

Stillness in the Noise: Guided Taoist Meditation for the Digital Age

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By Ding Long — Ordained Daoist Priest of the Zhengyi Sect, Steward of Yunjian Dao

Session 1: The Empty Vessel

Ding Long Intro

I am Ding Long.

I have been a Daoist priest for twenty-five years. In twenty-five years, I have seen every kind of visitor — some come to pray for blessings, some to fulfill vows, some to seek divination. But do you know what I've seen most of all?

People who are afraid of silence.

They start looking at their phones at the mountain gate. Still looking at their phones inside the main hall. Kneeling on the prayer cushion — one hand holding incense, the other scrolling a screen. It's not that they aren't devout. It's that they are afraid. Afraid of that emptiness they might feel in the three seconds it takes to put the phone down.

Laozi said something in the Dao De Jing that I've read thousands of times, and the more I read it, the more I feel he was speaking about today. He said: "Thirty spokes converge upon a single hub — it is the empty space that makes the wheel useful. Shape clay into a vessel — it is the emptiness within that makes it useful. Cut doors and windows to make a room — it is the emptiness that makes it useful. Therefore, what is present serves for benefit; what is absent serves for use."

The center of a wheel is empty — that's why it can turn. The inside of a bowl is empty — that's why it can hold. The inside of a house is empty — that's why you can live in it.

A person must also be empty — to truly live.

But today we don't see "emptiness" that way. We treat emptiness as a bug, something that needs to be fixed. Open the phone — fill it. Put on headphones — fill it. Endlessly scrolling, endlessly watching, endlessly listening — filling every inch of emptiness.

Today's session, we do the opposite.

We don't fill. We enter.

Enter and see what that emptiness really is.

[pause 5s]

Body Settling

Alright, now find a quiet place. Sit down, or lie down. You don't need to cross your legs, you don't need any special posture. You can even lean back on the sofa.

[pause 3s]

Let your body find the position it most wants to be in.

[pause 5s]

If you're wearing shoes, you can take them off. Let the soles of your feet touch the ground, or touch the air. Feel — the sole of your foot, your only point of contact with the world.

[pause 3s]

Place your hands somewhere comfortable. They can rest on your thighs, at your sides, or folded over your belly.

[pause 3s]

Now, gently close your eyes. Don't squeeze them shut — let your eyelids fall like lowering a curtain, naturally coming together.

[pause 5s]

Core Meditation

Let's begin with the feet.

Bring your attention to your left foot. Not thinking about your left foot — feeling with your left foot. Feel what is inside your left foot — perhaps a slight tingling, perhaps warmth, perhaps nothing at all.

[pause 5s]

Now, change the question. Don't ask what the left foot "has." Ask what the left foot "empties."

Inside your left foot — is there space? Between bone and bone, between muscle and muscle, after the blood flows through — what remains?

[pause 5s]

Feel the emptiness inside your left foot.

That emptiness is not nothing. That emptiness is — capacity. Capacity for the next step, capacity to stand, capacity to bear the weight of your entire body.

[pause 3s]

Good. Now let your attention slowly travel upward. To the ankle.

[pause 3s]

The emptiness inside your ankle — the space left over as the bones turn, the gaps needed as the tendons glide. This emptiness is what allows your ankle to rotate.

It's not the bones that move — it's the emptiness that lets the bones move.

[pause 5s]

Continue upward. The calf.

[pause 3s]

The emptiness inside your calf. That seam between the tibia and fibula. Muscles wrapped in layers, but between each layer — space. Feel these spaces.

[pause 5s]

To the knee. The knee is a particularly wondrous place — two bones facing each other with nothing in between. And it's precisely that "nothing in between" that lets you walk, kneel, leap.

[pause 5s]

Feel the emptiness inside your knee.

[pause 5s]

The thigh. The thigh is thick and powerful, but if you feel carefully — at the center of that strength, there is also emptiness. The blood flowing through the vessels leaves space behind. Between the muscle fibers — countless tiny voids.

[pause 3s]

Now, bring your attention to the pelvis. This is where the body's center of gravity resides.

[pause 5s]

The pelvis is like a bowl. It was empty to begin with. It holds the organs of the lower abdomen, but between an organ and organ — there is space. Space for the intestines to move, space for the diaphragm to rise and fall with each breath.

Feel the emptiness inside this "bowl."

[pause 5s]

Move upward. The abdomen. The chest cavity.

[pause 3s]

Inside the chest cavity, the lungs breathe. Inhale — air fills the lungs. Exhale — the lungs return to emptiness. With every exhale, the chest returns to its empty state.

Your chest returns to emptiness twenty thousand times a day.

[pause 5s]

Now feel the oral cavity.

[pause 3s]

Let your tongue gently touch the roof of your mouth, or rest naturally inside. The mouth is an empty cavity. When you speak, it fills with words — but right now, no speaking, no swallowing, nothing at all. Just empty.

Feel the emptiness inside your mouth.

[pause 5s]

The nasal cavity. Air enters through the nostrils, passes through the nasal cavity, into the throat. The nasal cavity is always empty — its entire purpose is to provide an open passage.

[pause 5s]

The ears. The passage of hearing. There may be sounds outside right now — maybe wind, maybe an air conditioner, maybe distant voices. These sounds pass through the emptiness inside your ears and are heard by you.

The ears are also empty.

[pause 5s]

Now, bring your attention to the mind.

[pause 5s]

Inside the mind — there are thoughts. One after another, like vehicles passing through a street. But between one thought and the next? The previous thought has gone, the next thought hasn't arrived — that gap in between?

[pause 5s]

Find the emptiness between your thoughts.

Maybe only a fraction of a second. Maybe even shorter. But that emptiness has always been there. From your birth until now, it has always been there. Thoughts come and go — the emptiness does not leave.

[pause 5s]

Now, as if taking a step back — look at this entire body you've just traveled through.

[pause 5s]

The feet are empty. The legs are empty. The pelvis is empty. The chest is empty. The mouth is empty. The ears are empty. The mind is also empty.

You dwell within all this emptiness.

You are not your body. You are that which inhabits this "empty vessel" called the body.

[pause 5s]

That thing — no need to search for it. It is right here. Just as the emptiness at the center of a wheel doesn't need to be manufactured — it was always there. Remove the spokes, and the emptiness reveals itself.

You've simply been obscured by too much "presence." The content on your phone, the light on the screen, the sounds in your ears, the thoughts in your mind — they are not the problem. They are just spokes. They've made you forget that what truly keeps you moving is the emptiness at the center.

[pause 5s]

Now, with this recognition — rest quietly for a while.

[pause 10s]

Gradual Return

Alright, now let's begin to slowly return.

[pause 3s]

First, feel your breath. In and out. Feel the air filling your emptiness, then leaving your emptiness. Every breath is a reminder — you are empty, you have always been empty.

[pause 5s]

Feel the weight of your body. Pressing heavily into the chair or floor. Emptiness is not lightness. Emptiness can bear weight.

[pause 5s]

Now, gently move your fingers. Not rushing to move — feel the process of your fingers going from stillness to subtle motion.

[pause 3s]

Move your toes.

[pause 3s]

Slowly open your eyes. No need to immediately look at anything — let the light come in naturally.

[pause 5s]

Look around. Look at the objects near you, the walls, out the window.

