

# MINDFULNESS-BASED STRESS REDUCTION

A WORLD OF POSSIBILITY



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HEART-BASED  
MINDFULNESS

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# Mindfulness-Based Stress Reduction

## Session One: Automatic Pilot



# Summary of Session 1: Automatic Pilot

A common misconception is that there is more wrong with you than right (or more wrong with your life than right) but in this program we will be challenging that "belief."

We are going to become great investigators of ourselves. Our attitude is one of curiosity and exploration. We will find that anything that is a problem that we become aware of we can work with. The only time we can do that is in the present moment. It is not unusual to spend a lot of our time lost in thought either remembering the past (and sometimes wishing it were different) or planning for or worrying about the future or fantasizing. When we do this we miss our lives as they are happening.

Our first step is to begin to pay attention on purpose in this moment and to do so without judging. So for example, can you let yourself follow through on your intention to experience this 8 week series and decide at the end if it was of benefit to you rather than second guessing yourself every step of the way, missing the opportunity to experience yourself and this moment of your life.



**Dogs are very good at paying attention in the present moment without judging!**





## CALVIN AND HOBBS

Bill Watterson

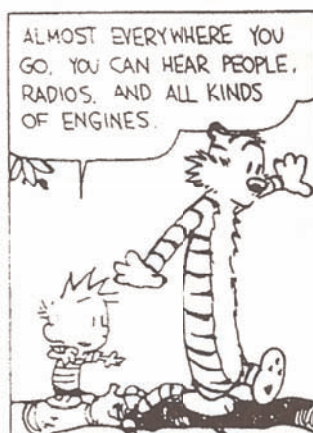


THEY TALK ON THE PHONE WHILE THEY DRIVE, THEY WATCH TV WHILE THEY EAT, THEY LISTEN TO MUSIC WHILE THEY WORK...

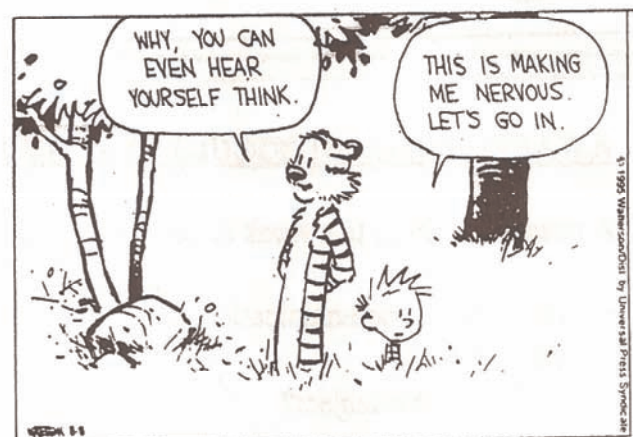


## CALVIN AND HOBBS

Bill Watterson



WHEN YOU'RE ACTUALLY CONFRONTED WITH THE STILLNESS OF NATURE, IT'S KIND OF STARTLING.





# *Can anybody Meditate?*

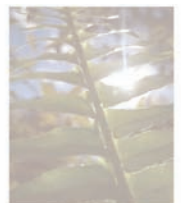
*I get asked this question a lot. I suspect people ask because they think that probably everybody else can meditate but they can't. They want to be reassured that they are not alone, that there are at least some other people they can identify with, those hapless souls who were born incapable of meditating. But it isn't so simple.*

*Thinking you are unable to meditate is a little like thinking you are unable to breathe, or to concentrate, or relax. Pretty much everybody can breathe easily. And under the right circumstances, pretty much anybody can concentrate, anybody can relax.*

*People often confuse meditation with relaxation or some other special state that you have to get to or feel. When once or twice you try and you don't get anywhere or you didn't feel anything special, then you think you are one of those people who can't do it.*

*But, meditation is not about feeling a certain way. It's about feeling the way you feel. It's not about making the mind empty or still, although stillness does deepen in meditation and can be cultivated systematically. Above all, meditation is about letting the mind be as it is and knowing something about how it is in this moment. It's not about getting somewhere else, but about allowing yourself to be where you already are. If you don't understand this, you will think you are constitutionally unable to meditate. But that's just more thinking, and in this case incorrect thinking at that.*

*True, meditation does require energy and a commitment to stick with it. But then, wouldn't it be more accurate to say, "I won't stick with it," rather than, "I can't do it"? Anybody can sit down and watch their breath or watch their mind. And you don't have to be sitting. You could do it walking, standing, lying down, standing on one leg, running, or taking a bath. But to stay at it for even five minutes requires intentionality. To make it part of your life requires some discipline. So when people say they can't meditate, what they really mean is that they won't make time for it, or that when they try, they don't like what happens. It isn't what they are looking for or hoping for. It doesn't fulfill their expectations. So maybe they should try again, this time letting go of their expectations and just watching.*





Our true home is in the present moment  
To live in the present moment is a miracle.  
The miracle is not to walk on water  
The miracle is to walk on the green earth in the present moment  
To appreciate the peace and beauty that are available now.  
Peace is all around us -  
In the world and in nature

And within us -  
In our bodies and our spirits  
Once we learn to touch this peace,  
We will be healed and transformed  
It is not a matter of faith;  
It is matter of practice.

Thich Naht Hahn



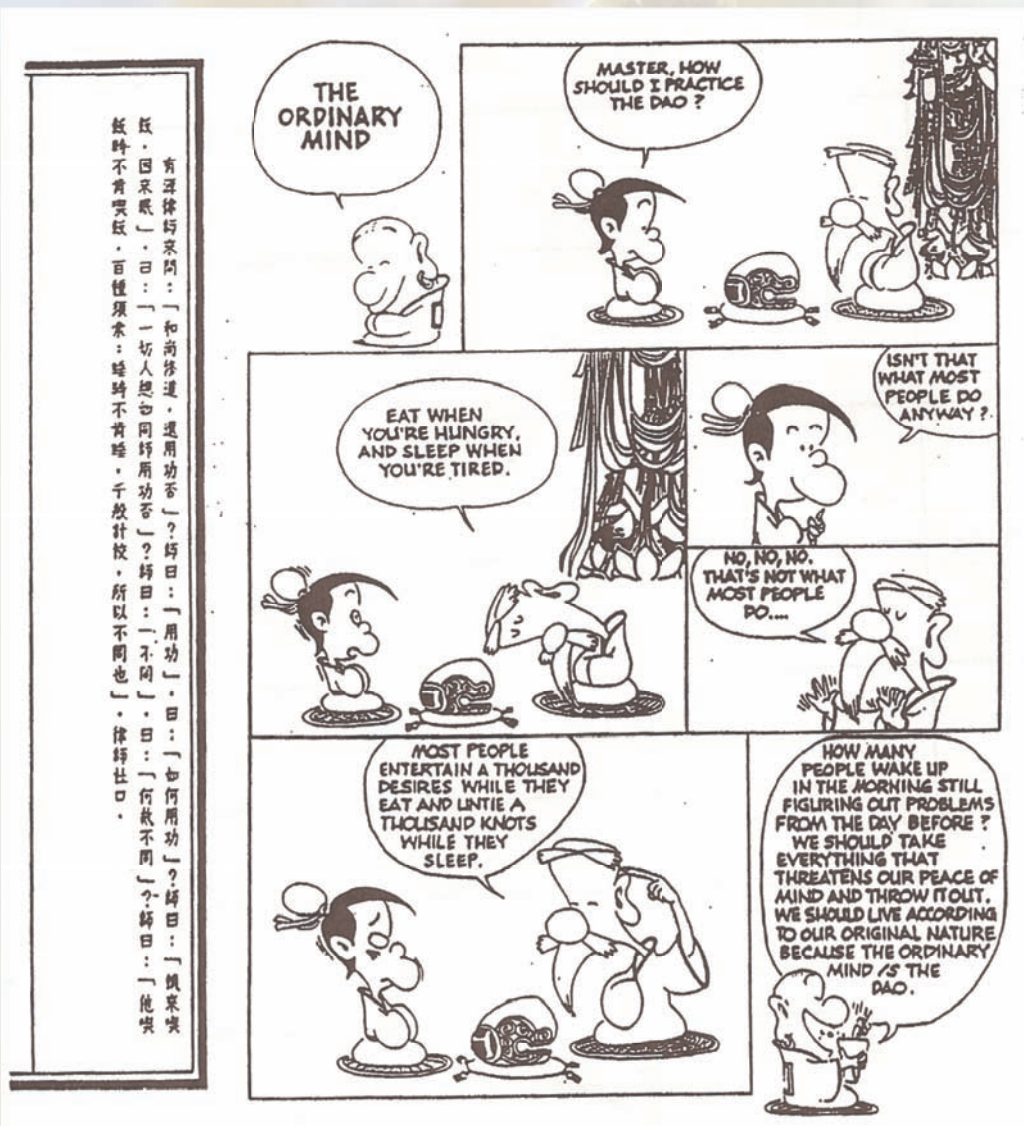


# FOUNDATIONS OF MINDFULNESS

The practice of mindfulness is like cultivating a garden. A garden flourishes when certain conditions are present. Holding these 8 attitudes in mind, reflecting upon them, cultivating them according to your best understanding - this effort will nourish, support and strengthen your practice.

Cultivating these attitudes is part of the training in mindfulness. Each attitude relies on and influences the cultivation of the others. Working on one enhances them all. Though you are cultivating these attitudes to help you live with more mindful awareness in your everyday life, you may find that in fact, these qualities prove to be quite helpful during major challenges such as birth, illness, and death.

Consider putting this sheet of paper in a place where you will be able to see it as a reminder to yourself of your mindfulness practice. Let it encourage reflections on the importance of cultivating these essential qualities as you practice.



NON-JUDGING

PATIENCE

BEGINNER'S MIND

TRUST

NON-STRIVING

ACCEPTANCE

LETTING GO

SENSE OF HUMOR



# Tips for the Body Scan

- 1) Regardless of what happens (e.g., if you fall asleep, lose concentration, keep thinking of other things or focusing on a different part of the body, or not feeling anything), just do it! These are your experiences in the moment. Just be aware of them.
- 2) If your mind is wandering a lot, simply note the thoughts (as passing events) and then bring the mind gently back to the body scan.
- 3) Let go of ideas of "success," "failure," "doing it really well," or "trying to purify the body." This is not a competition. It is not a skill for which you need to strive. The only discipline involved is regular and frequent practice. Just do it with an attitude of openness and curiosity.
- 4) Let go of any expectations about what the body scan will do for you: Imagine it as a seed you have planted. The more you poke around and interfere, the less it will be able to develop. So with the body scan, just give it the right conditions - peace and quiet, regular and frequent practice. That is all. *The more you try to influence what it will do for you, the less it will do.*
- 5) Try approaching your experience in each moment with the attitude: "OK, that's just the way things are right now." If you try to fight off unpleasant thoughts, feelings or body sensations, the upsetting feelings will only distract you from doing anything else. Be aware, be non-striving, be in the moment, accept things as they are.

## A Word about the Daily Home Practice:

People who have taken these mindfulness-based courses have arrived as skeptics and left as believers, but not before kicking and screaming, "I can't do this!" and "This is stupid," and "I don't feel a thing." To quote just a few of the more polite ones.

