

Full-Presence Educational Process



MDB
Méthode Danis Bois

A Program to Optimize Self-esteem, Benevolence and Anxiety Management POSBAM



Offer yourself one hour a day for 8 weeks

« The practice of Full-Presence Meditation[®] points to a more embodied humanity where human beings become more present to themselves, to others and to the world. It activates what is greatest in our humanity. »

HELENE BOURHIS-BOIS ET DANIS BOIS

Participant's Handbook

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What is the point of Meditation?

By asking me this question, it is as if you were asking me:

What is the use of resting for people who work a lot ? It enables us to recuperate and feel refreshed.

What is the use of listening to Mozart's music ? It enables us to connect with beauty and be touched in our sensitive chord.

What is the use of looking at a starry sky? It enables us to be closer to infinity, freedom, perfection and what is greater than we are.

What is the use of watching a sunset and a sunrise ? It enables us to appreciate the importance of the time that has been given to us.

What is the use of the reflection of our face in a mirror ? It enables us to better know ourself and to correct our imperfections.

Well, meditation is about all of this, it serves

To recuperate, to refresh,

To connect with beauty within,

To be touched by life,

To become aware of what is greater than we are,

To become aware of the importance of time and

To better know ourself.

Danis Bois

Who is this program for ?

- For those who wish to learn to meditate in order to benefit as much as possible from the physical, psychological, existential and spiritual effects of this practice.
- For those who want to improve their self-confidence, the opinion they hold of themselves and the ability to love themselves.
- For those who wish to improve their relationships in their personal, family or professional surroundings, by developing well-meaning attitudes from a place of authentic self-presence.

« In daily life, our quality of presence is reflected in our way of feeling engaged in our life, of getting involved with it, and by the desire to communicate positively with those around us. »

Danis BOIS

Meditation is something you learn

*« We cannot choose who we are
but we can wish to improve. »*

Matthieu Ricard

Meditation is something you learn, just like any other practice. In order to derive maximum benefit from meditative practice, special dispositions are required which, when stimulated, will affect the cognitive, perceptual, relational and psychological capacities of the learning practitioner. In addition, great determination is needed to improve our human qualities and engage in a dynamic process of benevolence towards self and others.

Today a multitude of meditation techniques are available, with or without links to religious and/or spiritual practices. Modern meditation is secular and scientific in nature, and develops skills that serve well-being, health and performance in all of its forms.

Full-Presence Meditation ® is one of the practices that combine secularism, science and the depth of the human being. We learn to cultivate human warmth at the core of human nature through meditative immersion, through knowledge, using a person-centred approach and a step-by-step educational process.

When we are connected with the inner movement, positive mental and physical states are revealed. When the qualities of the mind and the heart come together, the meditating practitioner consciously and directly witnesses the shift from a habitual state to a different state that immerses the meditator in a climate of warmth, depth, wholeness, self-presence and existence.

Meditation is for everyone

The learning Full-Presence Meditation® is a gradual process. The suggested exercises are organized in a specific way to facilitate access to a deeply human meditation. At the beginning the type of attention required for the tasks is slightly higher than the attention needed for everyday activities. This simplicity is also found with regards to the experience : it's pleasant or unpleasant, it's positive or negative, it feels good, it relaxes ... Then over the weeks, the stimulation of the attention becomes more sophisticated, the presence becomes full and the bodily sensations and feelings take their proper place. The qualities of the mind then reveal themselves to the awareness of the learner and offer the opportunity to experience a range of sensations and feelings such as stability, solidity, calm, tranquility and serenity. Then the

qualities of the heart expand in the form of warmth, softness, confidence and trust, and a benevolence towards oneself and then towards others.

By way of a chronology of this educational process which evolves from the simplest to the most elaborate, the learner's cognitive and relational capacities are further developed, following a hierarchy of sensations and insights towards plenitude. In this process, each meditation prepares the access to the following one, and the learner progresses in this way, step by step, without any particular effort.

The educational process accompanies each individual step-by-step in their process of discovery. This step-by-step model generates the dynamics of the program, which is recommended for people who wish to learn to meditate to enrich their quality of life, and in particular, their everyday life.

What is Full-Presence ?

It is common for a confusion to arise between the two terms 'Full Presence' and 'Mindfulness' as both notions convey the same meaning for most people.

Mindfulness meditation is a collection of exercises that come from various backgrounds and cultures. Thus we find in these proposed programs a set of techniques: Yoga, western relaxation, cognitive-behavioural therapies and other obediences connected to Buddhism and science, in particular the neurosciences. As a result of Mindfulness meditation, meditation itself has become an object of study and of interest to researchers.

Full-Presence Meditation® emerged from the personal experience of Danis Bois and is rooted in the currents of thought of humanism, phenomenology and educational neuroscience.

What perception are we talking about?

The auditory sense : I develop my listening

During a meditation, we first begin by stimulating the auditory senses through the perception of the sound atmosphere around us, that appears outside the room and then inside the room. Gradually, we focus our attention on the quality of the collective silence that prevails in the room through the silent presence of the group. Then, we direct our attention to the quality of the individual silence that we each experience within ourselves.

The visual sense : I develop my inner sight

We direct our attention on what appears through our closed eyelids. This promotes sharpness of the internal gaze.

The proprioceptive sense : I feel my body

We activate the proprioceptive sense as soon as we direct our attention on the body and consciously readjust our posture and our tonus.

The interoceptive sense : I feel my internal state

We activate our internal and organic sense by perceiving our inner tonalities such as sensations, feelings and pleasant/unpleasant emotions.

Being mindful, fully conscious or fully present

For most people, the notions of Mindfulness^[1] and of Full-Presence convey the same meaning and represent the same form of meditation. It is the notion that prevails on the websites dedicated to the practice of Mindfulness, so that the uninitiated reader cannot work out the subtle differences between them. Mindfulness is presented as a meditation practice and an art of living that consists of cultivating a quality of presence and attention to our experience on a moment-to-moment basis.