[pause 3s]

You just spent over ten minutes with your eyes closed, "looking" at emptiness. Now open your eyes — all this "presence" is still here. The table is here, the chair is here, the screen is here.

But you know — at the center of all this "presence" — you are still here. The empty you.

[pause 5s]

Ding Long Closing

I am Ding Long.

In these past ten-plus minutes, you went inside. You entered your own body and discovered it wasn't solid — it was empty.

Is this the first time you've "seen" that emptiness? If not — when was the last time?

When I was a child at the Daoist temple, my master had me sit in the main hall for meditation. I couldn't sit still. I said, "Master, my mind is full of things." My master replied: Good, good — the more things there are in your mind, the more you need that which holds them. Think about it — the thing that holds all these things — what is it, itself?

I was stunned.

Empty. The thing that holds things must itself be empty.

Today you traveled through your body. Feet, legs, abdomen, chest, mouth, ears, head — all empty. You used to think you were those bones, that flesh, those thoughts. Now you know you are not. You are the emptiness that holds them.

Laozi said: "What is present serves for benefit; what is absent serves for use." Useful things give you convenience, but what truly functions is that "absence."

Is a phone useful? It is. But it can give you information because the screen can become empty. It can store your photos because the memory can become empty. It can let you make calls because the signal channel is empty.

The busiest thing in your life runs entirely on emptiness.

Next time you pick up your phone — consider: are you going to fill it, or are you going to use its emptiness?

Alright, that's all for today. We'll continue next session.

****Verse Card****

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"What is present serves for benefit; what is absent serves for use." — Laozi, *Dao De Jing*, Chapter 11

English Key Takeaways

- The body is not a solid object but a series of empty spaces — joints, cavities, vessels, and the gaps between thoughts. These spaces are what allow movement, breath, and awareness.
 - Silence and emptiness are not problems to be solved. The phone fills every moment of stillness — but the ability to receive requires emptiness.
 - You are not your body; you are that which inhabits the empty vessel of the body. When you stop identifying with form, you discover the formless that has always been there.
 - Practical insight: "Usefulness comes from what is there; usefulness arises from what is not there" (Dao de jing Ch.11). Every tool — including the phone — works because of its empty spaces.
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Session 2: The Five Colors Settle

Ding Long Intro

I am Ding Long.

How many hours a day do you spend looking at a screen? Eight hours? Ten? Twelve?

I once did the math. Ding Long — me — the time I spend looking at screens from waking to sleeping, I could use it to conduct three full Daoist ceremonies in this temple. And screens are not black-and-white — that "black" on your phone screen isn't real black. It's the arrangement of millions of pixels.

Laozi, two thousand five hundred years ago, said: "The five colors make one blind; the five tones make one deaf; the five flavors make one's palate dull."

Notice he said "five colors" — five colors. Cyan-green, red, yellow, white, black. Just five colors were enough to make a person blind.

And today? Today your phone screen can display millions of colors. You pour millions of colors into your eyes every day. Your eyes have long since — not gone blind, but grown exhausted. Exhausted to the point where you can no longer tell what is your own color and what is the color the screen gave you.

The Huang Di Nei Jing (Yellow Emperor's Inner Classic) says every color enters a corresponding organ. Cyan enters the liver, red enters the heart, yellow enters the spleen, white enters the lungs, black enters the kidneys. This isn't said lightly — it's been observed over thousands of years.

Today's session, we do one thing: return those colors that are not yours, layer by layer, back to where they came from.

Once you close your eyes, what you can still "see" — those afterimages, those spots of light — those are the traces the screen has left in your eyes.

Today we let them go.

[pause 5s]

Body Settling

Find a comfortable position to sit. Your back can rest against the chair — no need to sit perfectly straight, just relax. If possible, dim the lights in the room a little.

[pause 3s]

Place both hands on your thighs, palms facing up or down — whatever feels right to you.

[pause 3s]

Gently close your eyes. Not squeezing them shut — let your eyelids cover your eyes like a leaf falling onto the surface of water — naturally.

[pause 5s]

After closing your eyes, what you see may not be completely black. There may be some spots of light, some blurry colors, some afterimages. That's fine. That's normal. Your eyes are still "looking."

[pause 3s]

Don't try to chase them away. Just watch them.

[pause 5s]

Core Meditation

Now, imagine this space before your eyes — that "screen" behind your closed eyelids — don't judge what color it is. Just feel it.

[pause 5s]

There may be faint light shifting. There may be areas of gray. There may be some red or blue afterimages.

These are all "someone else's" colors. They are the traces left behind by the screens you've looked at today, the lights, the faces you've seen.

[pause 5s]

Now we begin — returning the colors.

The first color: Cyan.

Cyan enters the liver. Cyan is the color of spring, the color of grass and trees just sprouting, the color of the sky at five in the morning.

[pause 3s]

Do you see spots of cyan or greenish light before your eyes? Imagine they are a thin layer of water covering your eyes. Now, this layer of cyan water begins to flow.

[pause 3s]

It flows away from your eyes. Downward, past your cheeks, past your throat, arriving at your chest — at the position of the liver.

[pause 5s]

Cyan has gone home.

It was meant to be at the liver, not in your eyes. Let it stay in the liver. The cyan before your eyes — now gone.

[pause 5s]

The second color: Red.

Red enters the heart. Red here is not a pure red — it's a warm red with a hint of yellow — like sunset clouds, like the color deep inside a furnace.

[pause 3s]

Do you see reddish or orange-toned afterimages before your eyes? Maybe just a small patch, maybe at the corner of your eye.

Imagine the red slowly gathering, coalescing into a small cluster.

[pause 3s]

Then this cluster of red begins to settle. Like a grain of cinnabar sinking through water — from your eyes, sinking to your chest, sinking to your heart.

[pause 5s]

Red has gone home.

Your heart needs red. But your eyes do not. Let it go.

[pause 5s]

The third color: Yellow.

Yellow enters the spleen. Yellow is the color of earth, the color of ripened grain, a warm, gentle yellow — not harsh.

[pause 3s]

Now feel whether there is a yellowish tone before your eyes. It may not be obvious — yellow often hides behind cyan and red. That's okay. You don't need to "find" it. You only need to, inwardly, invite it to leave.

[pause 3s]

Imagine yellow like a layer of fine sand, sliding off the surface of your eyes. Sliding downward, past your throat, past your chest, settling into your abdomen — at the position of the spleen.

[pause 5s]

Yellow has gone home.

[pause 5s]

The fourth color: White.

White enters the lungs. White is not the cold white of a screen — it is the white of rice paper, the white of clouds.

ouds, the white of morning mist.

[pause 3s]

There may be areas of whitishness before your eyes — those white imprints left after flickering.

Imagine the white slowly condensing, becoming tiny droplets of water.

[pause 3s]

These droplets seep out from your eyes — not tears, but color transformed into water droplets, gently floating away. They drift into your breath, following the breath into your lungs.

[pause 5s]

White has gone home.

Your lungs need white. Your eyes do not. Let it go.

[pause 5s]

The fifth color: Black.

Black enters the kidneys. Black is the black of a deep pool, the dark blue of the night sky slowly deepening into black, the black of ink in an inkstone.

[pause 3s]

Now what's before your eyes may be mostly black — but there are different kinds of black. There is the black of a screen, and there is natural black. Return the screen's black.