But those who stuck it out and did the daily practice invariably said, "Whatever you do, stay the course, stick it out. Just do it."

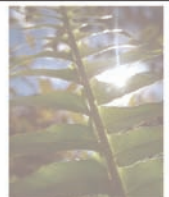
Remember: **You don't have to like it, you just have to do it.**



# HOME PRACTICE FOR WEEK ONE

1. Do the Body Scan CD six times before we meet again. Don't expect to feel anything in particular from listening. In fact, give up all expectations about it. Just let your experience be your experience. Don't judge, just do it.
2. Record each time you listen to the CD and make a note of anything that comes up so that we can talk about it at our next class.
3. Choose one routine activity in your daily life and make a deliberate effort to bring moment-to-moment awareness to that activity each time you do it, just as we did in the raisin exercise. You can choose brushing your teeth, showering, getting dressed, driving or any "routine" activity, but instead of doing it as a routine, know what you are doing as you are doing it.
4. When you eat notice the times when your attention comes to the direct experience of eating as we did with the raisin. If possible eat a meal or a snack in a mindful way.
5. Complete the 9 Dots exercise.

| DAY/DATE           | PRACTICE<br>YES/NO | COMMENTS |
|--------------------|--------------------|----------|
| Wednesday<br>Date: |                    |          |
| Thursday<br>Date:  |                    |          |
| Friday<br>Date:    |                    |          |
| Saturday<br>Date:  |                    |          |
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| Tuesday<br>Date:   |                    |          |





# Mindfulness-Based Stress Reduction

## Session Two: Dealing with Barriers





# Summary of Session 2: Dealing with Barriers

Our aim in this program is to be more aware, more often. A powerful influence taking us away from being “fully present” in each moment is our automatic tendency to judge our experience as being not quite right in some way - that what is happening is not what should be happening, not good enough, or not what we expected or wanted. These judgements can lead to sequences of thoughts about blame, what needs to be changed, or how things could or should be different. Often, these thoughts will take us, quite automatically, down some fairly well-worn paths in our minds. In this way, we may lose awareness of the moment, and also the freedom to **choose** what, if any, action needs to be taken.

We can regain our freedom if, as a first step, we simply acknowledge the actuality of our situation, without immediately being hooked into automatic tendencies to judge, fix or want things to be other than they are. The body scan exercise provides an opportunity to practice simply bringing an interested and friendly awareness to the way things are in each moment, without having to do anything to change this. **There is no goal to be achieved other than to bring awareness to bear as the instructions suggest** - specifically, achieving some special state of relaxation is **not** a goal of the exercise.

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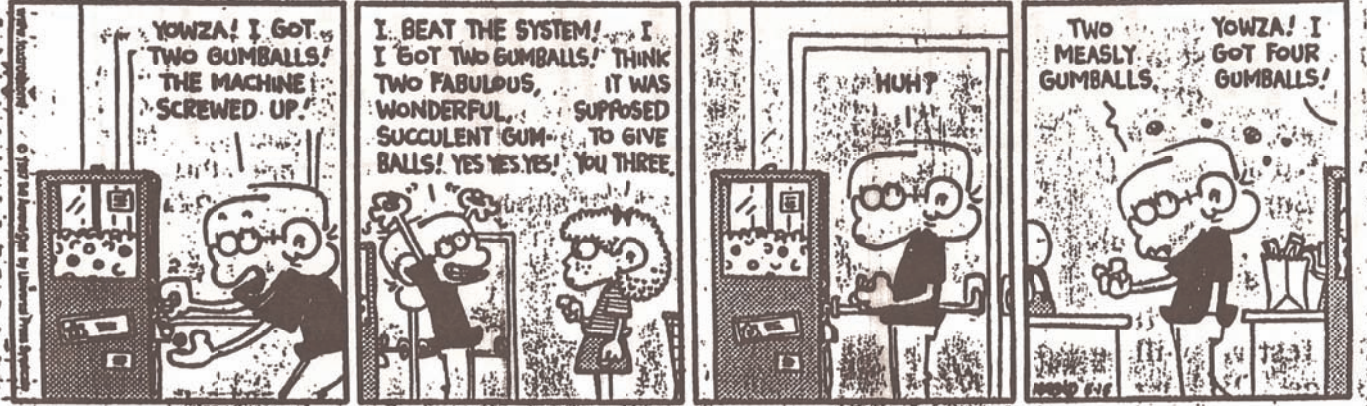
The range of what we think and do  
is limited by what we fail to notice.  
And because we fail to notice that we fail to notice,  
there is little we can do to change;  
until we notice how failing to notice  
shapes our thoughts and deeds.

-Ronald Laing





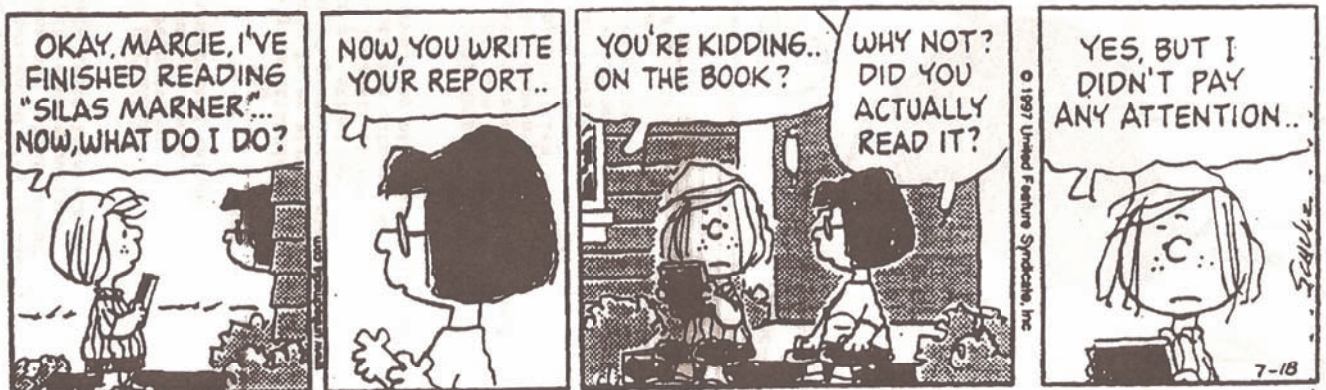
## FOXTROT



Your immune system is constantly eavesdropping on your inner dialogue

- Anthony de Mello

## PEANUTS





# THE MIRACLE OF MINDFULNESS

There are two ways to wash the dishes...

The first is in order to have clean dishes.

The second is to wash the dishes in order to wash the dishes.

If while washing the dishes we think only of the cup of tea which awaits us, thus hurrying to get the dishes out of the way as if they were a nuisance, then we are not alive at the time we are washing them.

In fact we are completely incapable of realizing the miracle of life while standing at the sink.

If we can't wash the dishes, we won't be able to drink our tea either.

While drinking, we will only be thinking of other things, barely aware of the cup in our hands.

Thus we are sucked away into the future and we are actually incapable of living one minute of life.

- Thich Nhat Hahn





# MINDFULNESS BASED STRESS REDUCTION (MBSR) WEEK TWO

## **THEME**

How we perceive situations helps determine whether we react automatically or respond creatively

## **INVITATION**

To expand how we view things, to see through the eyes of wholeness and connectedness, to make our awareness more spacious, to examine our beliefs about our limits and resources, our beliefs about life itself.

## **DEFINITION**

Perception: how we sense or understand things.

## **AIM**

To give attention not only to my stressors but also to how I perceive my stressors, to pay attention to how I handle stress, to notice both the external stress and my own internal way of working with it.

## **CHALLENGE**

How can I broaden my perspective about my challenges? What are growth-producing opportunities in my crises? How can I begin to see wholeness and connectedness as more fundamental than separateness?

-Sue Young

## **Sketch of the Lady**





# Basic Meditation Instructions

Find a posture in which you can easily sit erect without being rigid. Let your body be firmly planted on the earth, your hands resting easily, your heart soft, your eyes closed gently. At first feel your body and consciously soften any obvious tension. Let go of any habitual thoughts or plans. Bring your attention to feel the sensations of your breathing. Take a few deep breaths to sense where you can feel the breath most easily, as coolness or tingling in the nostrils or throat, as movement of the chest, or rise and fall of the belly. Then let your breath be natural. Feel the sensations of your natural breathing very carefully, relaxing into each breath as you feel it, noticing how the soft sensations of breathing come and go with the changing of breath.

After a few breaths your mind will probably wander. When you notice this, no matter how long or short a time you have been away, simply come back to the next breath. Before you return you can mindfully acknowledge where you have gone with a soft word in the back of your mind, such as "thinking", "wondering", "hearing", "itching". After softly and silently naming to yourself where your attention has been, gently and directly return to feel the next breath. Later on in your meditation you will be able to work with the places to which your mind wanders, but for initial training, one word of acknowledgement and a simple return to the breath is best.

As you sit let the breath change rhythms naturally, allowing it to be short, long, fast, slow, rough or easy. Calm yourself by relaxing into the breath. When your breath becomes soft, let your attention become gentle and careful, as soft as the breath itself.

As if training a puppy, gently bring yourself back a thousand times. Over weeks and months of this practice, you will gradually learn to calm and center yourself using the breath. There will be many cycles in this process, stormy days alternating with clear days. Just stay with it. As you do, listening deeply, you will find the breath helping to connect and quiet your whole body and mind.

*Adapted from Jack Kornfield, **A Path with Heart***





# HOME PRACTICE FOR WEEK TWO

1. Do the Body Scan 6 days this week. Record your reactions on the Home Practice Record from each time.
2. At a different time, practice 10-15 minutes of mindful breathing with or without the CD for 6 days. Being with your breath in this way each day provides an opportunity to become aware of what it feels like to be connected and present in the moment without having to **do** anything.
3. Complete the Pleasant Event Calendar each day (one entry per day.) Use this as an opportunity to become really aware of the thoughts, feelings, and body sensations around one pleasant each day. Notice and record, as soon as you can, *in detail* (that is, use the actual words or images in which the thought came) the precise nature and location of bodily sensations.
4. Choose a different routine activity to be especially mindful of. Make a deliberate effort to focus your attention on that activity each time you do it. Here are some more possibilities: preparing to go to bed, washing dishes, opening mail, getting dressed, watering the plants, and kissing a family member goodbye or hello. *As best you can do the activity consciously, bringing yourself to the moment.*

| DAY/DATE           | PRACTICE<br>YES/NO | COMMENTS |
|--------------------|--------------------|----------|
| Wednesday<br>Date: |                    |          |
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| Saturday<br>Date:  |                    |          |
| Sunday<br>Date:    |                    |          |
| Monday<br>Date:    |                    |          |
| Tuesday<br>Date:   |                    |          |





# Mindfulness-Based Stress Reduction

## Session Three: Pleasure and Power in Presence





## Summary of Session 3: Pleasure and Power in Presence

It is common for us to look for what we might call a pleasant moment. When we find what we call pleasant we might strive to have it continue. But perhaps you've noticed those neither pleasant nor unpleasant moments last. For that matter, nothing lasts. It is in our yearning to have our life be a certain way that we miss our life all together. You might be finding that it isn't the nature of what is happening externally that makes a moment special but rather what is happening internally. When we are present, even a sad moment can be one of love and connection. It is our presence that graces each moment with life. When we anchor ourselves with our breath, calling ourselves to be present in each moment, we can explore what is real and true.