Let us however explore the notion of 'consciousness^[2]' that underpins all forms of meditations. It is a complex notion. It can be understood as *self-awareness*, which indicates that we are conscious of our thoughts and actions as well as the world that surrounds us. It can also include the notion of *moral conscience*, expressing our human capacity to lead our lives according to certain values. There is also *psychological consciousness*, characterized by our capacity to envisage our actions and thoughts. Additionally, *becoming conscious* or *becoming aware*, is also about developing free will, knowing how to make decisions and finding our place in life.

Thus the notion of consciousness is difficult to apprehend as it can take on moral, psychological or reflective undertones and it can also apply in the current moment or retrospectively.

[1] note: the practice of Mindfulness was introduced in French speaking countries under the term '*Pleine Conscience*' (literally full consciousness) which gives rise to a different understanding of the practice than is the case under the term Mindfulness.

What presence are we talking about?

Usually the notion of 'presence' is most often geographical, the fact that we are present in a place or a given situation: we are present when we attend an event or a celebration. This vision is reductive when we consider the more qualitative aspect of presence that we can offer when we provide comfort or reassurance.

Phenomenologically speaking, presence has different a connotation: It is about *presence to ourselves (self-presence)* as a way of experiencing one's own existence; *presence to the other*, as a contribution to alterity (otherness); and *presence to the world*, in how we engage with it and take part in it. expressing the act of being engaged in a relationship with the world and taking part in it. Finally, more difficult to grasp, is *total presence*, which embraces a vaster dimension in its link with totality.

In the context of Full-Presence Meditation, these temporal and relational dimensions are prominent.

The Characteristics of Full-Presence Meditation®

Perception precedes awareness

It is easy to understand that in order to be aware of something, you have to have previously perceived or felt it. Perception precedes the act of awareness. Through perception, we are instantly able to apprehend our experience, to sense our sensations, and to connect with our thoughts as well as the general animation within us.

The relational dimension of presence

To practice meditation is first to put our attention on the present moment. But it is also to establish a qualitative relationship with oneself, with others and with the world. In everyday life, our quality of presence is reflected in our way of feeling engaged in our life, of being involved in it and in the desire to communicate positively with those around us. In this relational dynamic, we become actors of our life: engaged, touched and involved through what we perceive in ourselves.

The place of the lived body

Full-Presence places the perception of the body at the center of the journey towards self and towards others. It asks this central question: what happens in the body during meditation? It is from the body that we experience ourselves and that we feel alive. The way we relate to our body defines our degree of self-presence.

The presence of the inner movement as a force principle

When we are animated by inner movement, we explore the heart of Full-Presence. In this particular context, what we call Full-Presence is the presence that results from the relationship to the inner movement. People who come into contact with the inner movement testify that they feel totally present to themselves and feel a strong underlying sense of existing.

The place of silence within ourself

For some, silence can be boring or even disturbing. But everyone can find calm inside. What then is this place of silence? How can we meet this inner silence which is our own? All we need to do is isolate ourselves for a few moments in a quiet room, close our eyes and focus our attention to where the place of silence resides in each of us.

Benevolence through human warmth

Meditation is an approach that focuses on achieving well-being as presented by Carol Ryff and Corey Keyes. For Ryff and Keyes, the notion of well-being encompasses the restoring of good self-esteem, a positive outlook on one's life and good relationships with others. It also means acquiring the sense of having greater mastery over one's life and one's environment, and finally having the ability to give meaning to one's existence. To this broad definition of well-being, we associate the dimension of human warmth, which gives life colors.

Through meditation we access an interactive world that tends to improve our human quality. But before that, we have to take certain steps: starting with reconnecting with silence, cultivating self-presence, better controlling stress and anxiety, and regaining self-esteem. By this attitude, we are better able to honour and invest in the meaning of our life by cultivating, harvesting and sharing the human warmth to which we all aspire.

A practice which aims to improve our most humane dimension

- The best is within ourself
- Living a good life
- Learning to know ourself better
- Being attentive to how we listen
- Becoming more present to ourself and to others
- Becoming more aware in our daily life
- Taking our life into our own hands
- Managing stress and anxiety situations better
- Cultivating a better self-esteem.

Between science and human experience

The positive impact on mental and physical health from meditation is abundantly reviewed in scientific literature. We find thousands of references which confirm the healing dimensions of meditation.

Brain imaging has shown that a change in the connections and structures in the brain occurs during meditation. It appears that this transformation¹ is long-lasting with effects beyond the 8 weeks of meditative practice for 20 minutes a day. Several areas of the brain linked to benevolence, the sense of affiliation with others and empathy are involved². The duration of our program is based on the neuroplastic capacities of the brain and the time necessary to transfer cognitive and relational learning into daily-life behaviours.

The merits of meditation are now accepted by a large part of the scientific community. As well as offering a range of personal, existential and spiritual experiences, our program contributes to the scientific understanding of the effects of meditation on the relationship to self, but also to others and to the world.

At the beginning and at the end of the program we ask you to complete scientific evaluation scales, the results of which only being of value if you are consistent in your practice and in monitoring your program on a daily basis.

During the immersion you will be invited to perform a set of self-tests. You will also be asked to fill in questionnaires to record on paper your main experiences, following the themes proposed during the program. This activity is important for the success of the program. It will allow you to extend your practice into your daily life by becoming aware in particular of your attitudes and reactions in all the sectors of your life - personal, social, familial and professional. This will also allow you to measure your own progress.

« Secular meditation aims to improve human skills, bringing in its wake freedom of thought, freedom of conscience, as well as ethics forged in the light of one's own reflection. »

1 Certain areas of the brain begin to show lasting changes, in particular the amygdala, (which plays a role in aggression and fear) which decreases in density. The areas related to empathy, such as the insula, are activated and their structure increases with more neuronal connections.

2 Through the activation of the insula and the cingulate cortex, which increases positive emotions. In the same way, there is an effect on the amygdala by as its activity is deactivated. And finally, vagal tonus is increased, allowing calm to be maintained at all times.