Imagine those deep tones that don't belong to you — like a tide receding, withdrawing from your eye sockets. Following the spine downward, withdrawing to the lower back, to the position of the kidneys.

[pause 5s]

Black has gone home.

[pause 5s]

Now — all five colors have been returned.

Cyan gone. Red gone. Yellow gone. White gone. Black gone.

[pause 5s]

What remains before your eyes?

Perhaps a nameless clarity. Not black, not white, not any color. Just — clear.

[pause 5s]

This is how your eyes originally were.

Two thousand five hundred years ago, Laozi said the five colors make one blind. The "blindness" he spoke of isn't being unable to see — it's being unable to see what is true. When your eyes hold too many colors that are not yours, you cannot see clarity.

Now, your eyes have returned to clarity. No need to look at anything — just rest in this clarity.

[pause 10s]

Gradual Return

Alright, now let's begin to slowly return.

[pause 3s]

Feel your breath. Every inhale — fresh air passing through your nasal cavity. Every exhale — warm air leaving your body. You are breathing in your own rhythm, not anyone else's.

[pause 5s]

Now feel that clarity behind your eyelids. That clarity has always been there. From now on, no matter how long you look at a screen — you will know: close your eyes, and the clarity is still there.

[pause 3s]

Gently move your hands. Slowly bend your fingers, then slowly extend them. Feel the skin, the bones, the warmth in your fingers.

[pause 5s]

Move your toes. Your toes are moving — not you "making" them move. Feel how that tiny motion arises from nothing into something.

[pause 3s]

When you're ready — slowly open your eyes.

[pause 5s]

After opening your eyes — don't look at a screen right away. Look out the window, look at the walls, look at your own hands. Look at these "real" colors — how are they different from the colors on a screen?

[pause 3s]

The green of a leaf is a green that has grown — not a green pieced together from pixels. The color of skin is a living color — not a color tuned by a filter.

You can see these now.

[pause 5s]

Ding Long Closing

I am Ding Long.

In these past ten-plus minutes, with your eyes closed, you returned the five colors. Sounds a bit mystical, doesn't it? How can you "return" five colors?

The truth is, you are putting someone else's colors into your body every single day. The red on a screen — not the red your heart needs. The green on a screen — not the cyan your liver needs. They are designed — designed to make you look a little longer, stop a little longer.

The longer you stop, the better the ads sell. But your liver doesn't need this green. Your heart doesn't need this red.

The Huang Di Nei Jing connects the five colors with the five organs not because the ancients were superstitious — but because they observed for thousands of years: the colors you see affect your internal organs. I

t's not mysticism — it's your nervous system receiving signals.

Your eyes are the gate to your organs. Whatever colors enter, that information is delivered to the corresponding organ.

Today we just closed the gate for a while and let things clear inside.

From now on, when you look at a screen — you don't need to stop looking, you can't stop looking. But you can remember: close your eyes, and the five colors can be returned. Your liver will thank you, your heart will thank you, your spleen, lungs, and kidneys will all thank you.

They are five old friends inside your body. Don't let someone else's colors keep blocking their doorways.

Alright, that's all for today. Next session we explore the clock inside your body.

****Verse Card****

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"The five colors make one blind; the five tones make one deaf; the five flavors make one's palate dull." — Laozi, **Dao De Jing**, Chapter 12

English Key Takeaways

- The five classical colors (cyan/green, red, yellow, white, black) each correspond to an organ system (liver, heart, spleen, lungs, kidneys). Visual overstimulation from screens floods these channels with "colors that are not yours."
 - Closing your eyes is not just resting — it is a process of returning borrowed stimuli to their source. The residual light and color patches you see with eyes closed are digital exhaust.
 - After the colors settle, what remains is clarity (清) — the eye's natural state, beyond black or white. This is what Laozi meant by "the five colors make one blind": not physical blindness, but the loss of true seeing.
 - Modern application: You don't need to stop looking at screens. You just need to remember that you can close your eyes and return the colors. The organs will thank you.
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Session 3: The Organ Clock

Ding Long Intro

I am Ding Long.

Have you ever noticed this: there's a clock inside your body, but you can't see it.

It needs no batteries, no Wi-Fi, no daily time-setting. It's been running for thousands of years — from your ancestors' ancestors, all the way to you.

The Huang Di Nei Jing calls it "Zi Wu Liu Zhu" (子午流注, the Midnight-Noon Flow). Zi and Wu are the zi hour and wu hour; "liu zhu" means qi and blood flowing through the body like water. Twelve two-hour periods, twelve jing (经, meridians) — qi and blood pass through one meridian every two hours — like water in pipes, arriving on schedule at different stations.

Zi hour (11pm–1am) flows through the dan jing (胆经, Gallbladder meridian). Chou hour flows through the gan jing (肝经, Liver meridian). Yin hour flows through the fei jing (肺经, Lung meridian). Mao hour throug

h the da chang jing (大肠经, Large Intestine meridian)... all the way to Hai hour and the san jiao jing (三焦经, Triple Burner meridian). A full circuit — twelve time periods, twenty-four hours. Then it begins again from Zi hour.

For thousands of years, Chinese bodies have operated this way.

Until the last twenty years. The phone screen — that glowing thing in your hand — is the first thing in history powerful enough to truly disrupt this clock.

Blue light tells your brain: it's still daytime, don't sleep. So at Zi hour, when qi should be flowing through the Gallbladder meridian, your qi is still up in your head — because you're watching a video. At Chou hour, when qi should be flowing through the Liver meridian, when your liver should be detoxifying — your eyes are still open, qi still stuck in your head.

You're fighting a clock that's been running for thousands of years. You can't win.

Today's session, we don't fight the screen. We just — listen again.

Listen and see if that clock inside your body is still ticking.

[pause 5s]

Body Settling

Find a comfortable position to sit. If you can, put your phone in another room — or at least turn it face down. For these ten-plus minutes, let that electronic clock rest. We're going to listen to another one.

[pause 5s]

Gently close your eyes.

[pause 5s]

Place your hands on your lower abdomen, or on your thighs. Find the position that lets you "listen" most fully — not listening with your ears, but listening with your body.

[pause 3s]

Feel — which part of your body is most noticeable right now? Is it your head? Your chest? Your belly? Your feet?

[pause 5s]

That most noticeable part is your anchor in this moment. Remember it. We'll return to it later.

[pause 5s]

Core Meditation

Now, let's follow the two-hour periods, one by one.

Zi Hour — 11pm to 1am — Gallbladder Meridian.

Bring your attention to the sides of your body. Starting from the sides of your head, passing along the sides of your neck, along the outer edges of your ribs, all the way down to the outer sides of your legs. This is the path of the Gallbladder meridian.

[pause 3s]

Imagine a gentle current of qi, like spring water, flowing along this path. Warm, unhurried, steady.

[pause 5s]

The Gallbladder meridian is flowing. Your body knows it's Zi hour.

[pause 5s]

Chou Hour — 1am to 3am — Liver Meridian.

Shift your attention to the inner side of your body. Starting from the big toe, traveling up the inner side of the leg, past the inner calf, inner thigh, all the way up to beneath the ribs — the position of the liver.

