

\* Use varying practices to take practices from the retreat -  
 → Stop during the day (Povne) ~ in my daily life

## The Four Foundations of Mindfulness

Meditation is, in part, about building capacity: in the case of this practice, it is the capacity to stay present in experience and to feel complete intimacy and comfort with whatever arises.

\* When a musician wants to perform, they first practice the scales. When we want practice to pervade our life, we practice formal meditation and also some carrying practices so that we have the strength of presence to sustain us in our everyday activity. Beyond that, meditation can also help us come to know something transcendent, beyond the confines of this life.

⊙ What causes conflict and struggle in our lives? We have experience, and then we react to it. \*  
 Instead of just meeting an experience in its direct simplicity, we tend to do one of three things:

- the cause of suffering
- we grasp after it (attraction)
  - we push it away (aversion)
  - or we are indifferent to it (ignorance)
- 3 poisons } 4 Noble Truths

In Buddhism, these 3 things are called the 3 Poisons because they taint direct experience and increase the confusion that is basis of all suffering.

Everything we experience begins as a movement of energy. As it moves, we are drawn to it, repelled by it, or we fail to even notice, because it doesn't register on our 'radar'. When we don't want to feel that energy, we run away. We might run to analysis and thinking. Or to any other habit—anger, jealousy, greed, pride—or even to complex reactions, like work, and over-work. Layer upon layer of running away. ⊙

\* When we do want to feel it, we run towards it, with all kinds of expectations and desires. Both of these are the seeds of suffering.

⊙ \* The suffering and drama of life—stories, thoughts, conflicts and so on—are layered over simple, direct experience. But because we lack the attention to stay present with experience as it unfolds, we are propelled into reactive patterns. Each patterned reaction takes us away from the vitality and simplicity of the direct experience of life and towards our conditioning and habit.

the Path leading towards the destination - Bare attention - close mindfulness - of the Body -

Using the Four Foundations of Mindfulness, we practice staying present with whatever arises—sensations in the body; feeling-tones; thoughts and emotions and the experiences of the senses and all phenomena. By staying present, we gradually gain the ability to meet experience without slipping into reactivity. Instead, we stay gently, precisely connected to what's happening. In this way, we move from reactivity into presence. We become less and less "habit-puppets" and more and more alive in the freshness and vitality and truth of each moment.

It's not possible to do this work without practice. But through consistent and careful application, the Four Foundations of Mindfulness take us out of the dream-sleep of habit and towards the truth of our life, our being, and of reality itself.

weight - 80% - Body focus - see importance, unsatisfactory nature  
 mindfulness 20% → other 3 Foundations ⊕ non-self

Julia 'Lekshe' King Framang  
 Associate Teacher, KCC

\* Sati Patthana Sutra (Bodhisattva) - print out is strong it.  
 \* Internal + External (outer bodies of others) ~ observe & - where is the  
 → (See what is in my own mind - experience of "beauty" mental formations)

**The Four Foundations of Mindfulness**

I'm strongly identified w/ it - attached to it

Foundation	Description	Notice
<p><i>First Foundation</i>            Notice the field of experiences - as it arises in the body -</p>	<p>Experience of <u>having a body</u>. We start here because we identify so strongly—though mistakenly—with the body as “me” and “mine.”</p>	<p>The experience and nature of sensations</p>
<p><i>Second Foundation</i></p>	<p>The experience of pleasure, pain and indifference. Sometimes these are called, “feeling tones.”</p>	<p>The experience and nature of attraction (pleasure), aversion (pain), and indifference (neutrality) in reaction to sensation</p>
<p><i>Third Foundation</i></p>	<p>The <u>experience of mental events</u> and processes. In this subtle practice, we <u>observe mental events</u> as they occur. All these nuanced experiences, rest on <u>top of pleasure, pain and indifference</u>.</p>	<p>The experience and nature of thoughts, memories, emotions, intentions, impulses, etc., that arise in reaction to attraction, aversion and indifference</p>
<p><i>Fourth Foundation</i></p>	<p>The fourth foundation concerns the Sanskrit term <u>dharmas</u>, which in this context simply means <u>all we experience</u>.</p> <p>There is dharma expressed as</p> <ul style="list-style-type: none"> <li>• <i>all we experience, including things</i></li> <li>• <i>dharma as the natural laws of how things work</i></li> <li>• <i>and dharmas as the path of living in accordance with the truth of how things actually are.</i></li> </ul>	<p>The experience and nature everything unfolding inside and outside, and how <u>everything is dependent upon causes and conditions</u></p>