Becoming aware of the body in motion has the potential to open new insights and a more gentle, interested connection with the body and the mind. Notice as you practice the yoga what you find in the body, with the thoughts and with the feelings that arise... without judging!

*Forget about enlightenment.  
Sit down wherever you are  
And listen to the wind that is singing in your veins.  
Feel the love, the longing, the fear in your bones.  
Open your heart to who you are, right now,  
Not who you'd like to be.  
Not the saint you're striving to become,  
But the being right here before you, inside you, around you.  
All of you is holy.  
You're already more or less  
Than whatever you can know.  
Breathe out,  
Look in,  
Let go.*





# The 3-Minute Breathing Space - Basic Instructions

## 1. AWARENESS

Bring yourself into the present moment by deliberately adopting an erect and dignified posture. If possible, close your eyes. Then ask:

“What is my experience right now... in thoughts... in feelings... and in bodily sensations?”

Acknowledge and register your experience, even if it is unwanted.

## 2. GATHERING

Gently *redirect* your full attention to the breath. Follow the breath all the way in and all the way out. Try noting “at the back of your mind,” “Breathing in... breathing out”.

Your breath can function as an anchor to bring you into the present and help you tune into a state of awareness and stillness.

## 3. EXPANDING ATTENTION

Allow your attention to expand to the whole body - especially to any sense of discomfort, tension, or resistance. If these sensations are there, then take your awareness there by “breathing into them” on the inbreath. Then, breathe out from those sensations, softening and opening with the outbreath. Say to yourself on the outbreath, “It’s OK. Whatever it is, it’s OK. Let me feel it.”

Become aware of and adjust your posture and facial expression.

As best you can, bring this expanded awareness to the next moments of your day.

*The breathing space provides a way to step out of automatic pilot mode and reconnect with the present moment. The key skill is to maintain awareness in the moment... nothing else.*

From Segal, Williams, and Teasdale (2002) Copyright by The Guildford Press.





Disattention



Disconnection



Disregulation



Disorder



Disease

Attention



Connection



Self-regulation



Order



"ease"  
(health)





## AWARENESS OF PLEASANT EVENTS CALENDAR

Instruction: Be aware of one pleasant event or occurrence each day *while it is happening*. On a calendar such as the one provided here, record in detail what it was and your experience of it.

|       | What was the experience? | Were you aware of the pleasant feeling <i>while</i> the event was happening? | How did your body feel, in detail, during this experience? Describe the sensations you felt. | What moods, feelings, and thoughts accompanied this event at the time? | What thoughts are in your mind now as you write this down? |
|-------|--------------------------|--|--|--|--|
| DAY 1 |                          |  |  |  |  |
| DAY 2 |                          |  |  |  |  |
| DAY 3 |                          |  |  |  |  |

## PLEASANT FEELINGS

| OPEN          | HAPPY     | ALIVE       | GOOD          | LOVE         | INTERESTED  | POSITIVE     | STRONG     |
|---------------|-----------|-------------|---------------|--------------|-------------|--------------|------------|
| understanding | great     | playful     | calm          | loving       | concerned   | eager        | impulsive  |
| confident     | gay       | courageous  | peaceful      | considerate  | affected    | keen         | free       |
| reliable      | joyous    | energetic   | at ease       | affectionate | fascinated  | earnest      | sure       |
| easy          | lucky     | liberated   | comfortable   | sensitive    | intrigued   | intent       | certain    |
| amazed        | fortunate | optimistic  | pleased       | tender       | absorbed    | anxious      | rebellious |
| free          | delighted | provocative | encouraged    | devoted      | inquisitive | inspired     | unique     |
| sympathetic   | overjoyed | impulsive   | clever        | attracted    | nosy        | determined   | dynamic    |
| interested    | gleeful   | free        | surprised     | passionate   | snoopy      | excited      | tenacious  |
| satisfied     | thankful  | frisky      | content       | admiration   | engrossed   | enthusiastic | hardy      |
| receptive     | important | animated    | quiet         | warm         | curious     | bold         | secure     |
| accepting     | festive   | spirited    | certain       | touched      |             | brave        |            |
| kind          | ecstatic  | thrilled    | relaxed       | sympathy     |             | daring       |            |
|               | satisfied | wonderful   | serene        | close        |             | challenged   |            |
|               | glad      |             | free and easy | loved        |             | optimistic   |            |
|               | cheerful  |             | bright        | comforted    |             | re-enforced  |            |
|               | sunny     |             | blessed       | drawn toward |             | confident    |            |
|               | merry     |             | reassured     |              |             | hopeful      |            |
|               | elated    |             |               |              |             |              |            |
|               | jubilant  |             |               |              |             |              |            |



## AWARENESS OF UNPLEASANT EVENTS CALENDAR

Instruction: Be aware of one unpleasant event or occurrence each day *while it is happening*. On a calendar such as the one provided here, record in detail what it was and your experience of it.

|       | What was the experience? | Were you aware of the unpleasant feeling <i>while</i> the event was happening? | How did your body feel, in detail, during this experience? Describe the sensations you felt. | What moods, feelings, and thoughts accompanied this event at the time? | What thoughts are in your mind now as you write this down? |
|-------|--------------------------|--|--|--|--|
| DAY 1 |                          |  |  |  |  |
| DAY 2 |                          |  |  |  |  |
| DAY 3 |                          |  |  |  |  |

## DIFFICULT/UNPLEASANT FEELINGS

### ANGRY

irritated  
enraged  
hostile  
insulting  
sore  
annoyed  
upset  
hateful  
unpleasant  
offensive  
bitter  
aggressive  
resentful  
inflamed  
provoked  
incensed  
infuriated  
cross  
worked up  
boiling  
fuming  
indignant

### DEPRESSED

lousy  
disappointed  
discouraged  
ashamed  
powerless  
diminished  
guilty  
dissatisfied  
miserable  
detestable  
repugnant  
despicable  
disgusting  
abominable  
terrible  
in despair  
sulky  
bad  
a sense of loss

### AFRAID

fearful  
terrified  
suspicious  
anxious  
alarmed  
panic  
nervous  
scared  
worried  
frightened  
timid  
shaky  
restless  
doubtful  
threatened  
cowardly  
quaking  
menaced  
wary

### CONFUSED

upset  
doubtful  
uncertain  
indecisive  
perplexed  
embarrassed  
hesitant  
shy  
stupefied  
disillusioned  
unbelieving  
skeptical  
distrustful  
misgiving  
lost  
unsure  
uneasy  
pessimistic  
tense

### HELPLESS

incapable  
alone  
paralyzed  
fatigued  
useless  
inferior  
vulnerable  
empty  
forced  
hesitant  
despair  
frustrated  
distressed  
woeful  
pathetic  
in a stew  
dominated

### HURT

crushed  
tormented  
deprived  
pained  
tortured  
dejected  
rejected  
injured  
offended  
afflicted  
aching  
victimized  
heartbroken  
agonized  
appalled  
humiliated  
wronged  
alienated

### SAD

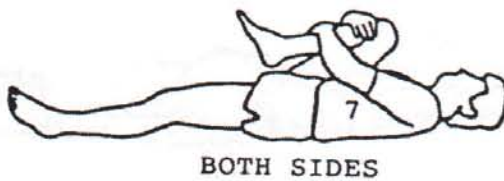
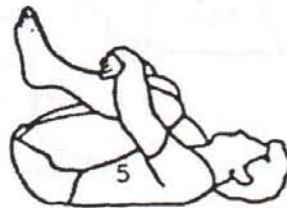
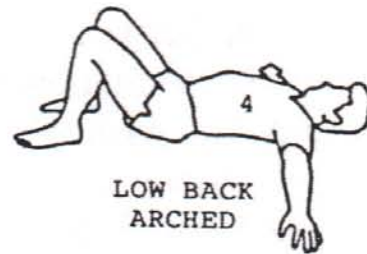
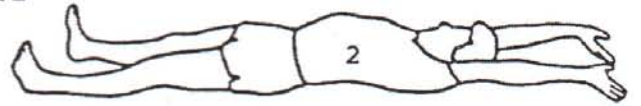
tearful  
sorrowful  
pained  
grief  
anguished  
desolate  
desperate  
pessimistic  
unhappy  
lonely  
grieved  
mournful  
dismayed

### INDIFFERENT

insensitive  
dull  
nonchalant  
neutral  
reserved  
weary  
bored  
preoccupied  
cold  
disinterested  
lifeless



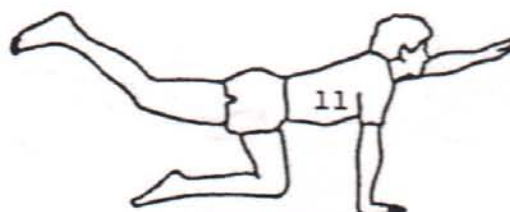
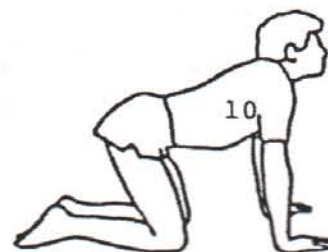
SEQUENCE OF POSTURES  
TAPE #1



BOTH SIDES

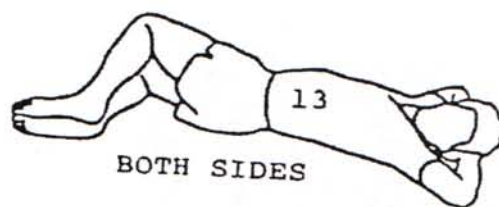
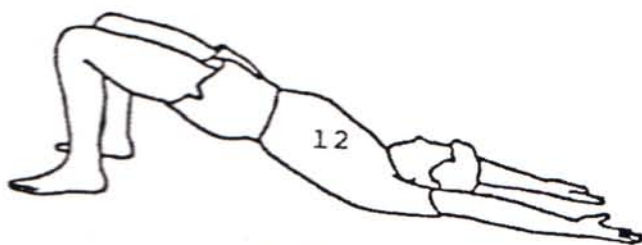