3 The neuroplastic capacities of the brain are related to its ability to create, undo or reorganise new neuronal networks and to change according to stimuli. This cerebral plasticity is present throughout life.

General presentation of the Program Based on the Full-Presence Educational Process ®

"Optimizing Self-Esteem, Benevolence and
Anxiety management"

- Program activities
- Themes
- Participant's Handbook
- Structure of the program

Program Activities

1 hour a day:

This includes listening to a meditation, writing a description of the experience and listening to additional information

1 1/2 hour a week:

Participation in a online or in-person group discussion with your coach

This program includes five activities

- Daily meditation with 22 audio supports for a duration of 8 weeks.
- “Internalized movement” sequences to be practised at a convenient time each day, with the support of videos.
- One-and-a-half-hour class per week (online or in-person). This includes time for: meditation, reflection, discussion and teachings on the theme of the week. If you miss a virtual class, it will be accessible to you in replay on your platform.
- Writing about your experience of the silent meditation and your general experience of the week in the experience journal. This takes the form of questionnaires that you are encouraged to complete at the end of each week. These are then sent to the facilitator and are used to nourish interaction during the class.
- Listen to audios or watch videos with additional information included in the “To Know more” section.

An interactive platform

You will have access to the content in the "meditator's room" section of the website. The various media will be made available to you on the interactive platform as you progress through the program: recordings of the meditations, audio tutorials, videos, text documents and experience journals. You have received a copy of this POSBAM Participant's Handbook on registration. It will accompany you throughout your program.

Themes

Self-esteem

How do you feel towards yourself?

Self-esteem is the more or less favourable feeling that each individual has towards themselves. It relates to the consideration and respect we each have for ourselves.

Some people feel good about themselves and others have a systematically negative opinion of themselves, which burdens their own existence and that of others.

Self-esteem permeates all spheres of life: social, familial, professional and personal.

Four key notions :

- Self-esteem does not refer to who you are, but to how, in your own eyes, you value yourself
- Self-esteem does not match an objective reality, but the way in which you perceive yourself
- It is a more or less negative judgment that you carry about yourself.
- Self-esteem is considered the most significant personality trait of human behavior

The pillars of self-esteem

The scientific literature gives us a model that has achieved consensus and describes the three pillars from which we build self-esteem :

Self-love

Loving yourself is the foundation of self-esteem. We therefore have good self-esteem when we retain the ability to love ourselves despite our flaws and limitations; as well as loving ourselves despite our failures and the difficulties encountered in our life. We also cultivate a sense of being worthy of love and respect, and an attitude of benevolence towards ourselves. And above all, if we are not able to love ourselves, we will not be able to love others in a healthy way.

Self-belief

It's convincing ourselves that we have space to improve as well as the capacity to suspend all negative judgments about ourself. To do this, we need to know how to silence that little voice that pushes us to belittle ourself. We should be able to accept how others see us. In short, we need to have a good opinion of ourself, accept ourself for who we are and follow our intuition. We also need to be satisfied with what we have and let go of our desire to be perfect.

Self-confidence

Self-confidence is essential because it conditions all our actions. To be confident means to think that we are able to be successful in our projects and to act appropriately in important situations. It is self-confidence that shields us from how others may see us and from comparing ourselves with others. It is our motivating force.

The feeling of self-efficacy

This feeling isn't seen as a pillar of self-esteem, but it's important enough to be included here. This term pervades the notion of self-esteem. Self-efficacy relates to a person's belief in their abilities and can be summarized by words such as "I don't feel capable of...". The concept of self-efficacy is often associated with competence.

Having good self-esteem is a guarantee of well-being

In society we all need self-esteem (it is a barometer for personal well-being) and the appreciation of others (barometer for social integration). A sense of self-efficacy is a factor in resilience and good health. Likewise, living in harmony with one's own values, one's own life plans and even one's own ideals ensure success and fulfillment. In short, we are always looking for a good self-image in search of recognition.

This is all very normal. It is normal to seek the esteem of those we love and whom we consider to be resource persons who are essential references for our growth. This need contributes to the construction of our identity as individuals in all the phases of our lives : childhood, youth, adulthood and into old age. We need to be loved or love ourselves a minimum, otherwise we would likely lose the desire to live and engage in the human adventure.

Most of the time, seductive behavior improves our image in the eyes of others. What could be more normal than getting someone's approval by using seduction strategies? To be seen positively by the greatest number of people or by persons of reference contributes to good social, professional and familial integration.

Therefore, having good self-esteem is feeling intrinsically worthy. It is to accept ourselves for who we are, with the feeling of being worthy of being loved, of being successful in life and of succeeding in life. The degree of love we have towards ourselves, based on a favorable feeling towards ourself, ensures our psychological balance.

However, sometimes in life we go through moments of doubt with a bitter impression that we have not behaved well. So we tend to judge ourselves negatively or at the very least to belittle ourselves. We then think that we are no better than others in some of our behaviors and that the way we are proceeding is not the right one: that we are worthless.

This tendency increases when we are disconnected from ourself and our body; far from our ideals and our values; and above all when we are no longer present to ourself.

So, what should we do ?

We have to learn to value ourselves, to maintain a good relationship with ourselves in order to have a *healthy relationship with others*.

- Accept ourselves as we are (more difficult than wanting to change our attitudes or changing others to win our case)
- Validate one's own values (choice of a mode of conduct, sources of motivation, preferred beliefs that underlie our actions and what gives meaning to life)
- Practice an attitude of benevolence and love towards oneself (sometimes it is easier to be benevolent towards others than towards oneself. It is easier to love others or to be loved by others than to love oneself)

- Live in accordance with one's deep motivations (What has become of our aspirations? Of the promises we made to ourselves? At which times have we not been faithful to our values or the contrary?)
- Know how to assert oneself and be able to say no
- Assume our choices, our responsibilities, and our behaviors aimed at seeking recognition from others in order to have the feeling of existing.