Gradually, noticing, you begin to see the connections between experience, thought and action. In time, this will lead to the end of struggle with how things are—a primary cause of suffering—and eventually also to the wisdom of clear seeing. Please note that these practices are cumulative, not exclusive. As you progress, you see how one is enfolded in the next.

Bodhisattva \* I'm like other people → Empathy

## The First Foundation of Mindfulness: Noticing the Experience of the Body

*Be present w/ my experience (+ those of others)*

*With instructions* - **Return to the experience of the body** - *No abandonment - Don't abandon any piece of my experience*

- Feel the weight of the body resting on your seat or feet. Let your weight sink and come to rest.
- Open to the sensations and movements of the naturally breathing body. Open, feel, rest and breathe.
- Feel the body in the space of the room, open to sights and sounds.

**Breathing in and out, gently open to sensations as they arise** - *Breath is an anchor for practice.*

- Notice sensations, movement, energy, tension. Release tension anywhere you find it in the body - particularly around the eyes. Just notice.
- Breathing in and out, notice movements and sensations arising, abiding and subsiding. Again and again, return to the experience of the body and rest in the breathing body.

*proprioception (where am I in relation to other objects)*

**Go beyond the five senses.** There are many sensory fields, with infinite qualities. We rely heavily on the senses, for example, but what about proprioception, for example? How about our inner ear and our experience of gravity? Or what about our subcutaneous and internal sense of touch, including pressure, pain and the movement of organs? These are all available, any time.

**Labeling sensations with words isn't necessary.** In fact, labeling may be a distraction from the sensations themselves. But it's sometimes helpful to remind oneself of the endless diversity of sensations, to help expand our capacity to notice the full range of possibility of sensation:

Aching	Cramping	Hollow	Rising	Tension
Balance	Crowded	Hot Itching	Rough	Throbbing
Blushing	Dizzy	Jumpy	Shaking	Tingling
Bubbling	Dry Dull	Light	Shapes	Trembling
Burning	Empty	Melting	Shrinking	Twisting
Buzzing	Expanding	Pounding	Sinking	Twitching
Chills	Falling	Pressure	Smooth	Vertigo
Clammy	Floating	Prickling	Sounds	Vibrating
Cold	Flushed	Pulling	Spacious	Warm
Colors	Goosebumps	Pulsing	Stabbing	Waves
Cool	Heavy	Resting		

The fine list above is from the work of dharma teacher and friend, George Draffan, at [www.naturalawareness.net](http://www.naturalawareness.net)

ask **Where is each sensation in the body? Explore its location, movement, and qualities.** - Size? Shape?  
If you have difficulty detecting sensations, try gently exploring these:

Does the pain have:  
Shape?  
Size?  
color?  
Form?

Practice Vipassana  
What are the size, shape, and texture of whatever parts of the body you happen to notice? Feel sensations in each plane of the body, and in 3-dimensions. What is the tilt of the head and neck, your spine from head to tail bone, your overall posture? What are the qualities, rhythm, or depth of your breathing?

☆ **If you're overwhelmed by sensations and energy** - anxiety, fear

- Send some of your attention down into your belly, legs, and feet. Feel where you contact the seat or floor.
- Put a little more attention on the out-breath.
- Let the body exhale completely and inhale naturally.

☆ **Practice sensing without getting lost or caught up in emotions and storytelling.**

As you become familiar with the constant flow of sensations, watch knee-jerk liking and disliking arise in reaction to sensations. Watch as like and dislike evolve into complex emotions and stories, and eventually, actions.