BOTH SIDES

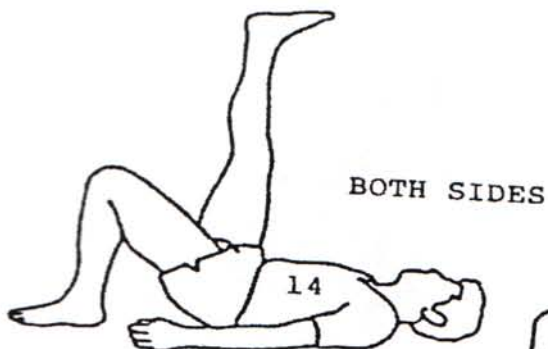


BOTH SIDES

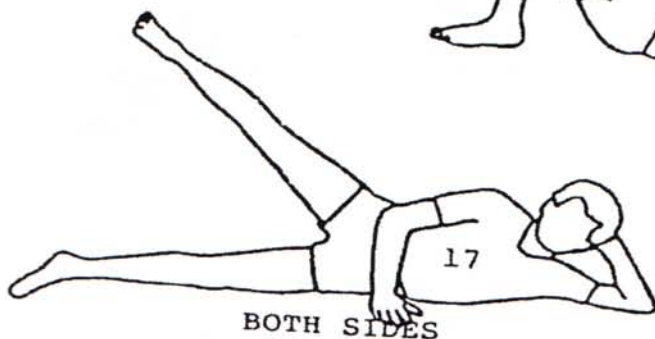
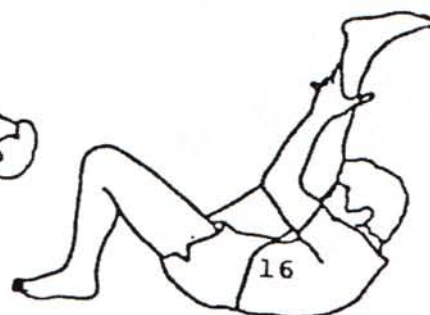
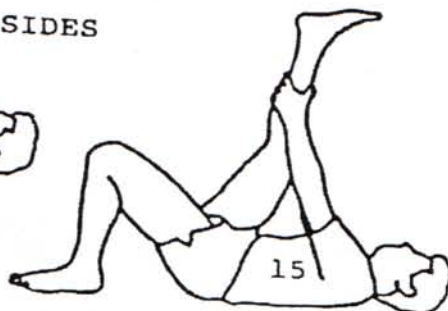




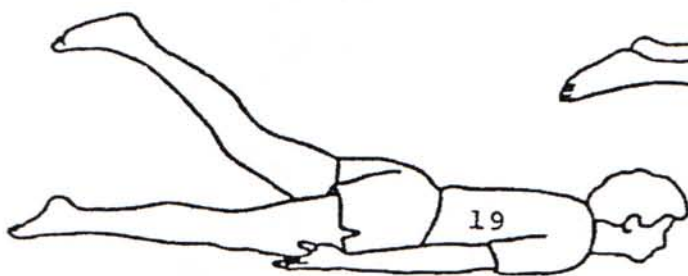
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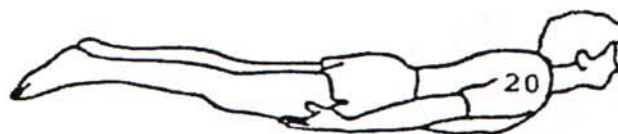
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BOTH SIDES



BOTH SIDES



Adapted from *Full Catastrophe Living* by Jon Kabat-Zinn, Ph.D



# HOME PRACTICE FOR WEEK THREE

1. Alternate the Body Scan recording with yoga every other day  $\geq 6$  days a week.
2. Sitting Meditation with Awareness of Breathing 10-15 minutes per day.
3. Record each time you listen to the CD or do yoga and make a note of anything that comes up so that we can talk about it at our next class.
4. Become aware during regular activities when you have shifted into "Auto pilot". Notice if the moment feels pleasant, neutral or unpleasant.
5. Three times a day, stop and take a 3 minute breathing space using the written guidelines.
6. Complete Unpleasant events calendar for the week, one entry per day.

| DAY/DATE           | PRACTICE<br>YES/NO | COMMENTS |
|--------------------|--------------------|----------|
| Wednesday<br>Date: |                    |          |
| Thursday<br>Date:  |                    |          |
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| Tuesday<br>Date:   |                    |          |



# Mindfulness-Based Stress Reduction

## Session Four: Staying Present and Emotional Reactivity in Health and Illness





# Summary of Session 4: Staying Present and Emotional Reactivity in Health and Illness

Sometimes we feel stuck in our lives, caught in patterns of thoughts and behaviors and we don't see a way out. It is possible to learn to see more clearly using mindfulness and begin to know the shadow side of our situations and ourselves. Typically we move away as quickly as we can from that which we call painful or negative. We will be learning to move in, closer, to see and understand so that we can work with what is already here.

We will be learning to increase our capacity to hold all that is present in our lives. There is a certain allowing or letting be quality that we can cultivate through practice. When we create space to explore, many new possibilities open up where there were none before.

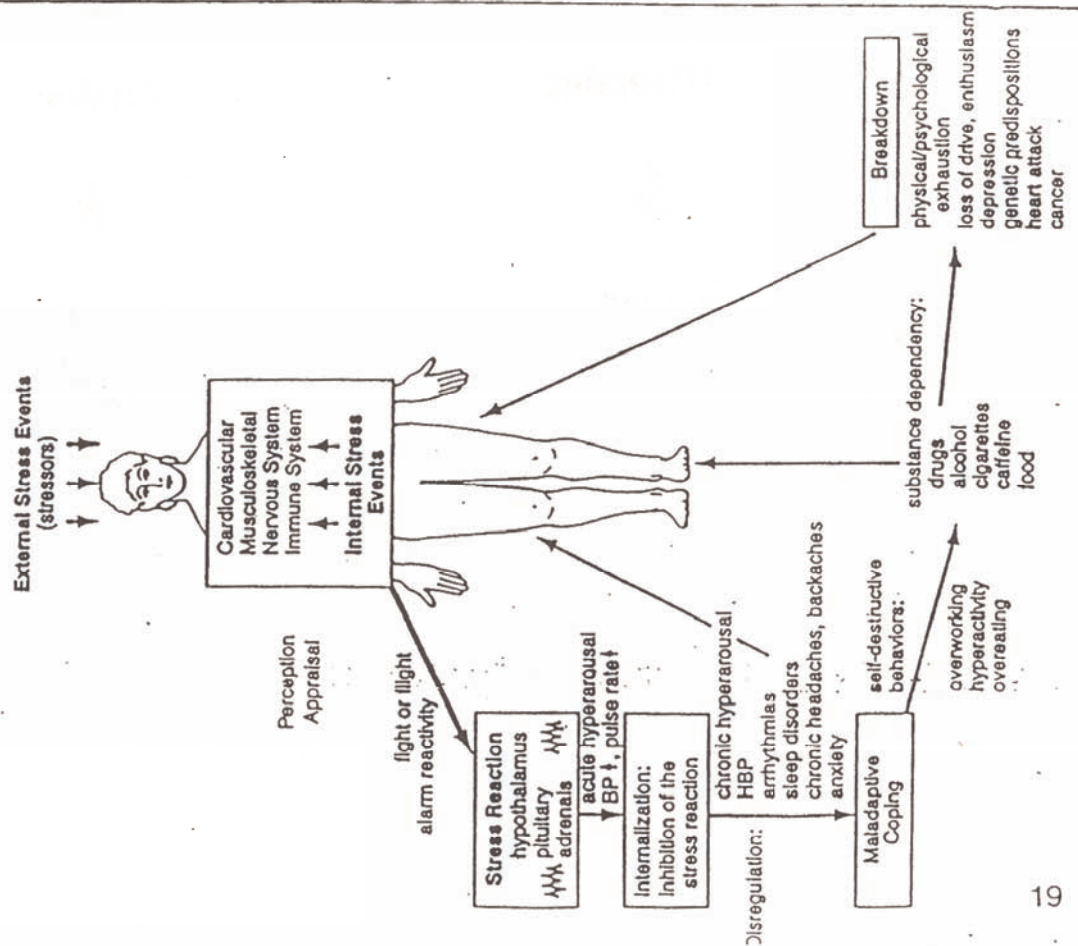
Life can be like a trap, or a fishhook. We can fall into that trap or get hooked over and over again and then we suffer. Most often these are reactions of triggers that we can become aware of and choose to respond. There is real freedom in that choosing and a decrease of stress and an increase in joy and happiness.

**The definition of insanity is doing the same thing over and over and expecting a different outcome**



## STUCK IN STRESS REACTIVITY

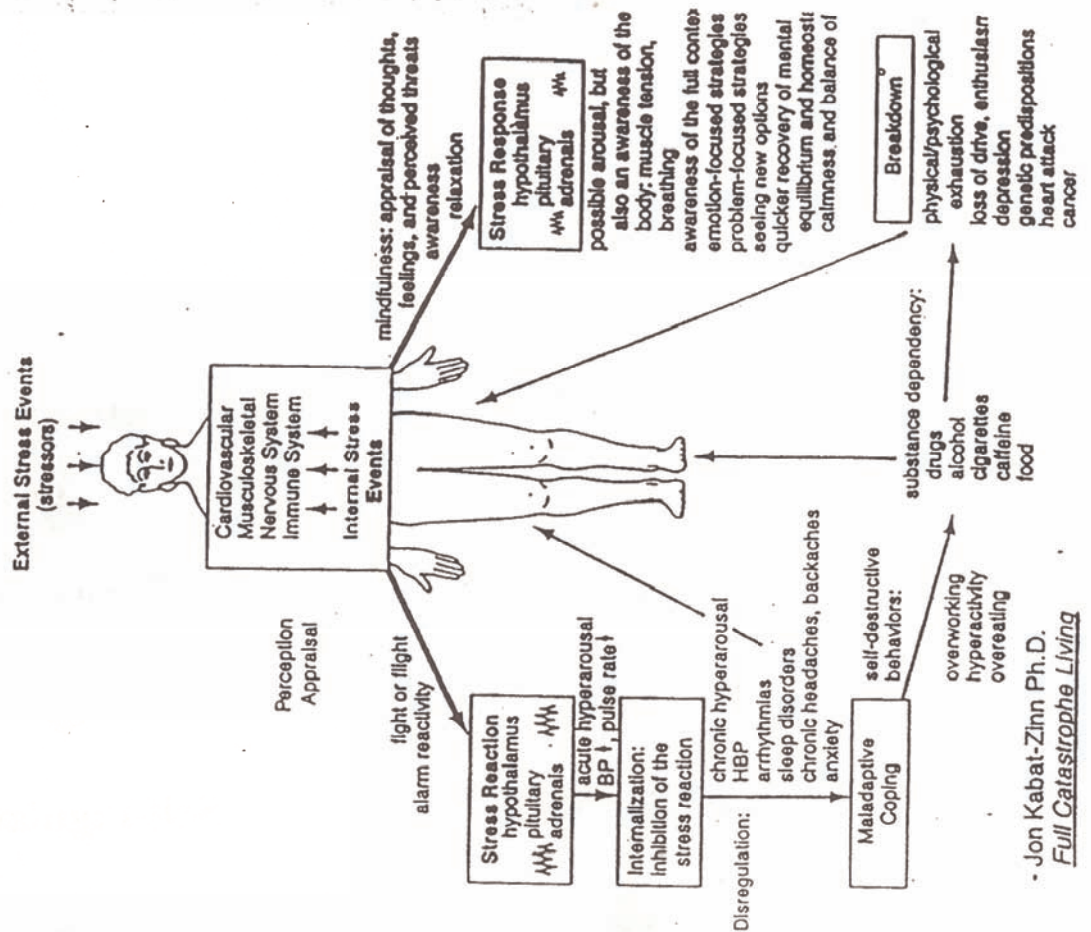
### THE STRESS-REACTION CYCLE



10

## RESPONDING TO STRESS

### COPING WITH STRESS: RESPONDING VS. REACTING



- Jon Kabat-Zinn Ph.D.  
*Full Catastrophe Living*



# Using the Breathing Space - Extended Instructions

When you are troubled in thoughts or feelings:

## 1. AWARENESS

**Observe** - Bring the focus of awareness to your inner experience and notice what is happening in your thoughts, feelings, and bodily sensations.

