

Leap
Before
You
Look

72 shortcuts for
getting out of your mind
and into the moment

Arjuna Ardagh

Sounds True, Inc., Boulder CO 80306

© 2008 Arjuna Ardagh

SOUNDS TRUE is a trademark of Sounds True, Inc. All rights reserved.
No part of this book may be used or reproduced in any manner without
written permission from the authors and publisher.

Published 2008

10 9 8 7 6 5 4 3 2 1

Library of Congress Cataloging-in-Publication Data

Ardagh, Arjuna.

Leap before you look : 72 shortcuts for getting out of your mind and into the moment /
Arjuna Ardagh.

p. cm.

ISBN 978-1-59179-636-7 (softcover)

1. Spiritual life. I. Title.

BL624.A715 2008

204'.4--dc22

2008000575

Book design by Dean Olson

Printed in Canada

♻️ This book is printed on recycled paper containing 100% post-consumer waste
and processed without chlorine.

Contents

Introduction	xiii
How to Use This Book	xxxv
Section One: Meditation Practices	1
1. Expand Peripheral Vision	
2. Stop	
3. Pure Waiting	
4. Enter the Space Between the Breaths	
5. Remember Spaciousness	
6. Enter the Darkness	
Section Two: Insight Practices.....	15
7. Who Am I?	
8. Is It True?	
9. Could You Let It Go?	
10. Would I Still Exist?	
11. Write Yourself a Letter	
12. Write Your Own Obituary	

Section Three: Daily-Routine Practices 29

- 13. Slow Down
- 14. Standing in Line
- 15. Get It All Done Before Nine
- 16. Adopt a New Personality in the Supermarket
- 17. Mess with Your Sleep
- 18. Take the Day Off
- 19. Discard the Old

Section Four: Body Practices 47

- 20. Feel Tension and Welcome It
- 21. Push the Body to Its Limits
- 22. Yawn
- 23. Pranayama
- 24. Explore Hunger
- 25. Breathe Totally

Section Five: Feeling Practices 61

- 26. Welcome All Feeling
- 27. Cradle Negative Feelings Like a Baby
- 28. Express Feeling Free of a Story
- 29. Explode with Anger
- 30. Enter Fear
- 31. Choose Depth over Pleasure

Section Six: Intimate Relationship Practices	77
32. Here-Nowing	
33. Other Realization	
34. Share Witholds	
35. Listen with All of You	
36. Exchange Points of View	
37. Become the Other	
38. Give What You Hope to Receive	
39. Welcome Criticism	
40. Celebrate Dependency	
 Section Seven: Sex Practices	 101
41. Be Still in Sex	
42. Sex as Worship	
43. For Men: Bringing the Energy Up the Spine	
44. For Women: Radiate Love from Your Breasts	
45. Make Love to Everything	
 Section Eight: Family Practices.....	 117
46. Rotate the Boss in Your Family	
47. Exchange Personalities over Dinner	
48. Chant on the Way to School	
49. Give Appreciation	
50. My Vision for Our Family	
51. Talk Gibberish	
 Section Nine: Nature Practices.....	 131
52. Sit in the Same Spot Every Day	
53. Open to the Vastness of the View	
54. Stare into the Open Sky	
55. Feel Nature Through Your Skin	
56. Talk to Trees and Plants and Animals	

Section Ten: Devotional Practices	143
57. Dance with the Divine	
58. Feel Devotion to Those Close to You	
59. Give Thanks for Blessings	
60. Surrender	
61. Couples Puja	
62. Call Out in Longing	
 Section Eleven: Compassion Practices.....	 157
63. Just Like Me	
64. The Heart Meditation	
65. Loving-Kindness	
66. Radical Forgiveness	
67. Release All Blame	
 Section Twelve: Community Practices	 171
68. Real Support	
69. Be an Invisible Angel	
70. Compliment Three Strangers	
71. Make Yourself into Live Entertainment	
72. Give Love Now	
 Acknowledgments.....	 183
Appendix: Going Deeper	185
About the Author	187

This book explores the possibility of spiritual practice not as a means to a goal but as an endlessly unfolding exploration of a life of beauty—a life worth living.