[pause 3s]

The Liver meridian is flowing. You may feel something "moving" beneath your right ribs — not actually moving, but qi is traveling.

[pause 5s]

Chou hour is when the Liver meridian takes command. Your liver is purifying your blood.

[pause 5s]

Yin Hour — 3am to 5am — Lung Meridian.

Bring your attention to your chest. Starting from below the collarbone, traveling along the front inner edge of the arm, all the way to the thumb.

[pause 3s]

This is the Lung meridian. The Lung meridian at Yin hour — the deepest, quietest breathing of the entire day.

[pause 5s]

The Lung meridian is flowing. Air and qi are gently exchanging in your chest.

[pause 5s]

Mao Hour — 5am to 7am — Large Intestine Meridian.

Shift your attention to the front outer edge of the arm. Starting from the index finger, traveling up the outer arm, past the shoulder, to the sides of the nose.

[pause 3s]

Mao hour is when the Large Intestine meridian takes command. The sky is growing light. The body prepares to release what is old.

[pause 5s]

The Large Intestine meridian is flowing. The old is ready to go.

[pause 5s]

Chen Hour — 7am to 9am — Stomach Meridian.

Bring your attention to the front of your face. Starting from beneath the eyes, traveling down past the cheeks, past the throat, past the chest, to the abdomen, then along the front of the legs all the way down to the second toes.

[pause 3s]

Chen hour is when the Stomach meridian takes command. Time to receive nourishment.

[pause 5s]

The Stomach meridian is flowing. The body prepares to receive.

[pause 5s]

Si Hour — 9am to 11am — Spleen Meridian.

Shift your attention to the inner front edge of the legs. Starting from the big toe, traveling along the inner arch of the foot upward, past the inner calf, inner thigh, all the way to the armpit.

[pause 3s]

Si hour is when the Spleen meridian takes command. The spleen transforms food into qi and blood. This is when your energy is at its peak.

[pause 5s]

The Spleen meridian is flowing. Food becomes you.

[pause 5s]

Wu Hour — 11am to 1pm — Heart Meridian.

Bring your attention to the center of your chest. Starting from the pit of the heart, passing through the armpit, along the back inner edge of the arm, all the way to the little finger.

[pause 3s]

Wu hour is when the Heart meridian takes command. The yang qi is at its strongest — and this is also the time to pause and rest.

[pause 5s]

The Heart meridian is flowing. Your shen (神, spirit) dwells in the heart.

[pause 5s]

Wei Hour — 1pm to 3pm — Small Intestine Meridian.

Shift your attention to the back outer edge of the arm. Starting from the little finger, traveling up the outer arm, around the shoulder, all the way to the front of the ear.

[pause 3s]

Wei hour is when the Small Intestine meridian takes command. The body absorbs nutrients, separating what you need from what should be released.

[pause 5s]

The Small Intestine meridian is flowing. Separating the clear from the turbid.

[pause 5s]

Shen Hour — 3pm to 5pm — Bladder Meridian.

Bring your attention to the very back of your body. Starting from the top of the head, traveling along the back of the skull, along the entire back, on both sides of the spine, all the way down to the little toes.

[pause 3s]

This is the longest meridian in the body. Shen hour is when the Bladder meridian takes command — the source of your afternoon energy.

[pause 5s]

The Bladder meridian is flowing. Your entire back is open.

[pause 5s]

You Hour — 5pm to 7pm — Kidney Meridian.

Bring your attention to the soles of your feet. Starting from Yong Quan (涌泉, Bubbling Spring) at the center of the sole, traveling along the inner arch upward, past the inner calf, inner thigh, all the way to the depths beneath the collarbone — where the kidneys reside.

[pause 3s]

You hour is when the Kidney meridian takes command. The sky is darkening. Time to gather.

[pause 5s]

The Kidney meridian is flowing. Drawing the day's energy back inward.

[pause 5s]

Xu Hour — 7pm to 9pm — Pericardium Meridian.

Bring your attention to the center of your chest. Starting from the chest, passing through the armpit, along the center inner edge of the arm, all the way to the tip of the middle finger.

[pause 3s]

Xu hour is when the Pericardium meridian takes command. The pericardium is the heart's "guard" — protecting your heart from external disturbance.

[pause 5s]

The Pericardium meridian is flowing. Keeping what's outside, outside.

[pause 5s]

Hai Hour — 9pm to 11pm — Triple Burner Meridian.

Bring your attention to the center outer edge of the arm. Starting from the ring finger, traveling up the outer arm, past the shoulder, around the ears, to the outer edge of the eyebrows.

[pause 3s]

Hai hour is when the Triple Burner meridian takes command. The Triple Burner is not a single organ — it is the sum of all empty cavities in the body. It regulates the water passages, delivering qi to every corner.

[pause 5s]

The Triple Burner meridian is flowing. Your entire body is connected as one.

[pause 5s]

All twelve meridians have been traveled. One full circuit — twelve two-hour periods, twenty-four hours.

[pause 5s]

Now, return to the present moment. Don't worry about what time it is — feel: what "hour" is your body in right now?

[pause 5s]

Perhaps your body is telling you: is it time to move, or time to be still? Time to receive, or time to gather? Your body has always known. It's just been drowned out by the light of the screen.

[pause 5s]

Now, listen quietly. Listen to that old clock inside your body.

Tick. Tick.

Not a sound. A rhythm. The rhythm of qi and blood. A rhythm that hasn't been broken for thousands of years.

[pause 10s]

Gradual Return

Alright, now let's begin to slowly return to this room.

[pause 3s]

First, feel your breath. All twelve meridians have been traveled, and now your breathing seems deeper. Not deliberately deep — it deepened on its own.

[pause 5s]

Feel your body from the top of your head to the soles of your feet — connected in one line. The twelve meridians we just followed, like twelve rivers, flowing gently through your body.

[pause 3s]

Gently move your fingers. Energy flows from your shoulders to your fingertips — those meridians we just traveled are still subtly vibrating.

[pause 3s]

Move your toes. Yong Quan is subtly warm.

[pause 3s]

When you're ready — slowly open your eyes.

[pause 5s]

Look around. Look at the light, look at the colors. What time is it for you now? What time is it for your body? How far apart are these two "clocks" today?

[pause 5s]

Ding Long Closing

I am Ding Long.

Just now you followed me through one full circuit — twelve two-hour periods, twelve meridians. Sounds like a lot, doesn't it?

But your body does it faster. It doesn't travel "one segment at a time" — it's simultaneous, one continuous circuit without stopping. Right now, as you sit here listening to me, your qi and blood are still flowing. The Gallbladder meridian is flowing, the Liver meridian is flowing, all twelve meridians are flowing.

You just don't usually hear them.

I'm not asking you to live by the Zi Wu Liu Zhu — waking up at 3am to meditate, that's not practical, and you don't need to. What I want to say is: there is a clock inside your body, and it is still running. What disrupted it is the screen — not your willpower.

Tonight before bed, if you remember — turn off your phone and put it in another room. Not to quit your phone, but to give your body's clock a chance. Let it complete its circuit on its own.

It's been running for thousands of years. It knows how to run.

All you need to do is — not disturb it.

Alright, that's all for today. Next session we climb a mountain.