Don't try to stop emotions and thoughts, but don't get fixated on their content/story. One way not to get lost is to notice the tone, pace, and rhythm of stories, since stories come with lots of sensations. Another way is to attend to breathing in and out as sensations, feelings, emotions and stories arise and subside. This happens in the background, as everything arises in the foreground, so to speak.

Gently set aside any fascination with the apparent meaning of sensations. Take a rest from that. In this practice, there is no need to make sense of experience, but rather just to notice what arises, abides and subsides in the breathing body. Memories, emotions, and meanings have a way of taking care of themselves as we rest in the breathing body.

☆ **Releasing any focus on past and future, we relax into this moment, this breath, this experience without the obscurations of projections, beliefs, ideas and so on.**

Much of my scribbling here about the Four Foundations is liberally lifted from the resources on Natural Awareness at [www.naturalawareness.net](http://www.naturalawareness.net). The teacher at that site, George Draffan, lives in Seattle, Washington, and works with individual students there and elsewhere. The work on pages 3-6 here is from handouts on George's site, mixed with my own thinking and practice. If you find the work useful, please support this dharma teacher and his work.

Watch experiences go by - just notice -

**The Second Foundation of Mindfulness: Feelings** (layered on top of the first foundation)  
(in response to the sensory experience) <sup>notice the mind</sup>  
(illusion)

★ See 3 things happening -  
The feelings of attraction, aversion and indifference are somewhere between sensations of the body and emotions. They are sometimes called "feeling tones." Notice my "inclinations"

★ Breathing in and out naturally, notice feelings as they arise. Relax, if you can, as you watch the movement of the mind in these three 'directions.'

For now, let go of pondering the cause of the feelings or their meaning. This will require letting go of old and cherished stories of self. Instead, explore the feeling itself. (∞)

When a sensation arises, are you magnetized? Repelled? Dull and checked-out?

★ "If you feel any inclination to move while attending to the field of tactile sensations, it is crucial that you not act automatically on first impulse. Instead, notice the feeling that arouses the desire and perhaps the intention to move—it is almost certainly an unpleasant feeling. Simply observe this feeling, letting your body remain still as a mountain.

★ Feelings may arise in response to various sensations in the body. Some areas might feel comfortable, giving rise to a mild sense of pleasure. Some regions might arouse a sense of indifference. But in other regions of the body, a sense of discomfort and even physical pain might arise. ⇒ I tell myself a "story" about it -

★ Carefully inspect these feelings instead of habitually identifying with the pain and reacting with evasive maneuvers. Closely observe the feeling itself. Inspect it to see whether it is identical to the tactile sensation or a way of experiencing and responding to the sensation.

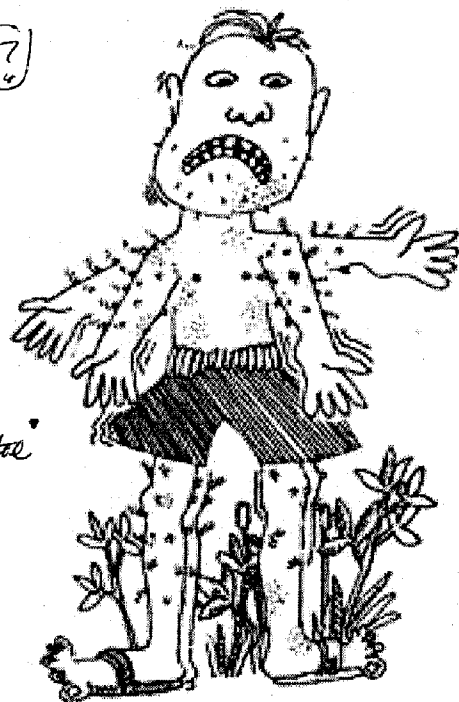
★ Examine the relationship between the sensory appearance and the associated feeling. As feelings arise in relationship to any of the five physical sense doors, observe how they arise. What is the process of origination?

★ Once a feeling is present, observe carefully how it abides.