A Life of Paradox

When we are willing to exchange our life of preoccupation with “me” and “my needs” for a life given in the service of love itself, of that presence itself, we are faced with an interesting paradox.

On one side of the paradox, we recognize that everything is perfect just as it is. When the chatter of the mind recedes just a little bit, when the smells, colors, and textures of the world become more immediately felt, we recognize the grace running through it all. Even in conflict, or in the midst of what we call suffering, if we are really in touch with the pulse of life itself, we can feel the beauty of it all.

On the other side of the paradox, we realize that everything is continuously evolving. Our human condition, as it is now, is flawed with unconscious habits, addictions, and compulsions. In seeing the gap between who we are today and who we could be, seeing the trickle of gifting that’s coming through us relative to the latent torrent that we intuit, we bow in humility. When we look down from our resting point on the mountain, we may marvel at how far we have come from the valley below, but when we look up, the peaks are still lofty and daunting, and we know there is still much more to discover.

Between these two poles of paradox, that everything is perfect as it is on one side and everything is evolving and imperfect on the other side, lies the art of translucent spiritual practice—the art of practice with no goal. I borrowed the word “translucent,”

usually used to describe the physical universe, in my 2005 book *The Translucent Revolution*. Translucence describes a medium that is neither opaque nor transparent. A wall, for example, is completely opaque—light cannot pass through it. A sheet of glass, if it's really clean, is transparent—you could walk right up to it and bang your nose, because you might not even see that it's there. A translucent medium, on the other hand, is neither opaque nor transparent: a sheet of frosted glass, a colored crystal, or a sculpture made of colored glass. Translucent objects maintain their form, color, and texture, yet they allow light to pass through them. When you shine light on a translucent object, it appears to glow from within. Translucent people are neither opaque nor transparent. They are no longer glued to their own separate agenda and allegiance to beliefs held in the mind, and in that sense they are not opaque. But they also have the honesty and humility to recognize that the habits of the personality remain, and could never perfectly reflect presence. They are lit up by their deepest nature, yet they remain fully engaged in their daily personal lives. Translucent people also appear to glow as if from within themselves.

Any kind of translucent practice, like the many invitations in this book, will allow you to be lit up by a radical awakening to who you really are, to be lit up by an awakening to the silence underneath the noise, the spaciousness underneath the movement. But you will also retain the humility, the sanity, and the honesty to face your human condition, just as it is, and to allow this human monkey to be nothing more than that, a monkey without much hair.

Translucent spiritual practice walks along the razor's edge. We practice not to attain a future goal but in respect for the sacredness

of this very moment. We practice so that whatever has been realized, whatever is the deepest recognition of the heart, can be given as an offering, an expression of gratitude for the beauty of this moment. When we are no longer obsessed with trying to attain something in the future, we are practicing for now, for this moment. All that is left is to make this moment now a more beautiful moment, a work of art rather than a striving for something more.

As we walk this razor's edge, there is always the danger of falling to one side or to the other. If we fall to one side, we fall into self-congratulation, the delusion that our human condition is somehow perfected or enlightened. Then we become unwilling to face our humanity and be honest about what we find. We want to grab on to the perch of lofty spiritual states with both our taloned feet, and can't wait to tell our friends just how impressed we are with ourselves. I'm sure you've met people who've become obsessed with their own attainment. Maybe at some point you have even met someone like that when you've looked in the mirror; I know that I have. When we fall to that side of the edge, evolution stops, because we are no longer willing to look, be honest, and feel. We cling to the thought: *I am enlightened. I have made it. I have got it. I've had the insight, haven't you?* Not only does evolution stop, but so do most of our friendships.

