# Take a Pause

Start by closing your eyes and taking a deep breath.

Notice how you are feeling emotionally.

Notice how your body feels.

Focus on your breath.

Feel your breath as it goes in and out.

Breathe in [pause]

Breathe out [pause]

Breathe in [pause]

Breathe out [pause]

Breathe in [pause]

Breathe out [pause]

Breathe in [pause]

Breathe out [pause]

Breathe in [pause]

Breathe out [pause]

Now, expand your awareness to your whole body.

Listen to the sounds in the room.

Take a moment to reflect on whether you feel any different.

When you are ready, open your eyes slowly.

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# Body Scan

Today's pause is called a body scan.

Begin by closing your eyes or maintaining a soft gaze.

Take a full breath in and a long breath out.

Now, bringing awareness to the top of your body,

[pause]

your head,

[pause]

face,

[pause]

neck,

[pause]

shoulders.

Noticing any sensations, movements, any places of holding.

Continue to scan your body, moving down the arms and hands

[pause]

and into your fingers.

Sense the back of your body

[pause]

and your lower back.

Feeling the contact of your body with the chair if you are seated.

Now, sensing your upper legs,

[pause]

your lower legs,

[pause]

and the feet.

Take a full, deep breath in and a long breath out.

Finish this pause by opening your eyes.

Thank you for taking a moment to pause with us.

# Stone Soup

| Stone Soup – A traditional story adapted by Jamie McLaren Lachman |
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| There was once a beautiful village. The people of this village were always happy because they never needed anything. They had livestock, fruits, and vegetables, as theirs was a very fertile village. They never knew suffering. |
| However, after some time there was drought. There was no more rain, and their livestock was dying. Times became difficult because now there was hunger in the village. The people stopped talking to each other because everyone was focusing on their own problems. |
| One day an old woman came to this village carrying a big black pot on her head and a small brown bag. When she arrived in the middle of the village, she placed the big black pot on the ground and sat next to it to take a rest. No one saw this woman, except a little boy who was out playing that day. |
| When the boy saw this old woman, he asked her "Granny, what are you doing with that big black pot?" |
| "I am going to make some Stone Soup!" answered the old woman. This confused the boy. Who ever heard of such a thing as Stone Soup? |
| Because he was a curious boy and always full of questions, he asked, "Can I please help you granny?" |
| The old woman was very happy when he asked to help. "Of course, you can! Go and get some water and collect some wood, my child," she said. |
| So, the boy collected some wood in the nearby forest. As the old woman was busy making the fire, he went down to the river to fetch some water. |
| By the time the boy returned with water, the old woman had a large, warm fire burning. |
| She placed the big black pot on the fire and poured in the water. She then opened her small brown bag and took out a shiny, round white stone. She placed it in the big black pot and began to stir, humming an old cooking song. |
| Soon, the water began to boil. The old woman licked her lips and said to the boy, “Mmmmm…this is going to be a delicious pot of Stone Soup.” |
| It wasn’t long when the others began to notice the fire burning in the middle of the village. One by one, they left their homes to see what was happening. |
| "What is going on here?" asked one man. The boy answered, "She is cooking Stone Soup!" |
| Those who were there exchanged looks as if they had never heard of such a thing. Stone Soup? |
| The news spread fast and throughout the village. All the villagers left their homes to see this crazy old woman and her Stone Soup with their own eyes. As the people were arriving, the old woman continued to stir the pot while humming. |
| When she noticed that that there were many people gathered, she stopped stirring and tasted the watery soup. "Mmmmmmm… This is going to be the most delicious soup. It is just missing something. If only there were some onions…” |
| One woman had a few old onions that she had been saving. They were small and wrinkly but still good to eat. “I have some onions,” she offered. She fetched them from her home, chopped them up, and added them to the big black bubbling pot. |
| After a little while longer, the old woman tasted the soup again. “Yes, this soup is going to be so good. But it is missing something…. If only there were some more….” |
| “Vegetables!” said a voice from the crowd, “It needs more vegetables. I have some spinach. It’s not much but you can use it.” Another person brought a couple of old potatoes. Someone else had a cabbage. Another garlic. Carrots. A pumpkin. Salt. An old scrawny chicken. Some chilis. Spices. |
| The smell of the soup filled the village. It reminded people of the old days. They began to talk to each other, exchanging stories and news, even jokes. Laughter was heard again for the first time in many years. |
| At last, the old woman stopped stirring. She tasted the soup and declared with a twinkle in her eye, “This Stone Soup is nearly ready. And so much to eat. I wonder if you will help me finish it, please.” |
| Everyone went back to his or her homes and brought bowls and spoons. Even though there were so many people, there was just enough for each person. They ate the soup until they were all full. And it was the most delicious Stone Soup they had ever tasted. |
| When they were done, the villagers brought out their drums and other musical instruments and began to sing songs and dance. They sang and danced until dusk. Then, the villages thanked the woman and returned to their homes chatting with each other. Once again, there was the sound of laughter and song in the air that evening. |
| As the evening stars began to shine, the old woman was left alone in the middle of the village. She gathered the white stone in her small brown bag and placed her big black pot on her head. Without a word of farewell, she slowly began to walk down the windy road that led out of the village. |
| Before she could leave, the boy saw her and ran to her. "Why are you leaving, granny?" he asked. |
| “My work here is done,” the old woman replied. “But we need someone like you to help us,” said the boy. |
| She reached into her small brown bag and handed the boy the white stone. “You have all the ingredients that you need to make Stone Soup.” Then she slowly walked down the road. The boy watched and waved until he couldn’t see her any longer. |
| The villagers never saw that woman again. But life in the village continued to thrive – in the best of times and the worst of times they never lost their connection to each other again as they continued to make the most delicious Stone Soup. |
| The end. |

