freedom in letting go. And it's now 9:08.