On the other hand, we can also fall to the other side of the razor's edge, into the endless treadmill of self-improvement. There, we become fixated on all of the things that are still wrong with us, all of the things that need to be fixed. Then, we start to worry. "Maybe the reason that I'm not more open and loving and accepting is because of that thing that happened with my mother when I

was four. I'd better go back to my therapist and work on that some more. And maybe that's not enough? Maybe I also need to involve the body and perhaps release tension from the solar plexus." We start to worry that perhaps the way we are eating or exercising is not correct. We try to manifest all kinds of things and qualities to make life conform to our ideas of how it should be. Our attempts to make this poor human monkey into an improved human monkey become endless. In our obsession with self-improvement, we are so busy focusing on what could be that we overlook the perfection of now. We become so busy with how we could be better that we no longer smell the scent of the evening jasmine. We no longer feel the mystery behind the eyes of our beloved. We no longer taste the food we eat. Everything becomes about tomorrow: "When I've finally fixed myself, then I can live."

Of course, we will inevitably fall from the razor's edge again and again. From time to time, all of us slip into marveling at our attainment or into convincing ourselves that we must fix everything before we can really enjoy life. But there's a beauty once we see this process, once we recognize the paradox itself. A translucent life is self-regulating. When we stray too far into self-congratulation, something begins to dry up, like a plant that's no longer receiving water. We can talk about the presence, but it is no longer living us, as a shimmering mystery. Life becomes repetitive, a reenactment of the same state over and over again. As soon as we start cherishing ourselves, the very richness of the realization that brought us to do so disappears.

Similarly, if we stray too far into self-improvement and get too busy, something deep within us calls out for that perfume of the divine, the knowing that everything is blessed in this moment.

Something within us intuitively knows that there is no need to work for what is already here, and demands that we snap our fingers and be free.

And so it is that we stray and return and stray and return to the middle way, where everything is perfect and imperfect in the same breath.

Recycling What Is Old

Right down the middle lies the art of translucent spiritual practice, where we simultaneously feel the perfection of this moment and at the same time recognize the endless possibilities for improving our human condition. To live in a way that embraces this paradox cannot be done in the mind, because they are mutually exclusive. You can't *understand* your way into this, you can only live it as an art form. Then, in each moment of this love affair with love itself, each moment at the feet of the imminence of what can be given, we use all that is available. We use the broken, absurd, and somewhat dysfunctional habits of the personality to make art. We use all that we've got, all the habits of this separate individual, in the service of something much deeper—the heart's deepest recognition.

Where I live, in Nevada County, California, there is a recycling yard where you are invited to bring all the things you no longer need. They are separated into metal, plastic, and paper, and reused for other purposes. This recycling yard is set in a very beautiful rural valley surrounded by rolling hills. Although it's full of broken stuff, it has a unique charm. At the entrance of the recycling yard, someone has created a magnificent sculpture of a man panning for gold; this was once a gold mining area. The entire statue, all thirty

1

Expand Peripheral Vision

LEVEL OF DIFFICULTY *

In the midst of your busy day, stop.
Sit quietly with your eyes open.
Look at any object before you.
Now take an in-breath and expand your vision
To include what is immediately to the left and to the right of
that object.
With the out-breath, relax and settle into yourself.
Take another in-breath and expand your vision even more
To include everything that's before you, in an arc of about
ninety degrees.
Breathe out and settle further into yourself.
Take another in-breath and include your entire field of vision.
Your attention is equally distributed between what is
in front of you
And all of your peripheral vision.
Expand it even more to include things not just to the left and
the right,
But even things over your shoulders.
Expand beyond what your eyes can see.
With the out-breath, relax completely into being that which
sees all.
Remain like this, breathing softly, for several minutes.
Feel the mystery of your own essence.

.....

8

Is It True?

DIFFICULTY **

When you notice yourself needing to be right,
When you notice your mind is strongly attached to any
conclusion,
Stop and ask yourself, "Is it true?"
Do I really know this?
Is this an absolute, objective, unchanging fact?
Would every sane person in the world agree that it is so?
Or is it simply opinion?
When the mind says, "There's not enough time,"
Ask, "Is it true?"
Do I really know that?
Can that be nailed down as a fact?
Would everyone agree?
When your mind says, "No one likes me,"
Again ask, "Is it true?"
Would everyone agree?
Does everyone feel that way?