**Describe, acknowledge, identify** - Put experiences into words, for example, say in your mind, "A feeling of anger is arising" or "Self-critical thoughts are here."

## 2. REDIRECTING ATTENTION

Gently *redirect* your full attention to the breath.

Follow the breath all the way in and all the way out.

Try noting "at the back of your mind," "Breathing in... breathing out".

## 3. EXPANDING ATTENTION

Allow your attention to expand to the whole body - especially to any sense of discomfort, tension, or resistance. If these sensations are there, then take your awareness there by "breathing into them" on the inbreath. Then, breathe out from those sensations, softening and opening with the outbreath. Say to yourself on the outbreath, "It's OK. Whatever it is, it's OK. Let me feel it."

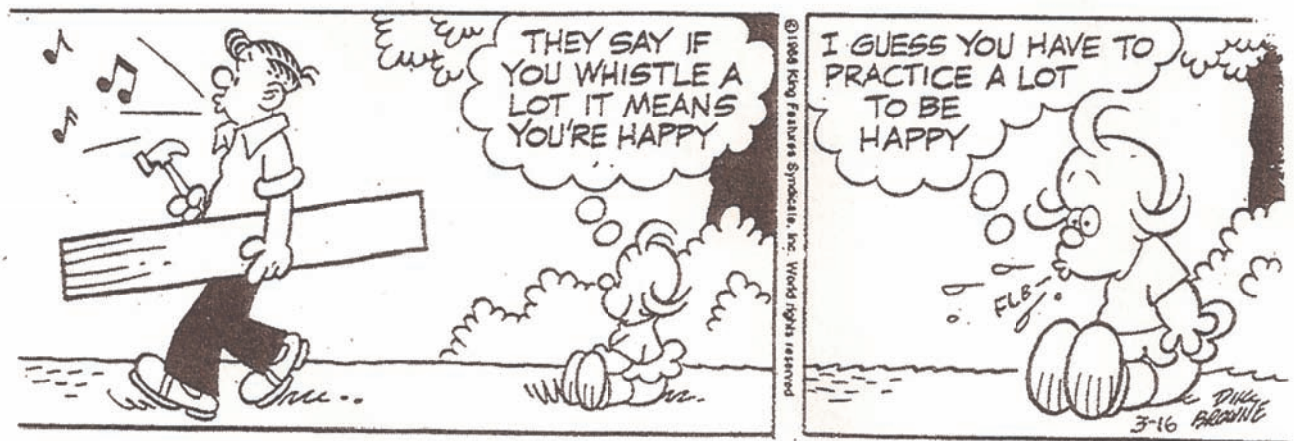
Become aware of and adjust your posture and facial expression.

As best you can, bring this expanded awareness to the next moments of your day.

From Segal, Williams, and Teasdale (2002) Copyright by The Guildford Press.







The thought manifests as the word.  
 The word manifests as the deed.  
 The deed develops into habit.  
 And the habit hardens into character.

So watch the thought and its way with care!

-Anthony de Mello







By paying attention calmly, in all situations, we begin to see clearly the truth of life experience. We realize that pain and joy are both inevitable and that they are also both temporary. We remember, more and more often, that struggling causes suffering, and that compassionate, considered responses make life manageable. Sometimes we forget. The long-term goal of practice is to never forget.

Sylvia Boorstein





Break your heart no longer. Each time you judge yourself, you break your heart. You stop feeding on the love that is the wellspring of your vitality. But now the time has come, your time to live, to celebrate and then see the goodness that you are. There is no evil, no wrong in you or in any other. There is only the thought of it, and the thought has no substance.

You are dear, divine and very, very pure. Let no one, no thing, no idea or ideal obstruct you. If one comes even in the name of truth, forgive the thought for its unknowing. Do not fight it, just let it go and breath the goodness that you are.

Kirpal Venanji  
Hindu Monk





# What Happens

Here are ways in which some key body systems react.

## 1 NERVOUS SYSTEM

When stressed — physically or psychologically — the body suddenly shifts its energy resources to fighting off the perceived threat. In what is known as the “fight or flight” response, the sympathetic nervous system signals the adrenal glands to release adrenaline and cortisol. These hormones make the heart beat faster, raise blood pressure, change the digestive process and boost glucose levels in the bloodstream. Once the crisis passes, body systems usually return to normal.

## 2 MUSCULOSKELETAL SYSTEM

Under stress, muscles tense up. The contraction of muscles for extended periods can trigger tension headaches, migraines and various musculoskeletal conditions.

## 3 RESPIRATORY SYSTEM

Stress can make you breathe harder and cause rapid breathing — or hyperventilation — which can bring on panic attacks in some people.

## 4 CARDIOVASCULAR SYSTEM

Acute stress — stress that is momentary, such as being stuck in traffic — causes an increase in heart rate and stronger contractions of the heart muscle. Blood vessels that direct blood to the large muscles and to the heart dilate, increasing the amount of blood pumped to these parts of the body. Repeated episodes of acute stress can cause inflammation in the coronary arteries, thought to lead to heart attack.

## 5 ENDOCRINE SYSTEM

### Adrenal glands

When the body is stressed, the brain sends signals from the hypothalamus, causing the adrenal cortex to produce cortisol and the adrenal medulla to produce epinephrine — sometimes called the “stress hormones.”

### Liver

When cortisol and epinephrine are released, the liver produces more glucose, a blood sugar that would give you the energy for “fight or flight” in an emergency.

## 6 GASTROINTESTINAL SYSTEM

### Esophagus

Stress may prompt you to eat much more or much less than you usually do. If you eat more or different foods or increase your use of tobacco or alcohol, you may experience heartburn, or acid reflux.

### Stomach

Your stomach can react with “butterflies” or even nausea or pain. You may vomit if the stress is severe enough.

### Bowels

Stress can affect digestion and which nutrients your intestines absorb. It can also affect how quickly food moves through your body. You may find that you have either diarrhea or constipation.

## 7 REPRODUCTIVE SYSTEM

In men, excess amounts of cortisol, produced under stress, can affect the normal functioning of the reproductive system. Chronic stress can impair testosterone and sperm production and cause impotence.

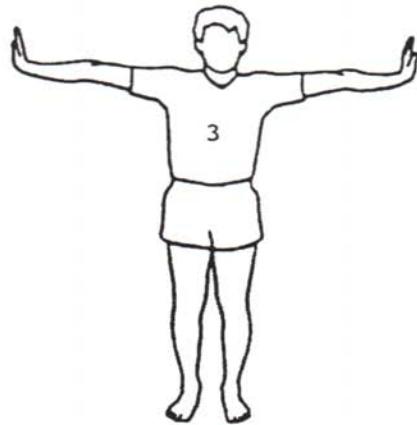
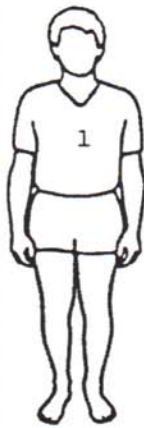
In women, stress can cause absent or irregular menstrual cycles or more-painful periods. It can also reduce sexual desire.



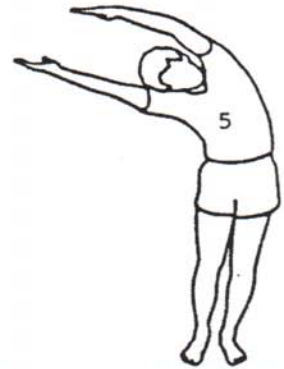
SOURCE: American Psychological Association | PHOTO: iStockphoto | GRAPHIC: The Washington Post - January 23, 2007



SEQUENCE OF POSTURES  
TAPE # 2



BOTH SIDES



BOTH SIDES



SHOULDER ROLLS



NECK ROLLS

Adapted from *Full Catastrophe Living* by Jon Kabat-Zinn, Ph.D





Adapted from *Full Catastrophe Living* by Jon Kabat-Zinn, Ph.D

# HOME PRACTICE FOR WEEK FOUR

1. Alternate the body scan and yoga daily so for example Thursday yoga, Friday Body Scan.
2. Sitting meditation 20 minutes per day with the CD.
3. Be aware of feeling stuck, blocking, numbing, and shutting off to the moment when it happens (fish hooks).
4. Practice the extended 3 minute breathing space three times a day.
5. Be aware of stress reactions and behaviors during the week, without trying to change them.

| DAY/DATE           | PRACTICE<br>YES/NO | COMMENTS |
|--------------------|--------------------|----------|
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| Thursday<br>Date:  |                    |          |
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# Mindfulness-Based Stress Reduction

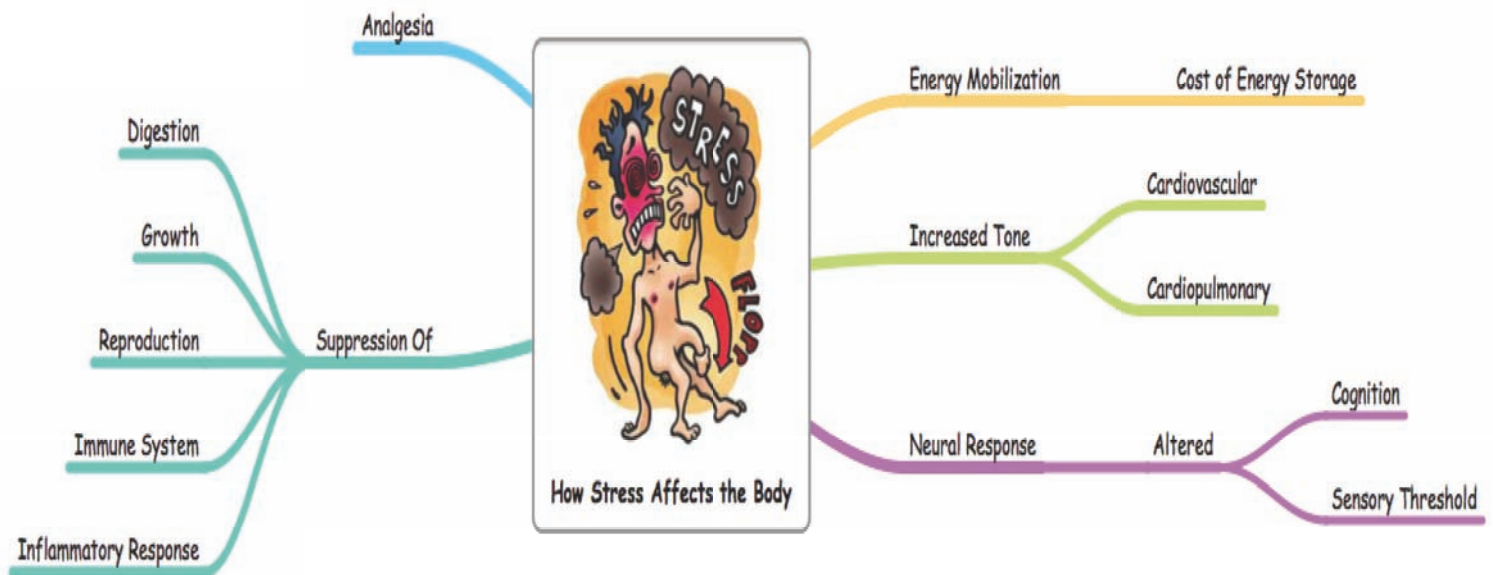
## Session Five: Taking Care of Yourself and Coping Strategies