★ Are these feelings, about which we care so much, stable or fluctuating? Is there anything in the nature of feelings to indicate that they are by nature "I" or "mine," or are they simply events arising within the fields of tactile, auditory, and visual experience?" (?)

Wallace, B. Alan (2011-07-16). Minding Closely: The Four Applications of Mindfulness (Kindle Locations 2727-2736). NBN\_Mobi\_Kindle. Kindle Edition.

★ Direct awareness is its own recipe  
- it will create change  
make it → stable / clear / noticing → non-judgmental




## The Third Foundation of Mindfulness: Mental Events and Processes *- happens in the mind*

The idea here is to notice—without any attempt to control or modify—mental events.

Mental events are not sensations in the body. They are more like thoughts, memories, emotions, intentions, impulses, and so on.

One of the impacts of this practice is to see what a broad spectrum of experience is possible in the mind! You will have many experiences for which you have no accurate language and to try to fit the experience into language would be to limit it.

✗ Don't add the frame of "my experience." Just see it as it is—plain experience, without reference to me or mine.

Resist the temptation to label or to analyze. Just meet experience with gentle noticing. 

Adventurous	Cold	Envious	Invigorated	Relaxed
Affectionate	Comfortable	Exasperated	Irate	Relieved
Afraid	Concerned	Excited	Irked	Reluctant
Aggravated	Confident	Exhausted	Irritated	Remorseful
Agitated	Confused	Exhilarated	Jealous	Repelled
Alert	Contented	Expansive	Jittery	Resentful
Alive	Contrite	Exuberant	Joyous	Rested
Aloof	Cool	Fascinated	Jubilant	Restless
Amazed	Cross	Fatigued	Lazy	Restored
Amorous	Curious	Fearful	Lethargic	Sad
Amused	Dazzled	Fond	Liberated	Safe
Angry	Delighted	Forlorn	Listless	Satisfied
Annoyed	Depressed	Frightened	Lonely	Scared
Anxious	Despairing	Frustrated	Mad	Secure
Apathetic	Despondent	Fulfilled	Mean	Serene
Appalled	Detached	Furious	Melancholy	Shocked
Appreciative	Disappointed	Giddy	Miserable	Skeptical
Apprehensive	Disconnected	Glad	Mopey	Sleepy
Aroused	Discouraged	Gleeful	Morose	Sorrowful
Ashamed	Discouraged	Gloomy	Moved	Spacious
Astonished	Disenchanted	Grateful	Nervous	Spellbound
Astounded	Disgruntled	Grief-stricken	Optimistic	Spent
Awake	Disgusted	Guilty	Overwhelmed	Spiritless
Awed	Disheartened	Happy	Pained	Startled
Bad	Disinterested	Hateful	Panicky	Stimulated
Bewildered	Dismayed	Heavy	Passionate	Surprised
Bitter	Displeased	Hopeful	Passive	Suspicious
Blah	Distressed	Horrible	Peaceful	Tender
Blase	Disturbed	Horrorified	Perky	Terrified
Blissful	Dreadful	Hot	Perplexed	Thankful
Blue	Dull Eager	Humbled	Pleased	Thrilled
Bored Buoyant	Edgy Elated	Humdrum	Proud	Tired
Calm	Embarrassed	Hurt	Puzzled	Unglued
Chagrined	Enchanted	Impatient	Quiet	Unhappy
Cheerful	Enchanted	Indifferent	Radiant	Warm
	Encouraged	Inquisitive	Rancorous	Weary
	Energetic	Insecure	Rapturous	Worried
	Engrossed	Inspired	Refreshed	Zestful
	Enlivened	Insulted	Regretful	
	Enraged	Intense	Rejuvenated	
	Enthralled	Intrigued		
	Enthusiastic			

**Alan Wallace, on the Third Foundation of Mindfulness** — mental events

a trigger

"When questions probe very deeply, the investigation becomes ontological. What is the nature of mental events that arise? How do they exist? In what ways don't they exist? Is an agent required to generate these thoughts, or do they just happen? These are empirical questions with answers to be found."