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# Loving Kindness Meditation

Find a comfortable sitting position, your feet flat on the floor, your hands resting in your lap.

Close your eyes, if you are comfortable to do so, or allow your eyes and eyelids to relax and your gaze to become soft.

Ask yourself, "What is my experience in this moment?"

Notice what thoughts you are experiencing.

Notice how you feel emotionally.

Notice how your body feels. Notice any discomfort or tension.

Connect to your heart in a kind and gentle way. You may want to place one hand on your heart or chest.

You can then say the following words silently to yourself:

May I be peaceful.

May I be safe.

May I be healthy.

May I be happy.

May I feel loved.

Repeat slowly once or twice, taking your time between each phrase.

If you feel comfortable, you can also send thoughts of loving-kindness to your child, your partner, your family, and anyone else who is close to you in your life:

May you be peaceful.

May you be safe.

May you be healthy.

May you be happy.

May you feel loved.

When you are ready, open your eyes.

Remember that you can do this activity at any time whenever you feel like you need extra support.

**TRANSLATION AUDIO SCRIPTS – PAPIAMENTU**

**Tuma un Pousa**

Kuminsá serando bo wowonan i hala rosea profundo.

Opservá kon bo ta sinti bo emoshonalmente.

Opservá kon bo kurpa ta sinti.

Enfoká riba bo rosea.

Sinti bo rosea segun ku e ta drenta i sali.

Hala rosea aden [pousa]

Saka rosea afó [pousa]

Hala rosea aden [pousa]

Saka rosea afó [pousa]

Hala rosea aden [pousa]

Saka rosea afó [pousa]

Hala rosea aden [pousa]

Saka rosea afó [pousa]

Hala rosea aden [pousa]

Saka rosea afó [pousa]

Awor, amplia bo atenshon riba henter bo kurpa.

Skucha e zonidonan den e kamber.

Tuma un ratu pa reflehá riba si bo ta sinti bo diferente.

Ora bo ta kla, habri bo wowonan pokopoko.

**Eksplorashon di Kurpa**

E pousa di awe yama eksplorashon di kurpa.

Kuminsá serando bo wowonan òf mantené un mirada suave.

Hala un rosea profundo aden i saka un rosea largu afó.

Awor, pone bo atenshon na e parti te ariba di bo kurpa,

[pousa]

bo kabes,

[pousa]

kara,

[pousa]

nèk,

[pousa]

skoudernan.

Riparando kualke sensashon, moveshon, kualke lugá di tenshon.

Sigui eksplorá bo kurpa, moviendo bai abou na bo brasanan i mannan

[pousa]

i den bo dedenan.

Sinti e parti patras di bo kurpa

[pousa]

i parti abou di bo lomba.

Sinti e kontakto di bo kurpa ku e stul si bo ta sintá.

Awor, sinti e parti ariba di bo pianan,

[pousa]

e parti abou di bo pianan,

[pousa]

i e pianan.

Hala un rosea grandi i profundo aden i saka un rosea largu afó.

Terminá e pousa akí habriendo bo wowonan.

Danki pa tuma un ratu pa tuma un pousa ku nos.