Now is the time to put it into practice

Attitudes to adopt daily to strengthen self-esteem

- Stopping wanting to reflect back a perfect image
- Expressing our opinions without fear of being judged
- Stopping comparing oneself to others
- Stopping criticizing others
- Learning to receive compliments and criticism
- Accepting compliments or criticism
- Knowing how to be satisfied with what we have
- Learning to be alone and enjoying it
- Making realistic projects
- Daring
- Accepting failure
- Giving oneself the right to make mistakes
- Avoiding comparison
- Learning to say "I love me" and not just "I love you"

Attitudes to adopt daily to consolidate self-esteem in others

- Reconnecting the other with their most beautiful part
- Refraining from putting the other in a competitive or challenging position
- Creating the conditions of trust so that the other feels listened to, validated, valued and benevolent
- Allowing the other to be themselves without being judged,
- Giving positive reinforcement: looking at the successes of the day, the moments of satisfaction and the areas that are going well

Benevolence

Ascending step by step towards benevolence

Full-Presence Meditation privileges how humans relate and has an impact on individual emotional behaviour and on social emotions. It invites us to embrace as best we can a disposition that leads us to desire the happiness of others and of humanity, in other words benevolence.

Meditation invites introspection, that is to say a return to oneself, but it also creates an inner climate favorable for communication. Effectively

- By renewing the contact with ourselves, we naturally open ourselves to others.
- By learning to listen better to our own inner world, we learn to listen more to others.
- By renewing the contact with the best part of ourselves, our speech becomes benevolent towards others.
- By developing self-esteem, we become more confident and assertive when we speak.
- Observing oneself, observing oneself while we observe the world, experiencing oneself while we feel, ultimately leads to developing self-presence, and also presence to others.

Becoming aware of our inner intimate feeling

Being attentive to oneself

Being attentive to oneself is to be present to oneself. It is to feel our emotions, our inner tonalities, our feelings and the human warmth that we all carry within ourselves.

What happens within you during meditation? At first, it is all about sensations conveyed by our senses. Sensations are external or internal information, which only last for the duration of the stimulation. Following the information, comes first an emotional reaction which is then taken over by feelings. Through the feeling we become aware of our state and can evaluate it. The feeling is a conscious assessment, an evaluation we make of our body's state during an emotional response, but it is also an awareness of existence, an awareness of our intimate self. When we consciously experience what we feel, it becomes a 'sense' (that we have about something).

We then experience a positive or negative mood, which is a combination of bodily states, subtle emotions and automatic thoughts, that influence most of our attitudes.

Transferring our inner intimate feelings into our attitudes towards others

Being attentive to the other

Being attentive to the other is to be present to the other. It is a sign of interest and of thoughtfulness. It is taking someone into account, in short, it means taking care of the other.

Sympathizing

Sympathy is based on support and interest for others. Consequently we can feel sorrow or pity for someone.

The object of sympathy is the other's well-being.

Developing empathy

Empathy is the ability to put oneself in someone else's place, to imagine oneself in the same situation. Empathy is one of the fundamental characteristics of human beings and of their ability to live together. So it is putting oneself in the other's shoes, although we may not necessarily feel the other's emotions.

The object of empathy is understanding, without it necessarily being followed by an action directed at the other.

Having compassion

Compassion literally means "suffering with". It is our ability to put ourselves completely and entirely in the place of the other, to a point of feeling the other's suffering. It is an exacerbated form of empathy, which, unlike empathy, results in action. Compassion leads to seeking and finding concrete solutions for the one in distress.

The object of compassion is the willingness to help the person who is suffering.

Feeling love

Love refers to an intense feeling of affection and attachment to a living being. However, there is also universal love seen as an energy or an original vibration, a form of unconditional love that expects nothing in return.

Human warmth

We explore our most intimate, understood as that which is at the heart of ourself, our innermost human nature, which expands like an open sun, towards others. Self-presence is the 'open sesame' to our own human warmth and presence to others is the channel through which the sun illuminates the life of the other.

"Put a blind man in the sun: he will not see it, but he will feel it. That's how we feel, without seeing it, the absolute being. There is a warmth of God" Victor Hugo.

Benevolent attitudes that positively affect communication and self-esteem

1. Attitudes that encourage trust and love

- I love you
- You exist for me
- You are important to me
- You are welcome
- I respect you

2. Attitudes that contribute to self-affirmation

- You have the right to be different
- You have the right to have a personal taste
- You have the right to be angry
- You have the right to have your own ideas
- You are you and I am me

3. Attitudes that encourage the feeling of being capable

- You are capable
- You can do it
- You have the resources in you to succeed
- You have the right to fail
- It is important to err in order to learn
- You have the right to make mistakes

4. Attitudes that give a person value

- You have the right to your place
- You are useful simply by your presence
- You are just as valuable as others
- You participate in humanity

Anxiety

Are we anxious by nature or, on the contrary, do we have the tendency to remain calm under all circumstances? Defining anxiety is complex. It ranges from the simple tendency to worry about the smallest thing, which generates all kinds of reactions in our own body, to a more generalized tendency, which arises when we are faced with serious problems.

Whether legitimate or not, anxiety creates the same effects in the body : symptoms relating to our thoughts, apprehensions and fears. When our mind loses ground, our heart begins to beat so hard that we can feel it in our chest. Then, the inability to control our racing heart and our general discomfort amplifies the phenomenon of anxiety. No matter how hard we reason, nothing helps.

Meditation is certainly ideal for trying to control the physical, psychological and cognitive phenomena that result from anxiety. However, it is not easy to meditate in the midst of a panic attack. In fact, at such times, it is impossible to penetrate silence deeply in search of a new breath. Thoughts are whirling around in our head, fear increases and the chest tightens more and more. Added to this, dark thoughts lead to a pervading somatization. People prone to anxiety know from experience that the psychological reactions lead to physical disorders that subsequently increase the mental distress.