****Verse Card****

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"Zi Gallbladder, Chou Liver, Yin Lungs, Mao Large Intestine, Chen Stomach, Si Spleen, Wu Heart, Wei Small Intestine, Shen Bladder, You Kidneys, Xu Pericardium, Hai Triple Burner." — *Huang Di Nei Jing*, Zi Wu Liu Zhu

English Key Takeaways

- The body has a 2000-year-old clock: the 12 two-hour periods (Zi Chou Yin Mao Chen Si Wu Wei Shen You Xu Hai), each governed by a meridian and organ. Qi flows through this cycle continuously, adapting to the sun.
- Screens — specifically blue light — are the first technology in history powerful enough to override this clock. When you scroll at midnight, your qi stays in your head instead of flowing into the Gallbladder meridian.
- Reconnecting with the organ clock is not about rigid scheduling. It's about hearing the rhythm that already exists. The clock is still running; you just stopped listening.
- Practical advice: You don't need to live by the organ clock perfectly. But once a day, put the phone in another room and let your body's clock complete one undisturbed cycle.

Session 4: The Mountain Within

Ding Long Intro

I am Ding Long.

The Yi Jing (I Ching, Book of Changes) contains sixty-four hexagrams, and each hexagram speaks of a situation. One hexagram shows two mountains stacked together. Not one mountain — two. One on top, one below. The hexagram is called "Gen" (艮). Gen means mountain — and also "stopping."

When Confucius explained the Gen hexagram, he said something that every time I read it, I feel it describes me — and you. He said: "Double mountains — Gen. The noble person's thoughts do not leave their place."

Two mountains stacked together. Seeing this image, the noble person understands: thoughts do not leave their place. Your thoughts must not run off to places where you are not.

What does this mean?

Your body is here, but your thoughts are at the office. Your hands are eating, but your mind is on something someone said three years ago. You're talking to the person in front of you, but your heart is scrolling through the social media feed you haven't checked yet.

You are here — but your thoughts are not.

This is "thoughts leaving their place." You are not a mountain. You are the wind. Blowing all over the world.

Today's session, we do one thing: install a mountain inside your body.

Not imagining a mountain somewhere far away — making yourself become the mountain. There can be wind on the mountain, birds, clouds — but these are all on the outside. Inside the mountain — unmoving for tens of thousands of years.

We find that inside.

[pause 5s]

Body Settling

Sit down. Find a position you can stay in without moving for a while.

[pause 3s]

If you want — cross your legs, or sit in a chair, either is fine. The key is: this posture must be one you can do well inside for ten-plus minutes.

[pause 5s]

Place your hands. You can fold them over your belly, rest them on your knees, palms up or down — it doesn't matter. Once placed — they don't move.

[pause 3s]

Now, gently close your eyes.

[pause 5s]

From this moment on — you are a mountain.

[pause 5s]

Core Meditation

Feel your weight. The weight of your body pressing into the chair or floor. Not "very heavy" — but sinking. Like the base of a mountain thrust into the earth's crust — immovable.

[pause 5s]

Your roots dig deep into the earth.

Imagine your spine extending downward. Through the cushion, through the floor, through the foundation, through the soil, through the rock — all the way down, into somewhere very, very deep.

[pause 5s]

It is quiet there. A stillness that hasn't moved for hundreds of millions of years. Your "roots" are there now.

[pause 5s]

Now, feel upward from the roots.

Your legs — the mountain's base. Stable, thick. The knee joints and hip joints are like the seams between rock layers — they are not there for movement, but for bearing. Bearing the weight of your entire mountain.

[pause 5s]

Legs — still.

[pause 5s]

Your pelvis — the mountain's core. It is your center of gravity. Feel your pelvis like a stone bowl, steadily cradling your upper body. There may be subtle sensations inside — but the bowl itself does not move.

[pause 5s]

Pelvis — still.

[pause 5s]

Your spine — the mountain's backbone. From the tailbone, vertebra by vertebra, upward — to the lumbar spine, to the thoracic spine, to the cervical spine. Imagine it as a stone pillar, from the mountain's base straight to its peak. Stone does not bend. Your spine is stone now.

[pause 5s]

Spine — still.

[pause 5s]

Your shoulders — the mountain's side peaks. They may slope slightly downward, like a mountain's flanks. Wind can blow across the slopes, but the slopes themselves do not move with the wind.

[pause 5s]

Shoulders — still.

[pause 5s]

Your head — the mountain's highest peak. Tuck your chin slightly inward, like the summit gently curving inward. Let the crown of your head extend upward — the mountaintop touching the sky.

[pause 5s]

Crown — still.

[pause 5s]

Now, your entire mountain is "assembled." From the roots deep in the earth, to the legs as the base, to the pelvis as the core, to the spine as the backbone, to the shoulders as the side peaks, to the crown as the summit — the whole mountain, standing here.

[pause 5s]

Now let's feel — what is "present" on the mountain.

Are there trees on the mountain? Yes. The fine hairs on your skin — these are the trees on the mountain. Air flows past them, and they move subtly. But the trees move — the mountain does not.

[pause 5s]

Is there wind on the mountain? Yes. Your breath — it is the wind along the ridgeline. In and out, coming and going. But the wind passes — the mountain does not move.

[pause 5s]

Are there birds on the mountain? Yes. Your thoughts — they are the birds on the mountain. Fluttering over, chirping a few times, then flying away. Birds come and go — the mountain does not move.

[pause 5s]

Are there clouds on the mountain? Yes. Your emotions — they are the clouds at the summit. Sometimes white clouds, sometimes dark clouds. Clouds gather and scatter — the mountain does not move.

[pause 5s]

Are there visitors on the mountain? Yes. Phone notifications, tomorrow morning's meeting, yesterday's unanswered messages — these are occasional passersby. They come, they go. They do nothing to the mountain. The mountain just is.

[pause 5s]

Trees stir, the mountain is still. Wind passes, the mountain is still. Birds come, the mountain is still. Clouds rise, the mountain is still. People come, the mountain is still.

[pause 5s]

Now —

Find your "inside."

The outside of the mountain has trees, wind, birds, clouds. What about the inside of the mountain?

Inside the mountain — no trees. No wind. No birds. No clouds. No visitors.

The inside of the mountain — only rock. And inside the rock — nothing at all. Just "being."

[pause 5s]

Where is your "inside"?

Not your skin — skin is the mountain's surface. Not your breath — breath is the wind on the mountain. Not your thoughts — thoughts are the birds on the mountain.

Your "inside" — it's behind all of these. It is a quiet, unmoving, pure "being."

[pause 5s]

That "being" — it was there before you were born. Before you learned to speak, to walk, to look at a phone — it was there.

It is that quiet core deep inside the mountain.

[pause 5s]

Now, carrying this "inside" — sit quietly.

Everything outside is moving — the wind is blowing, the birds are calling, the clouds are drifting. But you know — your inside is still. Unmoving for tens of thousands of years.

[pause 10s]

Sounds may come from outside. The vibration of a phone, the sound of cars outside the window, people talking in the next room. These are all wind. All birds. All clouds.

You can hear them — and then?

Then return to the inside of the mountain.

[pause 10s]

Gradual Return

Alright, now let's begin to slowly return. But this time — you're not "changing back" into the person you were before. You're returning carrying the mountain.

[pause 3s]

First, feel one complete breath. Inhale from the mountain's foot to its peak, then exhale from the peak back to the foot. The wind travels across the whole mountain.

