

## ***SUMMARY OF MEDITATION INSTRUCTION***

***GENERAL REMARKS:*** Meditation is the technique to be with ourselves fully. In meditation, we are not applying old methods to a new world, but we are simply learning to lead our lives fully. Practice is very personal and direct.

***\*Touch and Go:*** You are in contact, you're touching the experience of being there, actually being there, and then you let go. That applies to awareness of your breath on the cushion and also beyond that to your day-to-day living awareness. The point of touch and go is that there is a feeling of being yourself fully and truly.

***\*Touch:*** There is a sense of existence, that you are who you are. When you sit on the cushion, you know and you feel that you are sitting on the cushion and that you actually exist. You are there, you are sitting, you are there, you are sitting.

***\*Go:*** You are there, and then you don't hang on to it. You don't sustain your sense of being, but you let go of even that.

***POSTURE:*** When you meditate, you sit cross-legged on a meditation cushion, as opposed to hanging out in any convenient posture. You sit on a cushion or, if you are unable to sit on the ground, you sit in a chair. You have a straight spine, your breath is not strained, and your neck doesn't have any strain on it.

***\*If necessary,*** you can change your posture and rearrange yourself. There's no point in punishing yourself.

***\*Your eyes are open.*** Your gaze is lightly lowered, a few feet in front of you.

***\*Your hands are on your thighs above your knees.***

***WORKING WITH BREATH:*** Breathing is natural. It is your life, and you are upright, and you are breathing. Become the breathing. Try to identify completely rather than watching your breath or just observing the process of breathing. you are the breath; the breath is you.

***\*Outbreath:*** Breath comes out of your nostrils, goes out and dissolves into the atmosphere, into the space. Breath goes out -- be with it.

***\*Then boycott the end of the outbreath.*** This is a gap. So it's out, dissolve, gap; out, dissolve, gap. It is a constant process: opening, gap, abandoning, boycotting.

***\*The next out-breath reminds you to tune in.*** So you tune in, dissolve, tune in, dissolve, tune in, dissolve.

***\*If you hold onto your breath,*** you are holding onto yourself constantly.

***\*Inbreath:*** Don't try to deliberately draw the breath in. Breathing in is just space. Physically, biologically, one does breath in, naturally, but you don't emphasize the inbreath.

**THOUGHTS:** Thoughts arise naturally. The approach to thinking is actually no approach. You think, you sit; you think, you sit; you think, you sit. You have thoughts, you have thoughts about thoughts. Let it happen that way. Call them thoughts.

**\*Second Touch:** A further *touch* is necessary. Emotional states should not be just acknowledged and pushed off, but actually looked at. You acknowledge what's happening, and then you look more closely as well.

\*You don't give yourself an easy time to escape the embarrassing and unpleasant moments, the self-conscious moments of your life. Thoughts might arise as memories of the past, the painful experience of the present, or painful future prospects.

Whatever emotions arise in meditation, you experience them and look at them, and only then do you come back to your breath. This is very important.

**\*Second Go:** Experience thoughts and emotions, look at them, and then you come back to your breath.

*If you feel that sitting and meditating is a way of avoiding problems, then that is the problem itself. In fact, most of the problems in life don't come from being an aggressive or lustful person. The greatest problem is that you want to bottle those things up and put them aside, and you become an expert in deception. That is one of the biggest problems. Meditation practice should uncover any attempts to develop a subtle, sophisticated, deceptive approach.*

***Smile at Fear: Omega October 2009***