What can we do then? We can for example divert our thoughts by turning our attention on breathing, which does not require much effort of concentration. Following the rhythm of our breath, then amplifying it slowly, allows us to calm things down and find respite from discomfort. We can also divert our attention by focusing it on movement exercises, performed slowly in a particular direction. In fact, during an episode of anxiety, it is urgent that we divert our attention on tasks that we can easily accomplish by concentrating, as is the case for breathing and internalized movements. The practice of meditation is very beneficial for those who have a chronic tendency to anxiety. Practiced daily, meditation changes our ways of thinking, so we gradually become less fragile and less reactive to anxiety-provoking events. Where in the past a wind of panic was born, we can now remain calm and feel in control of our emotions, our affects and our behaviors. Learning to manage anxiety is essential to live well, to progress towards fulfilment and to explore this place of active and regenerative silence. Regular meditative practice is an effective prevention against states of anxiety.

Summary guide for the participant

Your commitment to follow this program:

- Following this program is a commitment to meditate daily, even though you are always able to choose when. However, we recommend that you meditate at the same time each day, preferably in the morning.
- The first four weeks are mainly focused on learning how to meditate and from the fifth week on you will go deeper.
- Follow the timeline of the program as closely as possible. Each meditation should be repeated three times before moving on to the next.
- The duration of the meditations varies. Five of them take less than fifteen minutes. These should be complemented by silence at the end to reach 20 mns of meditation. The goal is to train yourself to stay connected with the silence, to benefit from the effects of meditation and to gain autonomy.

Some practical advice for meditating:

- Choose a quiet room, close your eyelids, settle into a motionless posture and remain silent while you listen to the verbal guidance.
- The recommended posture requires no particular physical skills. Simply sit comfortably in a chair or armchair and using one of the four basic postures you will discover in the first meditation.
- The demand for your attention will increase little by little: The first meditations demand slightly more attention than used in normal activities, then in the course of the program, the attention required becomes of a higher quality.
- Each week, in the "Other useful information" section (which is optional but recommended), you will find specific contents to help you to better understand the proposed meditations and their challenges. You should listen to the contents before or after meditating, depending on how you feel.
- Each week, in the "Internalized movement" section, you will find videos of approximately 3 minutes to guide you through movement sequences aimed at awakening your body's awareness.

How the eight weeks are organised

The themes you will explore in the program

- Week 1 : Exploring your body, its posture and stillness
- Week 2 : Developing the auditory sense and the visual sense
- Week 3 : Activating your attentional resources
- Week 4 : Welcoming thoughts and managing anxiety through the breath
- Week 5 : Becoming fully present and discovering the inner movement
- Week 6 : Expanding the qualities of the heart
- Week 7 : Towards benevolence, to self and others
- Week 8 : Rekindling enthusiasm and inner happiness

Let's begin to learn to meditate !

Week 1

Exploring your body, its posture and stillness

You have two meditations to practice during the week. They are centred on the posture of the body that is specific to Full-Presence Meditation and on the stillness of the posture.

Your practice this week will enable you to enrich your perceptions and to become aware of the influence of the stillness of your body on your mind.

Every week, you will also have to practice a moving meditation at a time that suits you, and as often as you wish.



- **Meditation N°1 : The posture of the body in Full-Presence Meditation** - (21 min) Practise this meditation once a day for the first three days.
- **Meditation N°2 : Being motionless in the posture** – (22 min) Practise this meditation once a day on days 4 to 6.
- On the seventh day, practise a **silent meditation** for 20 minutes, then record your experience of this meditation by answering the online questions in the experience journal. Then complete the second questionnaire about your general experience for the whole week.

Internalized movement practice

In addition to your meditations, practise every week a movement exercise to develop your inner body awareness. This will help your progress with meditation. These movements will also help you to find more ease in your body, release tensions, ground you, manage your stress or quieten your anxieties. This week we will practise **forward/backward linear movements**.

First learn to do the movement by watching the video, then practise the movement at the same time as you are watching the video. Repeat this at least three times during the week, at a time of your choosing.

To know more

At a time of your choosing :

- Extra meditation (audio): First steps in guided meditation (approx 20 min)
- Extra meditation (video): On the posture of the body and listening to the silence (approx 6 min)

Experience journal - At the end of week 1, record your experience of the silent meditation

Note what you have been able to do on your own, without verbal guidance, that relates to the theme of the week	
What difficulties have you encountered?	
What has been easy for you?	
What did you feel during the meditation?	
What feelings or thoughts did you have during the meditation?	
What is the strangest experience you had during this meditation?	
What thoughts come to you as you write these lines?	
What did you learn from this meditation that is significant for you?	

General experience of the week - At the end of week 1, record your overall experience

<p>Did you experience an important event in the last 7 days?</p> <p>If yes, was this event painful or happy?</p>	<p>O : yes O : no</p> <p>O : happy O : painful. O : both</p>
<p>Did you follow the program strictly?</p> <p>Were you able to complete the 20mn meditation in complete silence on the 7th day?</p>	<p>O : yes O : no</p> <p>O : yes O : no</p>
<p>Did you meditate every day?</p> <p>At the same time?</p>	<p>O : yes O : no</p> <p>If not, how many times did you meditate this week ?</p> <p>O : yes O : no</p>
<p>Were you bored with doing the same meditation 3 times?</p>	<p>O : yes O : no</p>
<p>Were some of the instructions difficult for you to follow? If so, which ones? Did this evolve during the week?</p>	
<p>What is the strangest experience you had during the week?</p>	
<p>What did you learn? What is most significant for you this week?</p>	

Week 2

Developing the auditory sense and the visual sense

You have three guided meditations to practise this week
Having learned to settle in your body, it is now time to practice meditations centred on the sound atmosphere (surrounding sounds and silence) and the visual atmosphere (what we see through closed eyelids and inner sight) by learning how to activate attention.