[pause 5s]

Then move your fingers. It's not the wind moving. It's the mountain itself moving — from the inside, outward. From that quiet core, a tiny movement arises.

[pause 3s]

Move your toes. The same — from inside to outside.

[pause 3s]

When you're ready — slowly open your eyes.

[pause 5s]

Look around. Look at this room, look at the light outside the window.

[pause 3s]

Your body is in this room — but you just went to a deeper place. And that place — it's still here now.

[pause 5s]

Ding Long Closing

I am Ding Long.

The Gen hexagram — two mountains stacked together. Confucius said: thoughts do not leave their place.

I grew up in Daoist temples. Temples are always on mountains. My master told me — look at these mountains. Every day, people come. Pilgrims, tourists, people taking photos, people seeking fortune-telling. People come and go, noisy and bustling. Did the mountain change? No. The next morning, the mountain is still the mountain.

Do you know why? Because the mountain has no "thoughts." The mountain doesn't think "what did that person think of me yesterday," doesn't think "will it rain tomorrow." The mountain just is there.

Your thoughts have left your place — you've run off to tomorrow, to yesterday, to other people. But your place? Your "inside"? Empty.

Today we placed a mountain inside. Next time your thoughts are running all over the world — come back. Come back and be the mountain.

The mountain does not move. Can you not move?

Alright, that's all for today. Next session we strip things away.

****Verse Card****

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"Double mountains — Gen. The noble person's thoughts do not leave their place." — *Yi Jing*, Hexagram 52: Gen (Mountain)

English Key Takeaways

- Gen (艮, Mountain) is the hexagram of stillness: two mountains stacked — because stopping once is not enough. The noble person's thoughts do not leave their place (思不出其位).
 - Your body is a mountain. Your skin is the surface with trees (body hair), wind (breath), birds (thoughts), clouds (emotions), and visitors (notifications). All of these move — but the mountain does not.
 - Inside the mountain is pure stillness — a core of "being" that existed before you learned to speak, walk, or check a phone. This is what you return to in meditation.
 - Modern application: Your phone pulls your thoughts everywhere — to the past, to the future, to other people's lives. Returning to the mountain means bringing your thoughts back to your place: here, now, inside.
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Session 5: The Stripping

Ding Long Intro

I am Ding Long.

Cultivating the Dao — it sounds like something you need to "add" to. Add effort, add attainment, add wisdom. But Laozi didn't see it that way.

Laozi said: "In the pursuit of learning, one adds day by day. In the pursuit of the Dao, one subtracts day by day. Subtracting and subtracting again, until one arrives at wu wei (无为, non-action)."

Learning is adding a little each day. Cultivating the Dao is subtracting a little each day. Subtract until there's nothing left to subtract — nothing at all — and yet, everything is there.

It took me over a decade to understand this.

When I first entered the Dao, I was extremely diligent. Up early, to bed late — memorizing scriptures, drawing talismans, practicing the ritual paces. I felt I was "adding" every day. The more I added, I thought, the closer I was to the Dao.

Later, my master told me: Ding Long, the weight you're carrying on your back is too heavy. You think you're cultivating the Dao, but actually you're cultivating the feeling of "working very hard." You've turned your effort into another layer of shell.

He said: Take it off.

I asked: Take what off?

He said: Take it all off. Strip down until there's nothing left. That "nothing" — that is the Dao.

Today I want to take you through this. But not taking off clothes — taking off thoughts. Stripping away all those things you carry around every day.

In the Yi Jing, there's a hexagram called "Bo" (剥, Stripping). The image of the Bo hexagram is — a mountain worn down to the earth. What was high is now stripped away layer by layer, falling to the ground. The Bo hexagram has twenty-three strokes. As it happens — we'll strip away twenty-three layers.

One layer at a time.

Strip down to the very last layer — nothing.

That nothingness — is you.

[pause 5s]

Body Settling

Sit down. Find a comfortable position. Today's session may go a little deeper than the previous ones — not because the content is harder, but because we're going downward. Going downward always requires more trust.

[pause 3s]

So — first, trust your body. Let it choose a position it can stay in for ten-plus minutes. It knows how to stay.

[pause 5s]

Gently close your eyes.

[pause 5s]

First, feel three complete breaths. Don't change the rhythm of your breathing — just watch it come in, go out. Like someone standing at a doorway watching guests come and go — not stopping them, not holding them.

[pause 5s]

Core Meditation

Now, imagine your attention wrapped in many layers. Like an onion — layer upon layer, wrapped tightly. But it's not an onion — it's everything you carry every day.

We begin stripping now.

[pause 5s]

First layer: Today's notifications.

Those red dots that pop up on your phone screen. New message alerts on WeChat. Unread count badges on email. App push notifications.

[pause 3s]

Feel the first layer — that buzzing, slightly anxious sensation. That feeling of "someone is looking for me."
Now — strip it away.

[pause 3s]

Those notifications don't belong to you. They are other people's requests dressed up in the clothing of urgency. Set them aside. You don't need to handle them right now.

[pause 5s]

First layer — gone.

[pause 5s]

Second layer: Yesterday's unanswered messages.

That message you saw but didn't reply to. That email you marked "handle later" but never handled. Things you agreed to but haven't done yet.

[pause 3s]

Feel the second layer — that slightly sinking feeling, that sense of owing something.

Strip it away.

[pause 3s]

Those messages aren't "unanswered" — you simply haven't been ready to answer them. After this session, you can reply or not reply. But right now — none of your concern.

[pause 5s]

Second layer — gone.

[pause 5s]

Third layer: Next week's work.

Deadlines. Presentations. Reports. Meetings. Commitments that haven't started yet but are already making you tense.

[pause 3s]

Feel the third layer — the weight of time pressing on your chest.

Strip it away.

[pause 3s]

Next week's work doesn't belong to right now. Right now you have only one task — being here. Next week's work can wait until next week. Time is not your enemy.

[pause 5s]

Third layer — gone.

[pause 5s]

Fourth layer: Worries about the future.

Things next month. Things next year. Is there enough money. Is the job stable. Is your health okay. What about the children. What about your parents.

[pause 3s]

Feel the fourth layer — that vague, diffuse anxiety.

Strip it away.

[pause 3s]

The future hasn't arrived yet. Most of the things you worry about will never happen. Even if they do — worrying right now won't help. Give the future back to the future.

[pause 5s]

Fourth layer — gone.

[pause 5s]

Fifth layer: Regrets about the past.

That thing you shouldn't have said that way. That thing you shouldn't have done. That person you shouldn't have let go. That path you shouldn't have taken.

[pause 3s]

Feel the fifth layer — that sour ache pulling you backward.

Strip it away.

[pause 3s]

The past is already past. Holding onto it won't bring it back. Letting go of it won't make you lose anything. You'll only lose a shadow.

[pause 5s]

Fifth layer — gone.

[pause 5s]

Sixth layer: Judgments about yourself.

I'm not good enough. I don't work hard enough. I'm not successful enough. I'm not thin enough. I'm not smart enough. I'm not — something enough.

[pause 3s]

Feel the sixth layer — that feeling of constantly putting yourself on a scale.

Strip it away.

[pause 3s]

You are not a score. You are not a performance review. You don't need to be "enough" of anything. You just are.