When such questions are being posed, settling the mind in its natural state becomes a vipashyana practice. But sometimes, even without overt questioning, by simply bringing bare attention to the domain of the mind and its contents, unsolicited insights can arise spontaneously—even deeply transformative ones.

The mode of inquiry that the Buddha teaches in the vipashyana practice of the close application of mindfulness to the mind is to investigate the origination, mode of abiding, and dissolution of mental events. How do they arise? When they are present, are they stable or fluctuating? How do they dissolve?

First we observe mental events in ourselves, "internally." Then we observe them in others, "externally," by observation of behavior, inference from experience, and intuition..."

Wallace, B. Alan (2011-07-16). Minding Closely: The Four Applications of Mindfulness (Kindle Locations 3583-3593). NBN\_Mobi\_Kindle. Kindle Edition.

\* Look at the nature of phenomena —

ASK where does suffering come from? old automatic habits / thoughts

\* Overcome the "stories" that shape our lives — notice the "groping or aversion" — no matter how convincing!

\* ~ notice my deepest thoughts / stories — Don't believe it! Be liberated from that.

(Karma Repeating)  
Cravings?

\* Emotions → Body (George's scandal) <sup>feelings (responses)</sup>

Natural awareness, not

Tape 13  
27 mins

\* nature's

arise, abide, & dissolve into the space of mind

→ this craving is just the suffering of the human condition (Dr Tongkin) — the culture of sensual desire.

\* When get overwhelmed: come back to the Body (contact w/ earth) — can focus on the (drowning in stimulation) (put awareness on lower part of the body) Breath

Jon Kabat Zinn

\* Jon Eisman — "Recreation of Self" Search

\* Jeffrey Schwartz — Neuro Science — mindfulness

Cognitive Science

\* Book: "Buddha's Brain" — Neurologist / Brain Surgeon

\* Dan Siegel — Buddhism — transcends the "illusion" of this life

"Read Book" During Steps towards Fearlessness 4

The Fourth Foundation of Mindfulness Look at all phenomena →  
(Dharma) ✱ Contact → Space → Reaction → awareness —

"The FOURTH close application of mindfulness concerns the Sanskrit term dharmas, which in this context simply means all phenomena—it's wide-open. You might hear an internal dialogue, see mental imagery of two people talking, feel emotions about their relationship, and sense somatic resonances in the heart, all arising as entangled experience. Mindfulness of phenomena is all-inclusive."

Wallace, B. Alan (2011-07-16). *Minding Closely: The Four Applications of Mindfulness* (p. 205). NBN\_Mobi\_Kindle. Kindle Edition.

There is dharma expressed as :

- 3 meaning) • all we experience, including things internal and external
- dharma as the natural laws of how things work (for example, they are impermanent)
- and dharmas as the path of living in accordance with the truth of how things actually are. ⇒ I am liberated from the struggle of acting outside of the truth.

✱ Notice the reaction in the body ⇒ I'm not a prisoner to it -

✱ Take responsibility <sup>for</sup> my life.

✱ ~ catch a reaction - at the subtle levels

see it - non-judgmentally - Look out of the corner of the eye -

✱ the world trains us in control (Be in control)

✱ ~ Return to direct experience - get out of "concepts" about events

meaning Dharma ✱ the law of impermanence / <sup>constant</sup> change / Flux <sup>is</sup> - we like to solidify experience - where there is nothing but change ⇒ I suffer - because I struggle. (struggle against a natural law)

✱ "Dharma" - the Path of living in accordance (in purity)

✱ all Vidya practice: generate it (in mind), live in it, then dissolve it (in mind)

Study / Practice / Contemplate the Dharmas

when I'm stuck

when I'm struggling - ask

...Carrying practice...

- what "law of truth" am I fighting against?
- where I holding on?
- What am I grasping after?
- can I see it ⊕ let it go?

Practice where we are at...  
Protect myself &

16mm  
Tape 13



★ Focus on the "method" - not the results (fruit)  
- the "fruit" will fall in its own time (causal result)

Here's a simple way to carry your practice of the Four Foundations into problem solving, as a carrying practice.