When that which had been taken as fact is seen as merely
opinion,
And when that opinion is seen as an optional extra to this very
moment,
Discover what remains true beyond dispute.

.....

We carry so many unexamined assumptions in the mind. The challenge for “educated” and “cultured” humanity is that we easily confuse conclusions arrived at through thinking with reality itself. To examine and question the mind is freedom *from* the mind, and freedom from the mind, even for a moment, is to discover reality as it is. Pay attention to everything your mind puts forth as fact. Question everything you believe.

Once you recognize that the mind’s assumptions are not absolutely true, please be aware that this does not mean that the opposite is therefore true. When the mind says that there is not enough money, you can ask, “Is it true?” and realize that this was only a belief. This does not necessarily mean that there definitely *is* enough money—that would also be a conclusion of the mind. Neither assumption can be taken as absolute. Questioning belief allows us to drop out of mental conclusions altogether, and to experience things just as they are. This is the way that small babies know life, and how great sages know life, and it is the way that we also can know life—if we are willing to question the mind.

You can do this practice alone or with a friend. If you do it alone, use the practice for a specific period of time, perhaps five minutes, and then relax for a while. If you keep it up for too long, you may start to feel a strain. You can also make an agreement with your partner or a close friend: any time that either of you hears the other state an opinion as if it is absolute fact, you can ask this question: “Is it true?” In this way, you support each other in freedom from the mind, and the relationship itself becomes a means of liberation.

Breathe Totally

LEVEL OF DIFFICULTY *

Notice how you are already breathing in this moment.
Is the breath coming more into the upper part of the body?
Is it reaching the diaphragm?
Or is the breath reaching all the way down to the lower belly?
After just watching the way you are breathing for a couple
of minutes,
Begin to bring some intention to your breathing.
With the in-breath,
Let the lower belly soften and expand.
When the lower belly feels full,
Feel the diaphragm expand with the breath.
Finally, let the chest and lungs fill completely with breath.
Hold the in-breath for a few moments,
Only as long as is comfortable,
Then let the air be expelled fully from the lungs:
First from the chest, then the diaphragm, and then the lower belly.
Just when you think you're done,
Give an extra little push,
And you will find there is even more air to be expelled.
Hold on the out-breath for a few moments, before you
inhale again.
Continue to breathe totally in this way for several minutes.

.....

Awareness of the breath and breathing consciously is the basis of all yoga practices. It reduces stress and anxiety, brings fresh oxygen to the blood, and restores us to fully feeling what we are experiencing and to being in the present moment. It is so simple, and it can be done anywhere at any time.

The natural wisdom of the body allows it to breathe totally. At night, whenever you are in dreamless sleep, you naturally start to breathe from the belly. You wake up from a good night's sleep feeling refreshed, new-born. The problems of the night before seem far-off; you have new energy and a new outlook. All this is because you were breathing into the belly for many hours, and the whole system has become rejuvenated as a result.

Our breathing closes down because of our nonstop thinking and our unwillingness to feel. Most of us breathe only halfway, into the chest but not all the way down into the lower belly. We feel less emotional pain that way, but we also feel less alive. We move more into the mental world. It is a vicious cycle: our closing down emotionally leads to restricted breathing, which in turn leads to further shutting down, thought, and emotional disconnect.

When you breathe totally in the way described here, you will feel more, and the feelings will also pass more quickly. Your thoughts will become more transparent—they will seem less real to you, less concrete. You will be fooled less often by the mind. This is a great practice to do when you feel nervous; actors and performers practice in this way to calm themselves and to remain focused. Use this practice frequently, and it will start to become a new way of living.