[pause 5s]

Sixth layer — gone.

[pause 5s]

Seventh layer: What others think of you.

What does he think of me. What does she think of me. Do they think I'm strange. What are they saying behind my back.

[pause 3s]

Feel the seventh layer — that slightly flushed sensation of being watched.

Strip it away.

[pause 3s]

What others think of you is their business. You can't see into other people's minds — what you see is only your imagination of what they think. That's just a funhouse mirror.

[pause 5s]

Seventh layer — gone.

[pause 5s]

Eighth layer: The urge to control.

Wanting everything to go according to plan. Wanting everyone to like you. Wanting every outcome to be good.

[pause 3s]

Feel the eighth layer — that tight, grasping tension.

Strip it away.

[pause 3s]

You can't control anything. The weather, traffic, other people's emotions, tomorrow — none of these are within your control. Open your fist. Let there be nothing in your palm.

[pause 5s]

Eighth layer — gone.

[pause 5s]

Ninth layer: Identity.

I am a Daoist priest. I am an employee. I am a boss. I am a father. I am a mother. I am someone's someone.

[pause 3s]

Feel the ninth layer — those labels you tell others and yourself.

Strip it away.

[pause 3s]

You are not just a Daoist priest, not just an employee, not just a father or mother. Beneath all these labels

— you have always been here. Labels can change. You cannot be changed.

[pause 5s]

Ninth layer — gone.

[pause 5s]

Tenth layer: Physical tension.

Shoulders hunched. Jaw clenched. Brow furrowed. Toes curled.

[pause 3s]

Feel the tenth layer — those places that have tightened without you noticing.

Strip it away.

[pause 3s]

Let your shoulders drop. Let your jaw release. Let your brow soften. Let your toes straighten.

[pause 5s]

Tenth layer — gone.

[pause 5s]

Now — there are still more layers. We don't need to count them one by one. They will all fall away. Like dried mud, piece by piece, falling off.

[pause 3s]

What layer it is no longer matters. You know the feeling of "stripping" now — a sinking, increasingly light, increasingly quiet "falling away."

[pause 5s]

Keep stripping —

Eleventh layer: name.

Twelfth layer: memory.

Thirteenth layer: language.

...

[pause 5s]

Keep stripping —

Eighteenth layer: the longing to be understood.

Nineteenth layer: the fear of loneliness.

Twentieth layer: the thought of death.

...

[pause 5s]

Keep stripping —

Twenty-first layer.

Twenty-second layer.

Twenty-third layer.

[pause 10s]

The last layer — has fallen away too.

[pause 5s]

Now — there is nothing left.

[pause 5s]

No notifications. No messages. No work. No worries. No regrets. No judgments. No opinions. No control. No identity. No tension. No name. No memory. No language. No longing. No fear.

[pause 5s]

Nothing at all.

[pause 5s]

This is you.

Not "you" the name. Not "you" the story. Not "you" the identity. Just — whatever remains after the shell of twenty-three layers has fallen away.

[pause 5s]

It has always been here. It doesn't need anything added to it. It only needs — stripping.

[pause 10s]

Gradual Return

Alright, now let's begin to return. But this time — you're not picking those layers back up. You're just seeing again where they are. You can choose — which layers you still need today, and which you don't.

[pause 5s]

First, feel your breath. The innermost "you" is breathing. Not operating something called a "body" — just breathing itself.

[pause 5s]

Feel your body. It's here. Lighter than before. Lighter by the weight of twenty-three layers.

[pause 5s]

Feel your skin. Skin is the boundary between you and the world. But now you know — what's outside the boundary and what's inside — they are connected.

[pause 3s]

Gently move your fingers. From that quietest center — a tiny movement arises.

[pause 3s]

Move your toes.

[pause 3s]

If you're ready — slowly open your eyes.

[pause 5s]

Look at your hands. Just now you stripped away identity — so whose hands are these now? Still yours. It's just that "you" has changed.

[pause 5s]

Ding Long Closing

I am Ding Long.

Twenty-three — exactly the number of strokes in the Bo hexagram. The ancients didn't draw it randomly — twenty-three strokes, twenty-three means "stripped to the very end."

Every time I guide someone through this meditation, I remember my master's words: Take it all off. Strip down until there's nothing left. That "nothing" — that is the Dao.

Laozi said: "In the pursuit of the Dao, one subtracts day by day." Subtracting is not loss, not deprivation. Subtracting is — returning what was borrowed, putting down what isn't yours. You haven't lost anything. You've just stopped carrying it.

You've been walking around carrying twenty-three layers of luggage. You thought that luggage was you. Today you know — those are luggage, not you.

Leave the luggage at the door. Walk out. The sun outside is beautiful. The air is beautiful. You are light.

Alright, that's all for today. Next session we go home.

****Verse Card****

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"In the pursuit of learning, one adds day by day. In the pursuit of the Dao, one subtracts day by day. Subtracting and subtracting again, until one arrives at wu wei." — Laozi, *Dao De Jing*, Chapter 48

English Key Takeaways

- Bo (剥, Stripping) is hexagram 23 — the mountain worn down to the earth. Its 23 strokes mirror the 23 layers of accumulated mental weight we carry: notifications, unread messages, deadlines, worries, regrets, self-judgment, others' opinions, the need to control, identity, physical tension, and deeper existential layers.
- Laozi's "为道日损" (the Dao is daily reduction) is the opposite of self-improvement. You don't need to add anything; you need to strip away everything that is not you — until nothing remains but pure being.
- Each layer you remove is a liberation: the notification is not an emergency, the deadline belongs to the future, the regret cannot change the past. None of it is you.
- After 23 layers: no name, no memory, no language, no fear — and yet something remains. That something has always been there. Meditation is not building; it's unburdening.

Session 6: The Return

Ding Long Intro

I am Ding Long.

This is the sixth session. And the last.

But the Fu hexagram from the Yi Jing tells me — an ending is a beginning. The image of the Fu hexagram is "thunder deep within the earth." In the coldest depths of winter, there is already thunder beneath the ground. We can't see it — but it's there.

The Fu hexagram's judgment says: "Returning to the Dao. In seven days comes the return."

Seven days — one cycle. Every cycle ends, the next cycle begins. Each time you return to the same place — but you yourself are different.

Over these six sessions, we've done many things. We looked at the emptiness inside the body. We returned the five colors to the five organs. We followed the organ clock through all twelve meridians. We placed a mountain inside the body. We stripped away twenty-three layers of things that weren't ours.

Now, the final session — we "return."

But not returning to "the original you." The original you — the you from six sessions ago — is no longer there. You've changed. Your eyes have changed, your ears have changed, your breath has changed, the weight of your body has changed.

The Fu hexagram is not about repetition. The Fu hexagram is — every return is different.

Laozi said: "Returning is the movement of the Dao."

The character "反" has two meanings. One is returning. The other is reversing. The movement of the Dao is — continuously returning, and continuously moving toward its opposite. The farther you go, the closer you are to the starting point.

Today we walk the final stretch.

From meditation — back to the place where you put your phone.

[pause 5s]

Body Settling

Sit down. You don't need to "begin" anything — this session has been underway from the start. The moment you sat down, it already began.