- **Meditation N°3 : Sound atmosphere and silence** - (20 min) Practise this meditation at least three times during the first two days, at a time of your choosing.
- **Meditation N°4 : Visual atmosphere with closed eyelids** - (20 min) Practise this meditation at least three times during the third and fourth day, at a time of your choosing.
- **Meditation N°5 : Summary meditation - Focused attention on body, and sound and visual atmospheres** (22 min) Practise this meditation at least three times during the fifth and sixth, at a time of your choosing.
- On the seventh day, practise a **silent meditation** for 20 minutes, then record your experience of this meditation by answering the online questions in the experience journal. Then complete the second questionnaire about your general experience for the whole week.

Internalized movement practice

After practising the forward/backward linear movement last week, this week you are going to practise **lateral linear movements**. Follow the instructions in the video and repeat the movement at least three times during the week, at a time of your choosing.

To know more

At a time of your choosing :

- Tutorial (Video) : Conceptual background to Full-Presence Meditation (approx 27 min)
- Tutorial (Vidéo) : The role of the visual sense in therapeutic meditation (approx 9 min)

Experience journal - A the end of week 2 : record your experience of the silent meditation

Note what you have been able to do on your own, without verbal guidance, that relates to the theme of the week	
What difficulties have you encountered?	
Record the progress you have made compared to last week	
What did you feel during the meditation ?	
What feelings or thoughts did you have during the meditation?	
What is the strangest experience you had during this meditation ?	
What thoughts come to you as you write these lines?	
What did you learn that is most significant for you this week ??	

General experience of the week - At the end of week 2, record your overall experience

<p>Did you experience an important event in the last 7 days?</p> <p>If yes, was his event happy/painful?</p>	<p>O : yes O : no</p> <p>O : happy O : painful O : both</p>
<p>Did you follow the program strictly?</p> <p>Were you able to complete the 20mn meditation in complete silence on the 7th day?</p>	<p>O : yes O : no</p> <p>O : yes O : no</p>
<p>Did you meditate every day?</p> <p>At the same time?</p>	<p>O : yes O : no</p> <p>If not, how many times did you meditate this week?</p> <p>O : yes O : no</p>
<p>Were you bored with doing the same meditation 3 times?</p>	<p>O : yes O : no</p>
<p>What is the strangest experience you had during the week?</p>	
<p>What did you learn that is most significant for you this week ?</p>	

Week 3

Activating your attentional resources

This week, it is time to practise meditations on the theme of attention: the flexibility of attention, open attention and the effects of activating attentional resources on the states of the mind and of the heart.

You will also have a silent meditation, as well as an internalised movement exercise to practise, which combines several linear movements, as well as two short tutorials on attention.

Finally you will complete your experience journal on the silent meditation and your overall experience of the week.



- **Meditation N°6 : On the flexibility of attention** - (22 min)
Practise this meditation at least three times during the first three days of the week at a time of your choosing.
- **Meditation N°7 : Open attention, “doing nothing”** - (22 min) Practise this meditation at least three times during the following three days at a time of your choosing.
- On the seventh day, practise a **silent meditation** for 20 minutes, then record your experience of this meditation by answering the online questions in the experience journal. Then complete the second questionnaire about your general experience for the whole week.

Internalized movement practice

Having practised the backward-forward and lateral linear movements over the last two weeks, you are now going to **combine the linear movements** by doing a kind of rotation, following a frame towards the left, then towards the right.

To know more

At a time of your choosing :

- Tutorial (video) : The place of attention in meditation (approx 6 min)
- Tutorial (video) : From attention to listening (approx 7min)

Experience journal - A the end of week 3 : record your experience of the silent meditation

Note what you have been able to do on your own, without verbal guidance, that relates to the theme of the week	
What difficulties have you encountered?	
Record the progress you have made compared to the preceeding weeks	
What did you feel during the meditation ?	
What feelings or thoughts did you have during the meditation?	
What is the strangest experience you had during this meditation ?	
What thoughts come to you as you write these lines?	
What did you learn that is most significant for you this week ?	

General experience of the week - At the end of week 3, record your overall experience

<p>Did you experience an important event in the last 7 days?</p> <p>If yes, was his event happy/painful?</p>	<p>O : yes O : no</p> <p>O : happy O : painful O : both</p>
<p>Did you follow the program strictly?</p> <p>Were you able to complete the 20mn meditation in complete silence on the 7th day?</p>	<p>O : yes O : no</p> <p>O : yes O : no</p>
<p>Did you meditate every day?</p> <p>At the same time?</p>	<p>O : yes O : no</p> <p>If not, how many times did you meditate this week?</p> <p>O : yes O : no</p>
<p>Were you bored with doing the same meditation 3 times?</p>	<p>O : yes O : no</p>
<p>What is the strangest experience you had during the week?</p>	
<p>What did you learn that is most significant for you this week ?</p>	

Week 4

Welcoming thoughts and managing anxiety through the breath

You have two meditations to practise this week and an additional 8 min meditation, as well as a silent meditation.

You also have an internalized movement exercise to practise, which combines linear and circular movements, and a video to watch on helpful and unhelpful thoughts. Finally you will complete your experience journal on the silent meditation and your overall experience of the week.



- **Meditation N°8 : On the different forms of thought in meditation** - (29 min). Practise this meditation three days during this week, at a moment of your choosing.
- **Méditation N°9 : Breathing differently to manage stress and anxiety** - (19 min). Practise this meditation three days during this week, at a moment of your choosing.
- On the seventh day, practise a **silent meditation** for 20 minutes, then record your experience of this meditation by answering the online questions in the experience journal. Then complete the second questionnaire about your general experience of the week.

Internalized movement practice

Having practised the linear movements on their own, then combined, this week you are going to develop the perception of the **circular movements associated with the forward-backward linear movements**. Follow the instructions in the video and repeat the sequence of movements at least three times during the week, at a time of your choosing.