# Summary of Session 5: Taking Care of Yourself and Coping Strategies

*You can't stop the birds of sorrow from flying overhead  
but you can stop them from building nests in your hair...*

Week 5... the midway point "Don't believe everything you think"



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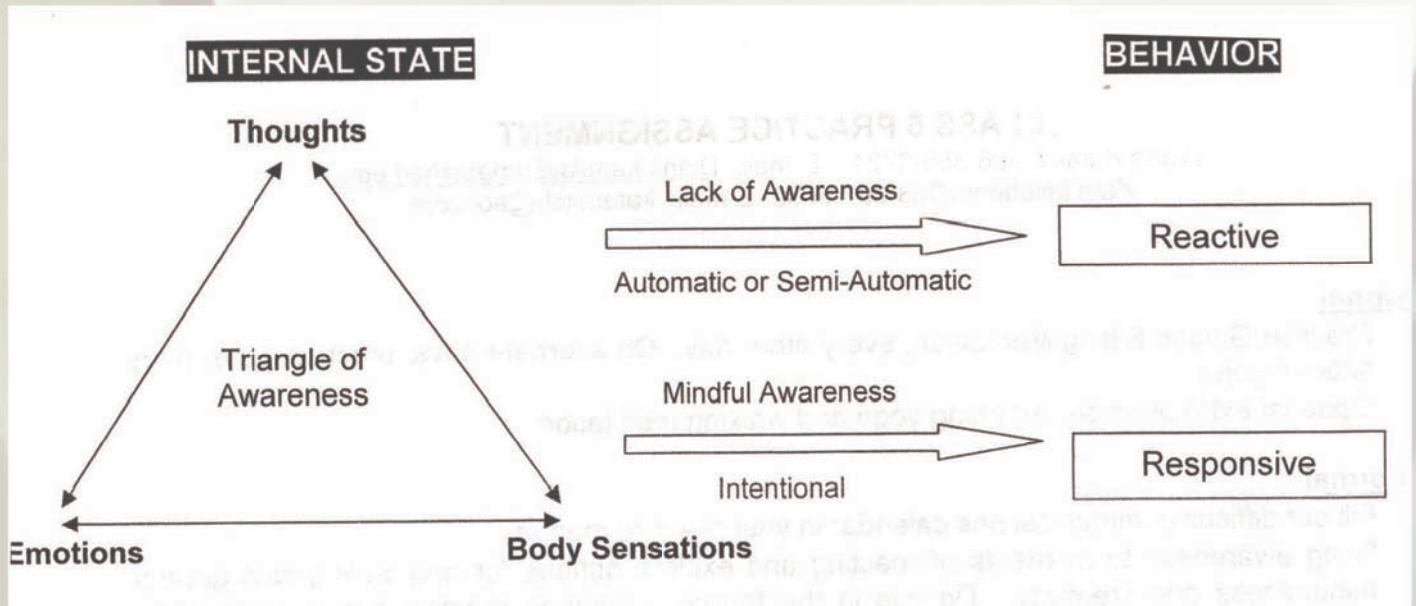
Stress and lack of awareness=Reacting=More Stress  
Stress and awareness=Choice=Responding

*Stress is a particular transaction or relationship between the person and the environment appraised by the person as taxing or exceeding his or her own resources and endangering his or her wellbeing.*

-Richard Lazarus







Options for Working with the Unwanted:

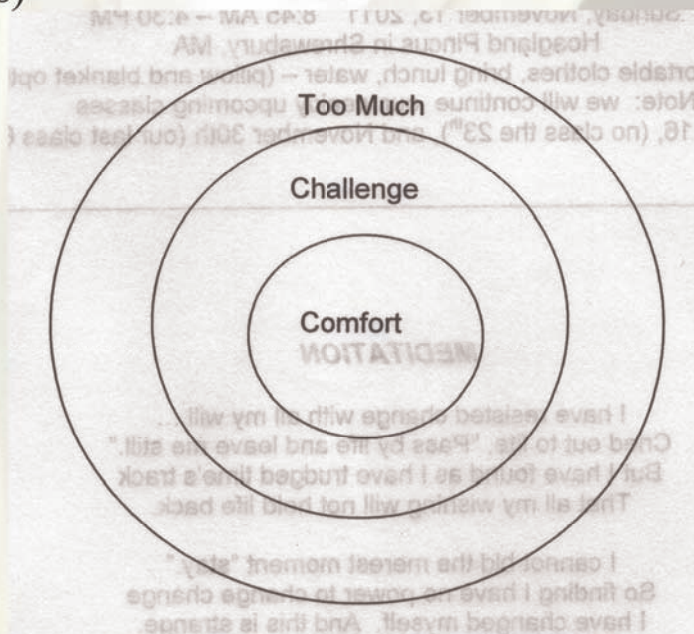
1. Moving, fixing (doing)
2. Ignoring/distracting
3. Mindful awareness/investigation

### Stress Hardiness (Dr. Suzanne Kobasa)

**Challenge vs. Threat** - Seeing change as a natural part of life that affords some opportunity for further development.

**Control vs Helplessness** - Having the belief that one can exert an influence on surroundings and events.

**Commitment vs Isolation** - Being fully engaged in what one is doing day to day and committed to giving these actions their best effort (wholeheartedness)



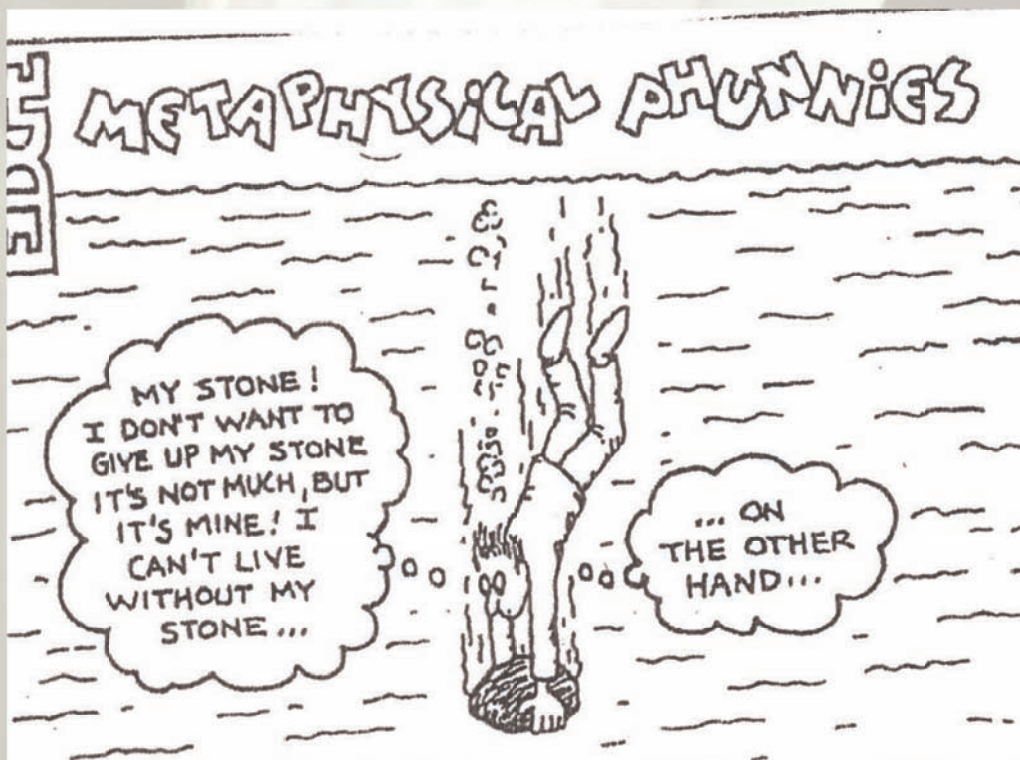
## MEDITATION

*I have resisted change with all my will...  
Cried out to life, "Pass by life and leave me still."  
But I have found as I have trudged time's track  
That all my wishing will not hold life back.*

*I cannot bid the merest moment "stay".  
So finding I have no power to change change  
I have changed myself. And this is strange,  
But I have found when I let change come,  
The very change that I was fleeing from  
Has often held the good I had prayed for,  
And I was not the less for change, but more.  
Once I accepted life and was not loathe to change  
I found change was the seed of growth.*

James Dillet Freeman  
Unity minister, author, and poet

*If nothing changes, nothing changes*





# HOME PRACTICE FOR WEEK FIVE

1. Practice sitting meditation with the CD.
2. Alternate Yoga with the Body Scan.
3. Fill out Difficult Communications Calendar.
4. Bring awareness to moments of reacting and explore options for responding with greater mindfulness, spaciousness and creativity, in formal meditation practice and in everyday life. Remember that the breath is an anchor, a way to heighten awareness of reactive tendencies, to slow down and make more conscious choices.
5. Continue to practice the Extended Three Minute Breathing Space at least 3x/day.

| DAY/DATE           | PRACTICE<br>YES/NO | COMMENTS |
|--------------------|--------------------|----------|
| Wednesday<br>Date: |                    |          |
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## CALVIN AND HOBBS



Bill Watterson



## AWARENESS OF DIFFICULT COMMUNICATION

A number of times this week notice a stressful or difficult communication

- \* Describe the communication
  - With whom?
  - What was the subject?
- \* How did the difficulty come about?
- \* What did you really want to get from the person?
  - What did you get?
- \* What did the other person want?
  - What did they get?
- \* How did you feel during and after this time?
- \* Has this issue been resolved yet?
  - How might it be?