**Sòpi di Piedra**

| Sòpi di Piedra – Un historia tradishonal adaptá pa Jamie McLaren Lachman |
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| Un tempu tabatin un pueblo bunita. E hendenan di e pueblo akí semper tabata kontentu pasobra nunka nan no tabatin mester di nada. Nan tabatin bestia, fruta i bèrdura, ya ku nan pueblo tabata un pueblo hopi fértil. Nunka nan a konosé sufrimentu. |
| Sinembargo, despues di algun tempu tabatin sekura. No tabatin áwaseru mas i nan bestianan tabata muri. Tempu a bira difísil pasobra awor tabatin hamber den e pueblo. E hendenan a stòp di papia ku otro pasobra tur hende tabata enfoká riba nan propio problemanan. |
| Un dia un señora bieu a bin e pueblo akí kargando un wea grandi pretu riba su kabes i un saku chikitu maron. Ora ela yega meimei di e pueblo, el a pone e wea grandi pretu riba suela i a sinta banda di dje pa tuma un sosiegu. Niun hende no a mira e muhé akí, ku eksepshon di un mucha hòmber chikí ku tabata hunga pafó e dia ei. |
| Ora e mucha hòmber a mira e señora bieu akí, el a puntr’é “Welita, kiko bo ta hasiendo ku e wea pretu grandi ei?” |
| “Mi ta bai traha un tiki Sòpi di Piedra!” e señora bieu a kontestá. Esaki a konfundí e mucha hòmber. Ken a yega di tende di un kos manera Sòpi di Piedra? |
| Komo ku e tabata un mucha hòmber kurioso i semper yen di pregunta, el a puntra, “Mi por yuda bo por fabor, welita?” |
| E señora bieu tabata mashá kontentu ora ku el a pidi pa yud’é. “Naturalmente, bo por! Bai buska un tiki awa i piki un algun palu, mi yu,” el a bisa. |
| Pues, e mucha hòmber a piki algun palu den e mondi ku ta djis serka ei banda. Miéntras e señora bieu tabata okupá ta sende e kandela, el a baha bai na e riu pa buska un tiki awa. |
| Pa ora e mucha hòmber a yega bèk ku awa, e señora bieu tabatin un kandela grandi i kayente sendé. |
| El a pone e wea grandi pretu riba kandela i a basha e awa aden. Despues el a habri su saku chikitu maron i a saka un piedra blanku rondo i briante. El a pon’é den e wea grandi pretu i a kuminsá drei, kantando un kantika bieu ku nan sa kanta ora di kushiná. |
| Den un ratu di ora, e awa a kuminsá herebé. E señora bieu a lembe su lepnan i a bisa e mucha hòmber, “Mmmmm…esaki ta bai ta un dushi wea di Sòpi di Piedra.” |
| No a dura muchu ku e otronan a kuminsá nota e kandela ta kima meimei di e pueblo. Un pa un, nan a bandoná nan kas pa wak kiko tabata pasando. |
| “Kiko ta pasando akí?” un hòmber a puntra. E mucha hòmber a kontestá: “E ta kushiná Sòpi di Piedra!” |
| Esnan ku tabata einan a interkambiá mirada komo si fuera nunka nan no a yega di tende di algu asina. Sòpi di Piedra? |
| E notisia a plama lihé i den henter e pueblo. Tur e habitantenan di e pueblo a sali for di nan kas pa mira e señora bieu loko akí i su Sòpi di Piedra ku nan mesun wowo. Segun ku e hendenan tabata yegando, e señora bieu a sigui drei e wea miéntras e tabata saka un zonido. |
| Ora el a nota ku tabatin hopi hende reuní, el a stòp di drei i a purba e sòpi poko awa. “Mmmmmmm… Esaki ta bai ta e sòpi di mas dushi. E ta djis falta algu. Si solamente tabatin algun siboyo…” |
| Un señora tabatin algun siboyo bieu ku e tabatin wardá. Nan tabata chikitu i tur di krùl pero tòg bon pa kome. “Mi tin algun siboyo,” el a ofresé. El a bai buska nan na su kas, kòrta nan i a agregá nan na e wea grandi pretu ku tabata kushi. |
| Despues di un ratu mas, e señora bieu a purba e sòpi atrobe. “Si, e sòpi akí ta bai ta asina bon. Pero e falta algu.... Si solamente tabatin djis un tiki mas .....” |
| "Bèrdura!" un bos for di e multitut a bisa, “E mester di mas bèrdura. Mi tin un tiki spinazi. E no ta muchu pero bo por us’é.” Un otro persona a trese un par di batata bieu. Un otro hende tabatin un kolo. Un otro, konofló. Wòrtel. Un pampuna. Salu. Un galiña bieu i flaku. Algun chili. Speserei. |
| E holó di e sòpi a yena e pueblo. E tabata kòrda hende di e tempu di ántes. Nan a kuminsá papia ku otro, interkambiando kuenta i notisia, asta chiste. A bolbe tende harimentu pa promé biaha den hopi aña. |
| Porfin, e señora bieu a stòp di drei. El a purba e sòpi i a deklará ku un brio den su wowo, “E Sòpi di Piedra akí ta kasi kla. I asina tantu pa kome. Mi ta puntra mi mes si boso por yuda mi kab’é, por fabor.” |
| Tur hende a bai bèk nan kas i a trese tayó hundu i kuchara. Ounke tabatin asina tantu hende, tabatin nèt sufisiente pa kada persona. Nan a kome e sòpi te ora nan tur a yena. I e tabata e Sòpi di Piedra di mas dushi ku nan a yega di purba. |
| Ora nan a kaba, e habitantenan di e pueblo a saka nan tambú i otro instrumentonan musikal i a kuminsá kanta kantika i baila. Nan a kanta i baila te mardugá. Despues, e habitantenan di e pueblo a gradisí e muhé i a regresá nan kas kòmbersando ku otro. Un biaha mas, tabatin e zonido di harimentu i kantika den airu e anochi ei. |
| Segun ku e streanan di anochi a kuminsá bria, e señora bieu a keda su so meimei di e pueblo. El a kue e piedra blanku hinka den su saku chikitu maron i a pone su wea grandi pretu riba su kabes. Sin bisa un palabra di despedida, e la kuminsá kana pokopoko riba e kaminda yen di bientu ku tabata hiba pafó di e pueblo. |
| Promé ku e por a bai, e mucha hòmber a mir’é i a kore bai serka dje. “Dikon bo ta bai, welita?” el a puntra. |
| “Mi trabou akí ta kla,” e señora bieu a kontestá. “Pero nos mester di un hende manera abo pa yuda nos,” e mucha hòmber a bisa. |
| El a hinka man den su saku chikitu maron i a entregá e mucha hòmber e piedra blanku. “Bo tin tur e ingredientenan ku bo mester pa traha Sòpi di Piedra.” Despues el a kana pokopoko riba e kaminda. E mucha hòmber a wak i a zuai te ora e no por a mir’é mas. |
| E habitantenan di e pueblo nunka mas a mira e muhé ei. Pero bida den e pueblo a sigui prosperá – den e mihó tempu i e pió tempu, nan no a pèrdè nan konekshon ku otro nunka mas segun ku nan a sigui traha e Sòpi di Piedra di mas dushi. |
| Fin. |