To know more

At a time of your choosing :

- Extra meditation (Video) : How to manage thought during meditation (approx 8 min)
- Cours magistral (vidéo) : Helpful and unhelpful thoughts (approx 9 min)

Experience journal - A the end of week 4 : record your experience of the silent meditation

Note what you have been able to do on your own, without verbal guidance, that relates to the theme of the week	
What difficulties have you encountered?	
What has been easy for you this week ?	
What did you feel during the meditation ?	
What feelings or thoughts did you have during the meditation?	
What is the strangest experience you had during this meditation ?	
What thoughts come to you as you write these lines?	
What did you learn that is most significant for you this week?	

General experience of the week - At the end of week 4, record your overall experience

<p>Did you experience an important event in the last 7 days?</p> <p>If yes, was his event happy/painful?</p>	<p>O : yes O : no</p> <p>O : happy O : painful O : both</p>
<p>Did you follow the program strictly?</p> <p>Were you able to complete the 20mn meditation in complete silence on the 7th day?</p>	<p>O : yes O : no</p> <p>O : yes O : no</p>
<p>Did you meditate every day?</p> <p>At the same time?</p>	<p>O : yes O : no</p> <p>If not, how many times did you meditate this week?</p> <p>O : yes O : no</p>
<p>Were you bored with doing the same meditation 3 times?</p>	<p>O : yes O : no</p>
<p>What is the strangest experience you had during the week?</p>	
<p>What did you learn that is most significant for you this week ?</p>	

And now we're ready for another step towards more self-esteem, benevolence and tranquility !

Week 5

Becoming fully present and discovering the inner movement

This week there are two guided meditations and an additional meditation, as well as a silent meditation and a sequence of internalized movement.

There is also a tutorial which will enrich your understanding of the inner movement.

Finally, you will complete your experience journal on attitudes you have had towards others and that others have had towards you, and on your general experience of the week.



- **Meditation N°10 : From self-presence to presence to others and the world** – (21 min)
Practise this meditation for three days at a moment of your choosing, preferably in the morning.
- **Meditation N°11 : The presence of the inner movement and the qualities of the heart** - (25 min)
Practise this meditation for three days at a moment of your choosing, preferably in the morning.
- On the seventh day, practise a **silent meditation** for 20 minutes, then complete your general experience journal for the week and the online questionnaires on the attitudes you have had towards others this week, and the attitudes others have had towards you.

Internalized movement practice

This week you are going to further develop your body awareness through movements that **combine left/right linear movements with circular movements**.

Follow the instructions in the video and repeat the sequence of movements at least three times during the week, at a time of your choosing.

To know more

At a time of your choosing:

- Tutorial (video): The inner movement (approx 7 min)
- Extra meditation: Quality of presence during meditation (approx 10 mn)

Experience journal on the attitudes you have had during the week
(Once during the week)

Describe a benevolent attitude you have had towards someone (in which circumstances, and the words that you used).	
Describe the effect this had on that person.	
Describe the effect this had on you.	
Describe an unkind attitude you have had towards someone (in which circumstances, and the words that were used).	
Describe the effect this had on that person.	
Describe the effect this had on you.	

Experience journal on the attitudes someone had towards you during the week
(Once during the week)

<p>Describe a benevolent attitude someone has had towards you (in which circumstances, and the words that were used).</p>	
<p>Describe the effect this had on you.</p>	
<p>Describe an unkind attitude someone had towards you (in which circumstances and he words that were used).</p>	
<p>Describe the effect this had on you</p>	
<p>Describe how you managed this situation</p>	

General experience of the week - At the end of week 5, record your overall experience

<p>Did you experience an important event in the last 7 days?</p> <p>If yes, was his event happy/painful?</p>	<p>O : yes O : no</p> <p>O : happy O : painful O : both</p>
<p>Did you follow the program strictly?</p> <p>Were you able to complete the 20mn meditation in complete silence on the 7th day?</p>	<p>O : yes O : no</p> <p>O : yes O : no</p>
<p>Did you meditate every day?</p> <p>At the same time?</p>	<p>O : yes O : no</p> <p>If not, how many times did you meditate this week?</p> <p>O : yes O : no</p>
<p>Were you bored with doing the same meditation 3 times?</p>	<p>O : yes O : no</p>
<p>What is the strangest experience you had during the week?</p>	
<p>What did you learn that is most significant for you this week ?</p>	

Week 6

Expanding the qualities of the heart

You have two guided meditations to practise during the week, as well as a silent meditation, and a summary meditation.

You will complete your experience journal on attitudes you have had towards others and that others have had towards you, and on your general experience of the week.



- **Meditation N° 12 : By being closer to what is best within us, we become it** - (22 min)- Practise this meditation three days during this week, at a moment of your choosing
- **Meditation N°13 : How to remain benevolent** - (21 min) Practise this meditation three days during this week, at a moment of your choosing.
- On the seventh day, practise a **silent meditation** for 20 minutes, then record your general experience journal of the week and the online questionnaires on your attitudes towards others this week, and the attitudes others have had towards you.

Internalized movement practise

This week you are going to further develop your body awareness through a sequence of movements to effect **rotations of your torso**.

Follow the instructions in the video and repeat the sequence of movements at least three times during the week, at a time of your choosing.

To know more

At a time of your choosing:

- Tutorial and summary meditation (video): The key moments of Full-Presence Meditation (approx 24 min)

Experience journal on the attitudes you have had during the week
(Once during the week)

Describe a benevolent attitude you have had towards someone (in which circumstances, and the words that you used).	
Describe the effect this had on that person.	
Describe the effect this had on you.	
Describe an unkind attitude you have had towards someone (in which circumstances, and the words that were used).	
Describe the effect this had on that person.	
Describe the effect this had on you.	