# Mindfulness-Based Stress Reduction

## Session Six: Communication

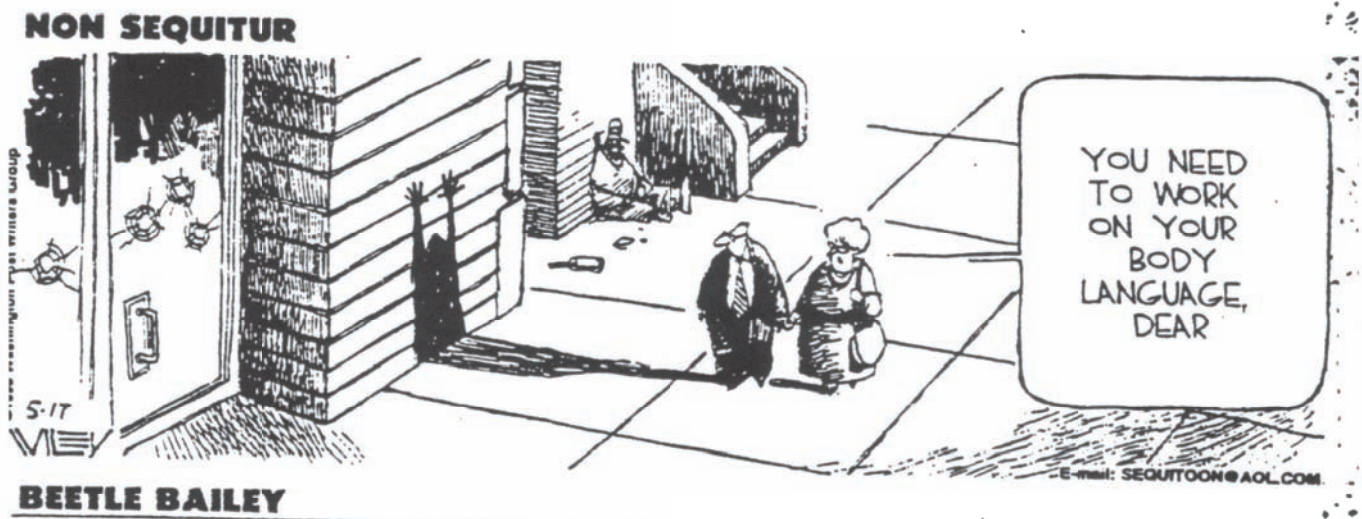


## Summary of Session 6: Communication

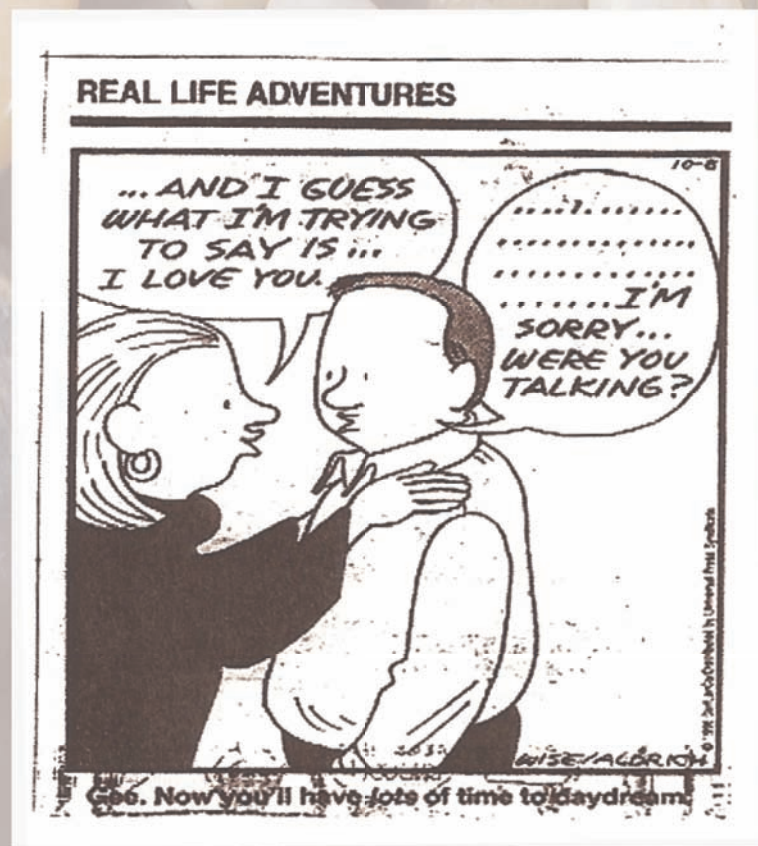
How often have you found yourself in a conversation that is headed in a direction you never intended?

It is easy to feel misunderstood and to feel unheard. Bringing mindfulness to communication is another way to stay present to one's self at the same time as we stay present to another. It is a skill that can be honed and that we all benefit from.

Clarity of our intention prior to speaking is essential. Learning to listen with the goal of understanding the other dramatically changes the outcome of speech.







"If there is anything I can do about the future, right now, I shall do it. Then I'm going to just leave it alone and settle down to enjoy the present moment, because all the experience of my life has shown me that I can only cope with things when they are present, not before they occur. And that the present always gives me the resources and the energy I need to deal with them."

"Every time you find yourself irritated or angry with someone, the one to look at is not that person but yourself. The questions to ask is not: 'What's wrong with this person? But what does this irritation tell me about myself'?"

"If you get caught up in the judgements of people around you, you are eating the fruit of tension and insecurity and anxiety."

-Anthony de Mello





# A COMPARISON OF PASSIVE, ASSERTIVE, AND AGGRESSIVE BEHAVIOR

## VERBAL BEHAVIORS

### Passive

You avoid saying what you want, think, or feel. If you do, you say them in such way that you put yourself down. Apologetic words with hidden meanings are frequent. A smoke screen of vague words or silence such as "well..." "I mean..."

"I guess..." and "I'm sorry..." This way of speaking allows others to choose for you (not always what you might want to choose for yourself).

### Assertive

You say what you honestly want, and think, and feel in direct and helpful ways. You make your own choices. You communicate with tact and humor. You use "I" statements. Your words are clear and well-chosen.

### Aggressive

You say what you want, think, and feel, but at the expense of others. You use "loaded words" and "you" statements that label and blame. You are full of threats or accusations and apply one-upmanship.

## NON-VERBAL BEHAVIORS

### Passive

You use actions instead of words. You have someone will guess what you want. You look as if you don't mean what you say. Your voice is weak, hesitant, and soft. You whisper in a monotone. Your eyes are downcast. You nod your head to almost anything anyone says. You sit or stand as far away as you can from the other person. You don't know what to do with your hands and they are trembling or clammy. You look uncomfortable, shuffle, and are tense or inhibited.

### Assertive

You listen closely. Your manner is calm and assured. You communicate caring and strength. Your voice is firm, warm, and expressive. You look directly at the other person, but you don't stare. You face the person. Your hands are relaxed. You hold your head erect and you lean toward the other person. You have a relaxed expression.

### Aggressive

You make an exaggerated show of strength. You are flippant. You have an air of superiority. Your voice is tense, loud, cold or demanding. You are "deadly quiet." Your eyes are narrow, cold, and staring. You almost see through the other person. You take a macho fight stance. Your hands are on your hips and you are inches from the other people. Your hands are in fists or your fingers are pointed at the other person. You are tense and angry appearing.

## YOUR APPARENT GOALS AND FEELINGS

### GOALS

#### Passive

To please, to be liked.

#### Assertive

To communicate, to be respected.

#### Aggressive

To dominate or humiliate.

### FEELINGS

#### Passive

You feel anxious, ignored, hurt, manipulated, and disappointed with yourself. You are often angry and resentful later.

#### Assertive

You feel confident and successful. You feel good about yourself at that time and later. You feel in control, you have self respect and you are goal oriented.

#### Aggressive

You feel self-righteous, controlling, and superior. Sometimes you feel embarrassed or selfish later.





# YOUR APPARENT PAYOFFS

## PAYOFFS

### **Passive**

You avoid unpleasant situations, conflicts, short-term tensions, and confrontation. You don't have to take responsibility for your choices.

### **Assertive**

You feel good, you feel respected by others. Your self-confidence improves. You make your own choices. Your relationships with others are improved. You have very little physical distress now or later. You are in touch with your feelings.

### **Aggressive**

You get some anger off your chest. You get a feeling of control. You feel superior.

## THE EFFECTS ON OTHERS

### ***THEIR FEELINGS***

### **Passive**

They feel guilty, superior, frustrated or even angry.

### **Assertive**

They feel respected or valued. They feel free to express themselves.

### **Aggressive**

They feel humiliated, depreciated, or hurt.

## ***THEIR FEELINGS TOWARD YOU***

### **Passive**

They feel irritated. They pity and depreciate you. They feel frustrated and disgusted with you. They lose respect for you because you are a pushover and someone who does not know where he stands.

### **Assertive**

They usually respect, trust and value you. They know where you stand.

### **Aggressive**

They feel hurt, defensive, humiliated or angry. They resent, distrust, and fear you. They may want revenge.

## PROBABLE OUTCOMES OF EACH TYPE OF BEHAVIOR

### **Passive**

You don't get what you want. If you do get your own way, it is indirect. You feel emotionally dishonest. Others achieve their goals at your expense. Your rights are violated. Your anger builds up and you either push it down or redirect it toward other people who are less powerful. You may find yourself procrastinating, suffering in silence, doing things half-heartedly, being sloppy, or becoming forgetful. You get maneuvered. Loneliness and isolation may become part of your life.

### **Assertive**

You often get what you want if it is reasonable. You often achieve your goals. You gain self-respect. You feel good. You convert win-lose to win-win. The outcome is determined by above-board negotiations. Your rights and other's rights are respected.

### **Aggressive**

You often get what you want, but at the expense of others. You hurt others by making choices for them and infantilizing them. Others feel a right to "get even." You may have increasing difficulty with relaxing and "unwinding" later.





# The VOICES — TOP 10 Greatest Hits!

Hours of listening, believing, and suffering pleasure!

**LOOK at what you get...**

BLAH, BLAH, BLAH  
BLAH, BLAH, BLAH  
BLAH, BLAH, BLAH  
BLAH, BLAH, BLAH

**THE TIMELESS CLASSIC:**

**"IT ALL SUCKS"**

Why me?  
There's something wrong.  
I know the world is out to get me!

**"BORN LOSER"**

It's all my fault.  
I'll NEVER get it right.  
There's something wrong with ME!

**A HIT FOR ALL GENERATIONS:**

**"DESIRE"**

Boy, I could go for a double shot espresso mocha-chino latte right now.

**SECOND ONLY TO:**

**"DON'T WANT THAT"**

COUGH! SPUTTER!  
Ack! What is this swill? They call this coffee?!

**FOLLOWED CLOSELY BY:**

**"GUILTY AGAIN"**

I should be grateful.  
95% of the planet is either starving or insane.  
WAAA!

**AND DON'T FORGET:**

**"JUST DON'T GET IT"**

This view doesn't look a thing like I saw on T.V. How did I go wrong?

Next time it'll be Maui...  
Next time...  
I'll get it right!

Ack... is that a mosquito? I hate mosquitoes!

**Baxter finally gets a life-**

"Some assembly required. Oh, now that figures!"

© Original Artist



# Walking as Meditation

*I will tell you what I learned myself. For me, a long, five- or six- mile walk helps. And one must go alone and every day.*  
- Brenda Ueland

As long as I approached walking as exercise, I never made it past the front door. But one day I was so anxious I felt as if I would jump out of my skin, and so I bolted out of the house at lunchtime as if I were leaving the scene of a crime. Filled with disappointments, painful memories, and my own unrealistic expectations from the past - terrified of what the future held and the changes that were inevitable - the only safe place for me was the present moment: my foot against the pavement, the wind on my face, my breath entering and leaving my body. Forty minutes later I stopped, discovered to my amazement that I was on the other side of town, and headed back home, calm and centered. I have been walking ever since.