**Meditashon di Bondat Amoroso**

Buska un posishon kómodo di sinta, pone bo pianan plat riba suela i laga bo mannan sosegá den bo skochi.

Sera bo wowonan, si bo ta kómodo pa hasi esei, òf pèrmití bo wowonan i klèpnan di wowo relahá i laga bo mirada bira suave.

Puntra bo mes: “Kiko ta mi eksperensia na e momentu akí?”

Tuma nota kua pensamentunan bo ta eksperensiando.

Opservá kon bo ta sinti bo emoshonalmente.

Opservá kon bo kurpa ta sinti. Ripará kualke molèster òf tenshon.

Konektá ku bo kurason na un manera amabel i suave. Bo por pone un man riba bo kurason òf pechu.

Despues bo por bisa bo mes e siguiente palabranan den silensio:

Ku mi por tin pas.

Ku mi por ta seif.

Ku mi por ta salú.

Ku mi por ta felis.

Ku mi por sinti mi stimá.

Ripití pokopoko un òf dos biaha, tumando bo tempu entre kada frase.

Si bo ta sinti bo kómodo, bo por manda pensamentunan di bondat amoroso tambe pa bo yu, bo pareha, bo famia i kualke otro hende ku ta serka di bo den bo bida:

Ku bo por tin pas.

Ku bo por ta seif.

Ku bo por ta salú.

Ku bo por ta felis.

Ku bo por sinti bo stimá.

Ora bo ta kla, habri bo wowonan.

Kòrda ku bo por hasi e aktividat akí na kualke momentu, ki ora ku bo sinti ku bo mester di sosten èkstra.