First, let go of opinions, positions, and ideas of the truth. Nothing is something in and of itself. All things—including you—exist in relationship to something else. Everything else, which is to say, all ideas are *relative truth*. That is, their correctness is context-dependent.

★ Spend time contemplating the matrix of things that make this issue, event or person as they are.

①② Now see the wide expanse of dependencies. Within that, there is a lot of possibility. See how all your ideas are mere possibilities, built from a perspective and know that there are many possible perspectives.

★ Second, let go of the habit of concretizing. There's nothing inherently wrong with a fixed position or concretizing, except that we live in a world of flux, so the moment you fixate, you've created a stagnant story out of *living truth*. That's bound to cause trouble, because it pushes against the natural law of impermanence/change.

★ Examine the problem for hindrances created by story lines ("It should be like this..") ("Why do they always...") ("Why can't I ever...") and clinging to the way things were or were supposed to be.

Third, use awareness in the moment to contact your direct experience. Our ideas and stories about the truth are not the truth. They are our projections of the truth, filtered through our past experience. These 'knowings' get in the way of actual direct knowing.

★ The projections—your ideas and storylines—are overlaid onto direct experience, though they often feel very real.

To get closer to the actual truth of something, let go of the projections and rest attention on physical sensations, feelings, thoughts and the experiences of the senses. No matter what arises, seemingly connected or not, stay present and if you become distracted or shut down, just come back to the experience of the body and begin again.

★ ★ Coming back to your own direct experience using the Four Foundations, and staying present there, little by little, you'll get closer in to your wisdom and to a better next move.

Now, from this place of direct experience, act.

## 5 Steps to Working with an Emotion

On Sept. 11, 2001, I watched in shock as the great cathedrals of globalism, the World Trade Center towers, crumbled into dust. The tallest and grandest buildings of any culture represent beliefs in invincibility, entitlement, and power. When these illusions are shattered, fear arises. Events such as 9/11 and the anthrax mailings reveal that all of us are vulnerable to injury, ruin, and death. Such threats can materialize at anytime from anywhere, inside our outside our own culture. When concerns about survival, safety, or identity resonate strongly with basic fears, we experience terror. It is not a comfortable experience.

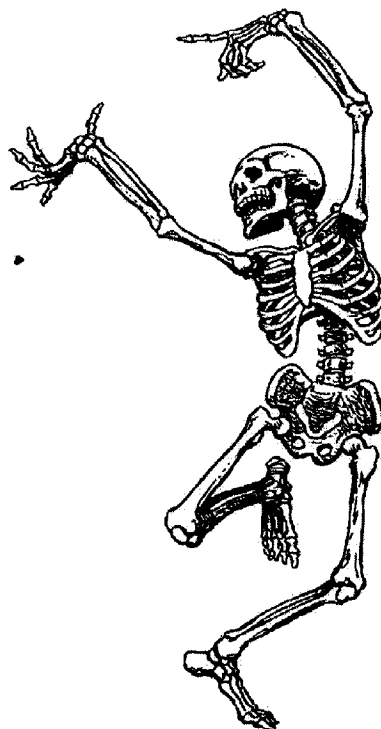
✱ ✱ Fear is a reactive mechanism that operates when our identity (including the identity of being a physical entity) is threatened. It works to erode or dissipate attention. We move into one of the six realms and react:

- destroy the threat or seek revenge (hell being)
- grasp at safety and security (hungry ghost)
- focus on survival (animal)
- pursue pleasure as compensation (human)
- vie for superiority (titan)
- or protect status and position (god).

Because we are less present to what is actually taking place, our actions are correspondingly less appropriate and less effective. We go to sleep in our beliefs and ignore the consequences of maintaining them.



How do we experience fear or terror without crumbling into reaction and the six realms? Sit with attention in the experience of fear, and you become aware of the feeling itself and how it resonates with other areas of life. You become aware of older, uncomfortable, buried feelings. You understand and know directly the structure that formed in you to keep you from being present in your life. The task is to take the structure apart, dismantle the projections, and know fear directly as it is, a movement of emotional energy.