Welcome All Feeling

LEVEL OF DIFFICULTY **

Whenever you feel provoked,
 Irritated, pulled to make a response,
 Stop.
 Sit back in the saddle.
 Scan your body and notice what you are feeling.
 Seek out any areas of strong emotional tension;
 Feel what is there. If it helps you, label it:
 Sadness, anger, desire, whatever it may be.
 Stay with the sensations,
 Dropping the story—the why and the because.
 Do everything you can to experience what is here,
 To the maximum possible degree, for no more than
 a few minutes.
 Then, relax.
 Feel your interiority as though for the first time.
 If there's more emotional tension calling to be felt in this moment,
 Take a few extra minutes to welcome feeling even more totally.
 Keep going until the charge is gone.
 Feel yourself now; you are not just a loving person,
 You are Love itself.

.....

We have all been faced with experiences that seem overwhelming:
 the anger of a drunk parent; the thrill of a sexual encounter; the

end of a relationship. We have learned to say “yes” to parts of what we feel, and “no” to the rest. Long ago, we built a wall in the middle of our emotional landscape. Do we still need that wall today?

Say you receive a letter with news of a long-lost friend. He died of AIDS, alone and misunderstood. Your mind races with all the things you could have said, should have said, would have said. Faced with such feelings of hopelessness and regret, our natural reaction is to try to forget them, to push them away.

Stop. Disengage all stories, drop in, and further in. Feel to the core of your grief, beyond where you know any longer what you are grieving for. Feel.

Whatever feeling we say “no” to will get buried in our muscles and digestive organs. Anger, which could have been clean and wild and free, and which would have harmed no one if it were fully felt as an energy, gets pushed down into the body and becomes festering bitterness. It will lash out unexpectedly in all kinds of ways. Grief, which could take us deeply into the vulnerability of the open heart, gets compressed into the diaphragm and chest, making us gray and stooped, constricting our energy.

When we have strong feelings, we often feel faced with an impossible choice: to repress or to express. When we express, we risk hurting someone with an outburst of anger, or dragging someone down with our grief or sadness. If we repress, we shut down not only this feeling arising now, but all feeling and aliveness that was possible as well. To feel is the middle way. To fully feel each thing as it arises is freedom.

Each passing feeling is waiting to be met. Say “yes” to everything you feel, while discarding the irrelevance of the drama. In this *yes*, breathe true freedom.

Listen with All of You

LEVEL OF DIFFICULTY ***

When your partner or anyone close to you is speaking to you,
Whether telling you a story, lodging a complaint, or sharing a
feeling,

Give your undivided attention.

Listen with all of you:

With your ears, with your heart, with your skin, with your
breath.

Pay attention so completely that everything else disappears.

Listen not only to the words,

But to the mysterious presence from which those words arise.

Listen to the sound of the voice, to the inflections.

Listen to the silence between the words.

Listen to what was not said, but can still be sensed.

In giving absolute attention,

Become the beloved for which the heart has always longed.

Be available in this way for as long as is practical.

Then give love and blessings

And move on with your day.

Whenever you are able to listen,

Listen with all of you.

.....

We live in a multitasking nation. We cook while we talk while we
have an ear out for what's on the news. We drive while we check

messages on the cell phone while we mumble perfunctory grunts to what someone is telling us. The most you can hope to receive when you are half-listening is information. Then, when the other person accuses you of not really being there, you can conveniently say, “Yes I am. You just told me that you went shopping today, and you bought avocados.” You are off the hook; the charges are dropped; the trial is acquitted. But that acquittal is a booby prize. Everyone loses. Real communication is abandoned.

This way of spreading attention over a wide array of stimuli is a primary cause of stress, and also deprives us of being fully satisfied by any of it. As we slide through interactions by making the correct kinds of grunting sounds at the right time, we also deprive those speaking to us of what they most crave: full attention.

When you listen completely, with nothing else going on, it becomes more than listening. If you give your full attention, the person before you becomes fascinating, multidimensional, no matter how mundane his or her topic may be. When you stop everything and bring yourself fully to another person, a little bit will go a long way. This is what everyone is longing for: it is immensely nourishing to be fully received, even for a few minutes at a time.