Experience journal on the attitudes someone had towards you during the week
(Once during the week)

<p>Describe a benevolent attitude someone has had towards you (in which circumstances, and the words that were used).</p>	
<p>Describe the effect this had on you.</p>	
<p>Describe an unkind attitude someone had towards you (in which circumstances and he words that were used).</p>	
<p>Describe the effect this had on you</p>	
<p>Describe how you managed this situation</p>	

General experience of the week - At the end of week 7, record your overall experience

<p>Did you experience an important event in the last 7 days?</p> <p>If yes, was his event happy/painful?</p>	<p>O : yes O : no</p> <p>O : happy O : painful O : both</p>
<p>Did you follow the program strictly?</p> <p>Were you able to complete the 20mn meditation in complete silence on the 7th day?</p>	<p>O : yes O : no</p> <p>O : yes O : no</p>
<p>Did you meditate every day?</p> <p>At the same time?</p>	<p>O : yes O : no</p> <p>If not, how many times did you meditate this week?</p> <p>O : yes O : no</p>
<p>Were you bored with doing the same meditation 3 times?</p>	<p>O : yes O : no</p>
<p>What is the strangest experience you had during the week?</p>	
<p>What did you learn that is most significant for you this week ?</p>	

Week 7

Towards benevolence, to self and others

This week you have two guided meditations to practise, and a silent meditation, as well as an internalized movement exercise and a video to watch on '*Full-Presence Meditation and human warmth*'.

Finally you will complete your experience journal on attitudes you have had towards others and that others have had towards you, and on your general experience of the week.



- **Meditation N°14 : Ascending step by step towards more benevolence** – (24 min) Practise this meditation three days during this week, at a moment of your choosing
- **Méditation N°15 : Daring to speak and to be - Meditation on communication** - (23 min) Practise this meditation three days during this week, at a moment of your choosing
- On the seventh day, practise a **silent meditation** for 20 minutes, then record your general experience journal of the week and the online questionnaires on your attitudes towards others this week, and the attitudes others have had towards you.

Internalized movement practice

This week you are going to further develop your body awareness through a **full-presence summary movement sequence**

Follow the instructions in the video and repeat the sequence of movements at least three times during the week, at a time of your choosing.

To know more

At a time of your choosing:

- A 15mn video of an interview with Danis Bois on '*Full-Presence Meditation and human warmth*'

Experience journal on the attitudes you have had during the week
(Once during the week)

Describe a benevolent attitude you have had towards someone (in which circumstances, and the words that you used).	
Describe the effect this had on that person.	
Describe the effect this had on you.	
Describe an unkind attitude you have had towards someone (in which circumstances, and the words that were used).	
Describe the effect this had on that person.	
Describe the effect this had on you.	

Experience journal on the attitudes someone had towards you during the week
(Once during the week)

Describe a benevolent attitude someone has had towards you (in which circumstances, and the words that were used).	
Describe the effect this had on you.	
Describe an unkind attitude someone had towards you (in which circumstances and he words that were used).	
Describe the effect this had on you	
Describe how you managed this situation	

General experience of the week - At the end of week 7, record your overall experience

<p>Did you experience an important event in the last 7 days?</p> <p>If yes, was his event happy/painful?</p>	<p>O : yes O : no</p> <p>O : happy O : painful O : both</p>
<p>Did you follow the program strictly?</p> <p>Were you able to complete the 20mn meditation in complete silence on the 7th day?</p>	<p>O : yes O : no</p> <p>O : yes O : no</p>
<p>Did you meditate every day?</p> <p>At the same time?</p>	<p>O : yes O : no</p> <p>If not, how many times did you meditate this week?</p> <p>O : yes O : no</p>
<p>Were you bored with doing the same meditation 3 times?</p>	<p>O : yes O : no</p>
<p>What is the strangest experience you had during the week?</p>	
<p>What did you learn that is most significant for you this week ?</p>	

Week 8

Rekindling enthusiasm and inner happiness

This week you have two guided meditations to practise, as well as a silent meditation. The internalized movement exercise invites you to explore free movement. Finally you will complete your experience journal on attitudes you have had towards others and that others have had towards you, and on your general experience of the week.



- **Meditation N°16 : Relational channels and enthusiasm** (21 min) Practise this meditation three days during this week, at a moment of your choosing
- **Meditation N°17 : Summary meditation - Cultivating inner happiness** (35 min) : Practise this meditation three days during this week, at a moment of your choosing
- On the seventh day, practise a **silent meditation** for 20 minutes, then record your general experience journal of the week and the online questionnaires on your attitudes towards others this week, and the attitudes others have had towards you.

Internalized movement practice

This week you are going to explore free movement. Start by doing slow linear movements of your choice, then associate to this circular movements to finally go into **free movement as soon as you perceive the inner impulses** to do this. This time you will not be guided along verbally. You can choose to do this with a slow gentle music.

Experience journal on the attitudes you have had during the week
(Once during the week)

<p>Describe a benevolent attitude you have had towards someone (in which circumstances, and the words that you used).</p>	
<p>Describe the effect this had on that person.</p>	
<p>Describe the effect this had on you.</p>	
<p>Describe an unkind attitude you have had towards someone (in which circumstances, and the words that were used).</p>	
<p>Describe the effect this had on that person.</p>	
<p>Describe the effect this had on you.</p>	

Experience journal on the attitudes someone had towards you during the week
(Once during the week)

Describe a benevolent attitude someone has had towards you (in which circumstances, and the words that were used).	
Describe the effect this had on you.	
Describe an unkind attitude someone had towards you (in which circumstances and he words that were used).	
Describe the effect this had on you	
Describe how you managed this situation	

General experience of the week - At the end of week 8, record your overall experience

<p>Did you experience an important event in the last 7 days?</p> <p>If yes, was his event happy/painful?</p>	<p>O : yes O : no</p> <p>O : happy O : painful O : both</p>
<p>Did you follow the program strictly?</p> <p>Were you able to complete the 20mn meditation in complete silence on the 7th day?</p>	<p>O : yes O : no</p> <p>O : yes O : no</p>
<p>Did you meditate every day?</p> <p>At the same time?</p>	<p>O : yes O : no</p> <p>If not, how many times did you meditate this week?</p> <p>O : yes O : no</p>
<p>Were you bored with doing the same meditation 3 times?</p>	<p>O : yes O : no</p>
<p>What is the strangest experience you had during the week?</p>	
<p>What did you learn that is most significant for you this week ?</p>	