- **First, identify a reactive behavior and repeatedly ask, “Why am I doing this?”** Cut through the layers of projection or suppression until you arrive at “I don’t know.” Right there you will be experiencing an emotion. Ordinarily, we do not experience feelings because we either act on them and the energy goes into the action, or we suppress them and the energy goes into the body.
- **Stop doing the reactive activity. The feeling will be right there. Enter into it and be the feeling.** Being the feeling is different from being with the feeling. A feeling is like a ball of multicolored yarn, with all kinds of secondary reactions that may conflict with each other. Open to the different shades and hues as fully as possible. What emerges is a distinct and identifiable feeling. Be the feeling as fully as possible, yet rest in attention.
- **At least twice a day, sit and evoke the feeling you have identified.** Bring it up and be it. It will release. When it does, evoke it again. Keep entering the feeling by evoking it until you can stay in it. Your relationship with the feeling will change.
- **When you can evoke the feeling at will, begin to work in your daily life.** Recognize the feeling when it arises during the day and be it. Remember the feeling or evoke it. Then engage your regular activities while you are the feeling. Look at the world while you live in the feeling. In this step, you see clearly that the way the feeling causes you to experience the world is purely projection.
- **Finally, whenever you can, look at what is experiencing being the feeling.** This step usually precipitates clarity and non-separation experiences. Work at this until you can be the feeling and look at what it is simultaneously.

▽ When you can be the feeling and know its nature simultaneously, the feeling no longer has any power over you. You are free from its projections and experience what arises just as it is. You no longer believe what the feeling says about the world, so the impulse to go to war, to fight, to grasp at security, or to protect status dissipates. Because you see clearly, you are more likely to notice what is out of balance. And you understand the connections between imbalances and suffering in the world. Buddhist practice is not an effort to confirm or validate a sense of what we are. It is about seeing and experiencing what is. We let go of fixed positions as we understand that all experience is ineffable. We let go of hope and aspirations as we understand that eternal bliss is not an option. We let go of trying to make the world or us into something solid as we understand that all experience arises and subsides. Instead of reacting to fear and terror with hatred, discrimination, or confusion, we live in awareness, not looking to the past or the future for meaning or motivation, but responding precisely and appropriately to imbalance and the needs of the present.”

From Ken McLeod’s article in Tricycle magazine, Spring 2002. The illustration was not part of the article in Tricycle.

You can read the article in its entirety at <http://www.unfetteredmind.org/facing-fear>. This article is generously shared by Unfettered Mind under a Creative Commons licence.

## Carrying the Four Foundations to Going to Sleep

Attend to the breath throughout the body— falling asleep in a smooth transition Within the three modes of mindfulness of the breath, in which the attention is focused on the entire body, the rise and fall of the abdomen, or the sensations at the nostrils, one in particular can be very helpful in getting a good night's sleep—full-body awareness.

Lying comfortably in bed with your pillow under your head, have a final session in the corpse pose (Skt. shavasana), with eyes closed, arms extended thirty degrees to the sides with palms up, legs straight, and feet falling to the sides. Allow your awareness to diffusely permeate the entire field of tactile sensations, relaxing with every out-breath and simply being present with whatever sensations arise on the in-breath.

Breathing out, release all thoughts, images, memories, and expectations and then gently breathe in. Settle in a natural rhythm, like watching the ocean on a pleasant afternoon as the waves flow on shore and drift back. Let the breath be soft and smooth, and simply remain present as you settle into a progressively deeper sense of ease, relaxation, and release.

After some time, you will notice a nebulous, velvety quality that signals the end of your shamatha session. *Dedicate the practice*

Roll into your sleeping position, preferably on your right side, and fall asleep in a smooth transition.

Mindfulness of the breath can be a glorious practice for awakening and liberation, as well as for getting a good night's sleep. Both are very important because if you are chronically sleep-deprived, your chances for liberation are very slim.



Wallace, B. Alan (2011-07-16). *Minding Closely: The Four Applications of Mindfulness* (Kindle Locations 2594-2611). NBN\_Mobi\_Kindle. Kindle Edition.