You do not need to do this practice all the time in order for it to bring huge benefit not only to you as the listener, but to the person speaking to you also. If you are not immediately available, ask for a few minutes. Then listen with totality: five or ten minutes will often be enough.

In this, everyone moves closer to Oneness.

Exchange Personalities over Dinner

LEVEL OF DIFFICULTY **

Over family dinner,
 With your spouse and children,
 Or your parents and siblings
 Or even a group of your friends,
 Swap personalities among yourselves.
 Have everyone write their name down on a small piece
 of paper,
 And place all the names in a bowl.
 Mix them up, and have everyone pick a name.
 For five minutes, you will become that person completely,
 Not as a caricature, but with totality.
 Feel what it is like to have their body, their feelings,
 their thoughts.
 Relate to the others at the table authentically from this place.
 If you get your own name, take on your own personality
 As if for the first time.
 After five minutes, you can switch,
 Until you have all become everyone else at the table.

.....

A family can be a place of confinement or of liberation. Many of us have come to see the dynamics within the family as restrictive, habits of restraint handed down from one generation to the next, and so we come to see our kin as the opposite of freedom.

Fortunately, it does not take much to reverse that and allow those closest to us to become our allies in freedom.

Families become restrictive to the degree that everyone is allocated a strict role to which they must conform. “Go wash your hands.” “Why, Mummy?” “Because I say so.” She says it with tension in her voice, like she is about to burst. The teenage son rolls his eyes at the ceiling. The father glances at his BlackBerry, hoping it will not be noticed. Even our pets go on automatic pilot. Everyone ends up living in a small and well-defined box. A parent is expected to be responsible, serious, hardworking, and at times, dictatorial. The youngest child is cute, adoring, carefree, sometimes irresponsible. The oldest child is expected to be independent, a leader, and to sometimes reject authority.

These are all roles we perform, and they can easily be confused with who we really are. As soon as you slip out of the automation of the role, however, even for just a moment, there is an explosion of freedom and creativity that is suddenly available. The youngest child also has the seeds of parenthood: just see her with her dolls or a puppy. The mother carries with her still the seeds of carefree enjoyment: just look at her on the rare vacation without the kids.

It does not take much to reverse all that, to allow those closest to us to become our allies in freedom. Slip out of your tight role as you might pull a T-shirt over your head. Pass the roles around. You will expand beyond who you thought you were, and laugh out loud at the same time.

Give Thanks for Blessings

LEVEL OF DIFFICULTY **

At the end of your day
 Kneel down in gratitude
 And give thanks for the blessings of the day.
 Release all sense of accomplishment for now.
 Let go of any entitlement.
 It was all a gift.
 Find a picture of one who represents the divine to you,
 Or pictures of all those who do.
 Give thanks for each and every thing.

.....

We were all born into this world with empty hands, and one day we will all die in the same way. No matter how much power we may assume, how much wealth we may accumulate, or how many people we may persuade to support us, in the end we will all die in the same way: alone and empty-handed. You will most likely also suffer small deaths in your life along the way: bad investments, crushed expectations, the end of a marriage, the death of a loved one. In these deaths, you are shocked out of the feeling of entitlement so prevalent in our society, and into the recognition that everything has been borrowed; everything has been a gift.

Alexander the Great was a supremely powerful king and conqueror. At the age of thirty-two, he became very sick, and soon realized he would die. He called his generals to him, and told them

that he had three last wishes. The first was that his doctor would carry his coffin alone. The second was that gold, silver, and gems should be scattered along the path where his coffin would be carried. And the third was that he should be buried with his hands outside the coffin. Only his closest general dared ask why. It is said that Alexander explained that these were the three lessons he had learned: that there is no physician who can save you from death when the time comes; that wealth ultimately means nothing to you; and, most important, that he came into this world with empty hands and so now he would also leave the world with his hands empty. He closed his eyes, fell silent, and died.

Giving thanks every night for blessings you have received releases that sense of entitlement. It reminds us that we are, essentially, always empty-handed. To live life in desire, no matter how much or how little you may have, is to live in lack. To live life in gratitude, no matter how rich or poor you may be, is to live in genuine abundance.