[pause 3s]

This time, you can choose a slightly more upright posture. Not rigid — alert. Because in a moment you'll open your eyes and return to daily life. Let's go back with clarity.

[pause 5s]

Place your hands on your thighs, palms facing down. Feel the contact between your palms and your thighs. Those are your hands. A moment ago they might have held a phone, held a cup, or done nothing at all. Now they are here.

[pause 3s]

Gently close your eyes. Not your last closing of the eyes — but the final stillness before this opening.

[pause 5s]

Core Meditation

Feel your entire body.

From head to toe — not scanning like in the first session, but feeling it "all at once." A broad, simultaneous, complete bodily awareness.

[pause 5s]

Your body is here.

Inside it, blood is flowing, qi is moving, warmth is distributing. From the top of your head to the soles of your feet — you are one entire field of living awareness.

[pause 5s]

Now, feel "stillness."

After six sessions — stillness should no longer be unfamiliar to you. You already know how to find the emptiness inside your body. How to return colors that are not yours. How to hear the clock ticking in the meridians. How to return to the inside of the mountain. How to strip away, layer by layer.

[pause 5s]

Today, we don't find a new stillness.

Today, we feel — this stillness, you can return to it anytime.

It's not a state you need to "reach." It's a place that has always been here. You were just covered by different things — by the screen, by noise, by thoughts, by emotions. But those things come and go. Stillness does not leave.

[pause 5s]

Like the sky. Clouds come and go — the sky does not leave. Storms arrive and pass — the sky does not leave. Night and day alternate — the sky does not leave.

Your stillness — is the sky.

[pause 5s]

Now, carrying this stillness — begin to slowly move.

Notice: move from within stillness. Not leaving stillness to move. Like a still lake — a subtle ripple arises on the surface. The ripple moves — the lake is still there.

[pause 3s]

Let the fingers move first.

Feel the entire process of your fingers going from stillness to subtle motion. Not "I decide to move my fingers" — then moving. Just feel the movement — it happens on its own.

[pause 5s]

Right index finger — bend slightly, then straighten. Feel the subtle sliding inside the joint. In the first session we felt the emptiness in the joints; now feel the movement in the joints.

[pause 3s]

Left index finger. The same — bend slightly, then straighten.

[pause 3s]

Now, all the fingers of both hands — gently bend, gently extend. Take your time — like a baby discovering its hands for the first time — moving with curiosity, without purpose.

[pause 5s]

Let the toes move.

Right big toe — lift slightly, then release.

[pause 3s]

Left big toe — the same.

[pause 3s]

All toes — curl gently, then gently stretch open.

[pause 5s]

Now, feel your spine.

It's still there — the mountain is still there. But now the trees on the mountain are swaying — you're making subtle adjustments to your sitting posture. Not a big movement — just the body calibrating itself. Like a mountain in a gentle breeze — the mountain doesn't move, but every tree on it gently sways.

[pause 5s]

Now — slowly open your eyes.

Not snapping them open. Let your eyelids slowly lift — like the morning light gradually brightening. Not sudden daylight — gradual.

[pause 5s]

After opening your eyes — don't look at anything specific at first. Just let everything around you come in.

[pause 5s]

Look at this room.

Look at the color of the walls. Look at where the light comes from. Look at the things around you — the table, the chair, the cup, the phone. Look at them without judging. Just look.

[pause 5s]

Is anything different?

The environment hasn't changed. You have.

[pause 3s]

A moment ago you were inside yourself with eyes closed. Now you open your eyes — and your inside is still here. It didn't disappear because you opened your eyes. It's just there — inside you — resting quietly.

The outside world hasn't changed. What changed is — the relationship between you and the world.

[pause 5s]

Now, find your phone.

Where is it? On the table? In your pocket? In another room?

[pause 5s]

Look at it. It's not the enemy. It's just a thing — a piece of metal and glass that glows and makes sounds.

[pause 3s]

Before, when it buzzed, you were pulled away. Your "thoughts" ran out of your "place." You were the wind, blowing all over the world.

Now — you are still the mountain. On the mountain, there can be a bird called "phone notification." That bird flies over, lands on the summit, chirps a few times, then flies away.

Wind passes — the mountain is still.

[pause 5s]

The phone is still there. But you are no longer in the same place.

[pause 10s]

Ding Long Closing

I am Ding Long.

Six sessions have ended. But the Fu hexagram tells me — this is not an end. This is the beginning of the next seven days.

Laozi said: "Returning is the movement of the Dao." Walk out, then walk back. Every time you return, you are different from the last time.

I remember the feeling of my first true "return." It was an evening. I had been sitting in meditation in the courtyard of Yunjian Dao for an hour. Then I stood up, walked into the house, and picked up my phone —

The screen lit up. Several unread messages. Before, I would have tapped into them immediately. That time, I held the phone and stood there for a long moment. I looked at those red dots on the screen. They suddenly looked... small. Not unimportant — just small.

They hadn't changed. I had grown larger.

Not my body growing larger. My "inside" growing larger. The emptiness had expanded. Those messages fell into that emptiness like stones into a lake — splash — and then, the ripples dispersed, and the lake was smooth again.

When you grow larger, the world grows smaller.

Today, I give this to you. It's not mine — it belongs to Laozi, to Zhuangzi, to the Yi Jing, to the Huang Di Nei Jing. It's what they've passed down over thousands of years.

I just whispered it gently by your ear.

From today — you can "return" anytime. No prayer cushion needed, no Daoist temple, no ritual of any kind. What I've taught you — the Empty Vessel, the Five Colors Settle, the Organ Clock, the Mountain Within, the Stripping — these are all keys. You're taking six keys home with you.

When to use them? When you feel yourself being pulled away by your phone. When you hear a notification and feel your heart jump. When your thoughts are flying everywhere and won't stop. When you don't feel

like yourself.

Take out a key. Open the door. Go in.

Inside, you are always still. No matter how noisy it is outside — it doesn't matter.

The phone will still ring, the screen will still light up, the messages will still come. But you know — wind passes, the mountain is still.

Outside, it's still raining — but your inner room is dry.

Alright. Six sessions, complete.

I am Ding Long. The gates of Yunjian Dao are always open.

You can return anytime.

[pause 5s]

****Verse Card****

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"Returning is the movement of the Dao. Weakness is the function of the Dao." — Laozi, **Dao De Jing**, Chapter 40

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"Returning to the Dao. In seven days comes the return." — **Yi Jing**, Hexagram 24: Fu (Return)

English Key Takeaways

- Fu (复, Return) is hexagram 24: thunder deep within the earth — the turning point of any cycle. Every ending is a beginning. "七日来复" — in seven days comes the return. You are different each time you come back.
- Laozi's "反者道之动" (returning is the movement of the Dao) teaches that the Dao moves by returning — to the source, to simplicity, to stillness. You don't lose stillness when you open your eyes; you carry it with you.
- The final meditation is a practice of re-entry: opening your eyes, seeing your room, finding your phone — and noticing that the relationship has changed. The phone didn't change. You did.
- The six sessions give you six keys: the Empty Vessel, the Five Colors, the Organ Clock, the Mountain Within, the Stripping, and the Return. Each key opens the same door — the stillness inside — from a different angle.
- Final insight: when you grow larger inside, the world grows smaller. Notifications fall into your stillness like stones into a lake. Ripples come and go. The lake remains.

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