Just Like Me

LEVEL OF DIFFICULTY ***

Whenever a judgment or evaluation
 Arises within you,
 Whether positive or negative,
 Add the three words: “. . . just like me.”
 You can go ahead and judge another as lazy,

But be inclusive with it:

He is so lazy, just like me.

She is arrogant, just like me.

They are incompetent,

She is unreliable,

He is angry,

Just like me.

Call back positive judgments in the same way:

The Dalai Lama is so wise, just like me.

She is so compassionate,

He is so strong,

Just like me.

In this way, call back every judgment to yourself

And realize that there is no other out there:

It is all you.

.....

Why should it be that when you go to a gathering of people there is always one person who irritates you completely, while your friends

or partner find that person quite interesting? And why should it be that someone whom your partner could not stand, you had no issue with? People are not bad or irritating in and of themselves. It is because we project our own disowned fragmented parts outside ourselves that we feel judgment.

It is the habit of the mind in separation to want to externalize everything. If we have not fully accepted the anger or hurt or rigidity we carry within our own hearts, we seek it out in others and blame or judge the qualities we see. You can walk into a room filled with a hundred people, and something unconscious will scan the room and cast out a lasso to the one person there who can reflect back to you the things you could not see or be with in any other way. Usually, we leave that quality out there in the crowd, projecting our disowned ghosts onto other people and situations. We judge another as lazy or rigid or cold or closed only when we do not want to see those tendencies in ourselves. It is in this way that we create division between a you and a me, an us and a them. On the other hand, if we can feel the judgment and immediately call it back, we can turn it into an opportunity to pass through a small process of expansion and growth.

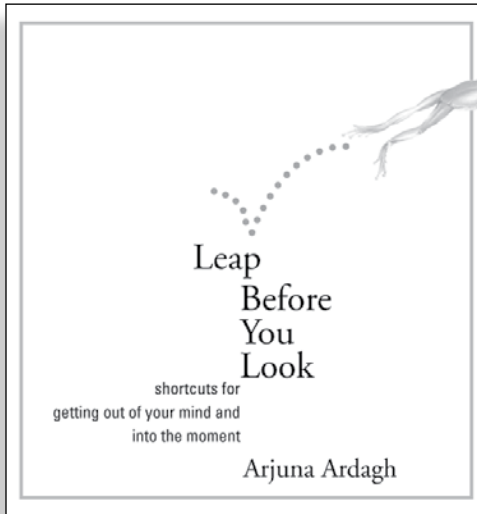
These three simple words, “just like me,” will transform judgment from separation to self-acceptance. Practice this as often as you can. You can use this practice silently inside yourself, or you can speak it out loud. Either way, you will start to laugh at what previously seemed so serious and begin to celebrate the areas of yourself that had been hidden by your judgments.

About Sounds True

SOUNDS TRUE WAS FOUNDED IN 1985 with a clear vision: to disseminate spiritual wisdom. Located in Boulder, Colorado, Sounds True publishes teaching programs that are designed to educate, uplift, and inspire. With more than six hundred titles available, we work with many of the leading spiritual teachers, thinkers, healers, and visionary artists of our time.

To receive a free catalog of wisdom teachings for the inner life, please visit www.soundstrue.com, call toll-free 800-333-9185, or write: The Sounds True Catalog, P.O. Box 8010, Boulder CO 80306.

Also by Sounds True



Leap Before You Look

Shortcuts for Getting Out of Your Mind and Into the Moment

To help you deepen your practice of the teachings in the book, Arjuna Ardagh offers an audio adaptation of thirty short, guided catalysts to shift you “out of your mind” and into the infinite possibilities of the present moment.

\$19.95 / 2 CDs, 2 hours / ISBN 978-1-59179-635-0

To order or request more information, call
800-333-9185 or visit www.soundstrue.com.

For additional programs by Arjuna Ardagh,
please visit www.livingessence.com.