Slowly I am learning what Henry David Thoreau knew: "It requires a direct dispensation from Heaven to become a walker." But I still don't walk for exercise. Instead, I walk regularly for my soul and my body tags along. There are different reasons for walking - to increase the heart rate and build strength, to solve a creative problem, to finish that argument with yourself or someone else, to saunter and wake up to the world around you, and to meditate. I walk for all of them, but most days I go on walks for a "moving meditation" - fitness of the spirit. I try to quiet the voices in my head, take long strides, and concentrate on the slow, steady rhythm of my breath, comforted by the interior silence.

Suddenly my reverie might be broken by the sound of birds singing, a dog barking, or the sight of a pretty garden. Thoreau complained of walking sometimes "without getting there in spirit... The thought of some work will run in my head and I am not where my body is - I am out of my senses." This happens to me as well, but I have learned to train myself to return my awareness slowly to the physical act of walking, for here in the present moment, one step at a time, I have found peace.

If you have had difficulty sitting down to meditate, you might like to give a walking meditation a chance, especially now that the beautiful weather has returned. Take into consideration your preferences - if you are not a morning person, take a walk at midday, in the later afternoon, or after supper under the stars. Even if you work in a city during the day, you can break at lunch and take a walk. No one needs to know that you've shut the world out and are meditating as your stroll down the street. Twenty minutes to a half-hour every day is a good amount of time to restore a sense of serenity. I have found there is no wrong way to do a walking meditation. Sometimes we expect to experience immediate transcendence and are disappointed when it seems as if nothing is happening. Let go of expectations and life will unfold, step-by-step.



# HOME PRACTICE FOR WEEK SIX

1. Practice Sitting Meditation daily.
2. Alternate yoga with Walking Meditation.
3. Continue to practice the 3 minute extended breathing space at least 3x/day

| DAY/DATE           | PRACTICE<br>YES/NO | COMMENTS |
|--------------------|--------------------|----------|
| Wednesday<br>Date: |                    |          |
| Thursday<br>Date:  |                    |          |
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| Tuesday<br>Date:   |                    |          |





# Mindfulness-Based Stress Reduction

## Session Seven: Challenging States, Choices and Loving Kindness





## Summary of Session 7: Challenging Mind States and Loving-Kindness

*“Listen to your life. See it for the fathomless mystery it is. In the boredom and pain of it, no less than in the excitement and gladness: touch, taste, smell your way to the holy and hidden heart of it, because in the last analysis all moments are key moments, and life itself is grace.”*

Frederick Buechner

As we move toward the end of our eight-week series we have an opportunity to begin to embrace states of mind that while natural, can be a challenge to work with. These states that will arise at times may be fear, anger, sadness and the like. It takes skill and practice to see clearly and stay in our seats with open hearts and quiet minds. These like all the practices we do take patience and perseverance. But we can trust that when these heavy states arise we are at an edge where great change can take place simply by witnessing and staying present.

### **STOP**

**Stop  
Take a Breath  
Observe  
Proceed**

*“Be patient toward all that is unsolved in your heart and try to love the questions themselves, like locked room and like books that are written in a foreign tongue. Do not seek the answers, which cannot be given you, because you would not be able to live them. And the point is to live everything. Live the questions now. Perhaps you will find them gradually, without noticing it, and live along some distant day into the answer”*

Rainer Maria Rilke, Letters to a Young Poet





# EXPLORATION OF ANGER

Anger arises in response to an event. The anger we feel is activated by an event outside of ourselves (such as another person's words or actions), but the anger itself, lives within us. We own our anger. It does not belong to someone else. As Gavin Harrison says "In the Lap of the Buddha": "As we observe anger, we see that it arises in association with causes. It does not randomly flare up on its own. Neither does it burst forth from some internal reservoir. If we don't get what we want, anger arises. If we get what we don't want anger comes up. **Whenever anger arises, we can be sure that we are at an edge, a place where the opportunity for freedom and understanding is enormous.** Anger arises when there is attachment. Where there is attachment, there is also the opportunity to let go."

As long as we are alive we will feel anger. We can get to know our anger well by recognizing it in the body and the mind. Then we have a choice: Do we want to continue to *water the seeds of suffering*, or are we ready to take care of ourselves instead? Turn your attention inward, be curious... Is there a lesson here for us? Something we can learn? Stay with yourself, much the way you would stay with your sweet child who is in distress. Breathe and remember this moment holds opportunity and energy. How can you use this experience to serve yourself and others?

Thich Nhat Hanh has suggested the following analog "... When we are angry, we are inclined to give our full attention to whatever is making us angry. In fact, the root of our problem is the anger inside of us, and we have to come back to it and take care of it first of all. Like a fireman, we must put water on the blaze immediately and not waste time looking for the person who set the house on fire. Breathing in, I know that I am angry. Breathing out, I know that I must take care of my anger."

*If you think about your anger... you get migraines  
If you swallow your anger... you get ulcers  
If you carry your anger... you get backaches  
If you sit on your anger... you get hemorrhoids :)*





# SUGGESTIONS FOR BRINGING MINDFULNESS TO ANGER

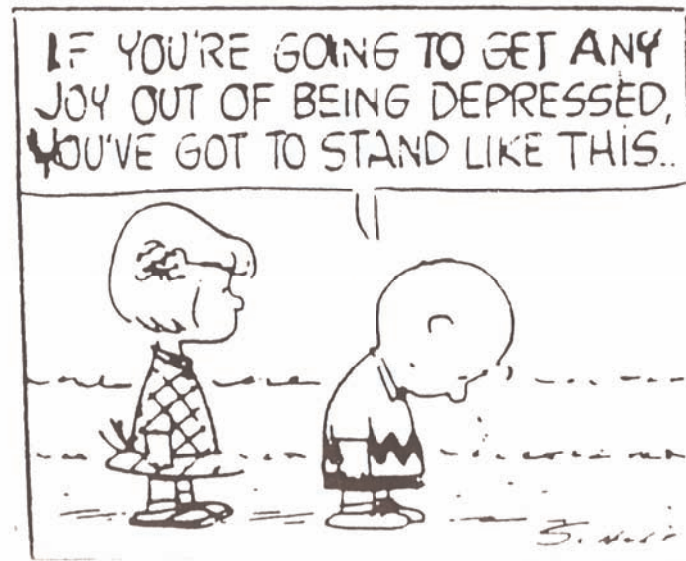
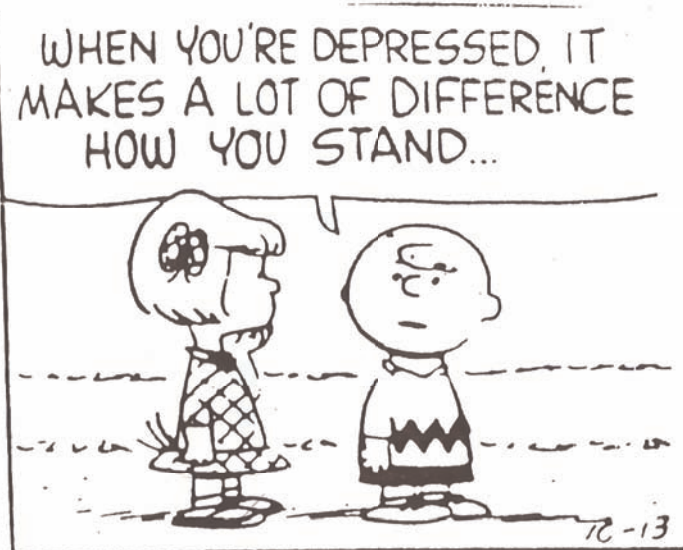
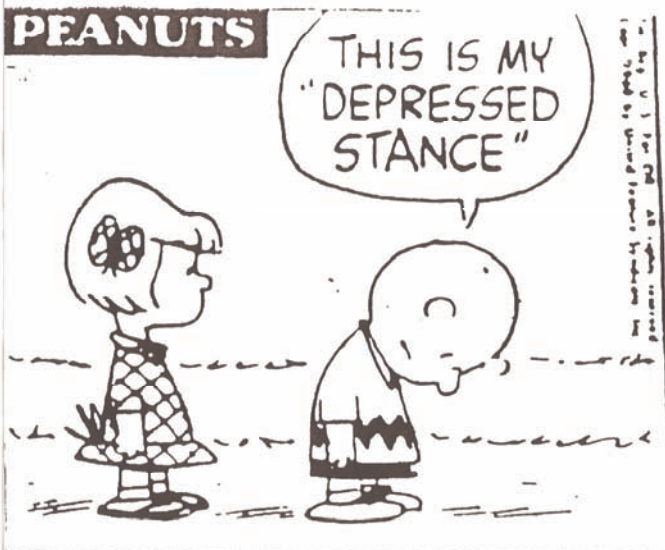
by Beth Roth

1. Start with the smaller, less powerful emotions on the continuum. Working with impatience, learning to transform it to patience, is a practice in itself. This practice goes a long way toward learning more about anger, and it also greatly reduces stress. Likewise with irritation and annoyance.
2. You may need to stop looking at, thinking about, interacting with the person who has triggered the anger, in order that you can bring the focus of attention back to you, ... back to what is happening in your mind and your body.
3. If anger seems too overwhelming to investigate in the mind, bring awareness into the body. Clearly observe what's happening in different areas of the body when angry; specifically scan the hand, feet, forehead, rib cage, knees, breathing, body temperature, etc. Mini body scan. The mind can tell us stories, but the body doesn't lie.
4. Actually ask yourself questions and look for answers. "What is happening? What is this feeling? Where do I feel it? In the body? In the mind? Is it anger? Is it sadness?" Etc.
5. Try just five minutes of walking meditation, perhaps saying to yourself: "Breathing in, I know that I am angry. Breathing out, mindfulness is in me also. Breathing in, I know that I can take care of these feelings. Breathing out, I calm this feeling."
6. Relate to anger after the fact, not at the time it is actually happening. Try examining it in retrospect. Not with the idea of analyzing it, but truly seeking greater understanding, trying to see more clearly what happened inside yourself.
7. Observe other people, without judgement, but to learn.





**PEANUTS**



***Out beyond our ideas of wrongdoing and right-doing there is a field  
I will meet you there***

***When the soul lies down in that grass  
The world is too full to talk about  
Ideas, language, even the words each other  
Doesn't make any sense.***

**-Rumi**





# Fear of Death

Our fear of death is our fear of the uncontrollable unknown. It is the same old fear. It lies in wait behind our eyelids as we awake each morning. It is the fear of fears. It needs space to breathe. Zen master Suzuki Roshi said that if you put a wild horse in a small stall it can go mad and kick out all the slats, but if you lead this same stallion to an open meadow and let him go, he will run about for a while but then settle down, roll in the grass, and go to sleep. Just so with the wild rumors that echo back and forth in the tiny cortex and turn the body to shattered stone. Allowing the fear to float in an awareness that relates to it instead of from it, we examine the warp and woof of its textures in the body and examine its process in the mind as if it were occurring to our only child. As awareness embraces fear, control becomes less of an issue, and the mind sinks into the heart. There is a space into which we can let go of even the confusion that is reflected from our concepts about death. There is a nonjudgmental softness in which it can float. It is not that the fear goes away completely but that it is less panicked in its own presence. When attempts at control become a prison only letting go of control will result in freedom. When we turn toward our fear of no control, and do not attempt to alter it, our edges become less concrete and we have less to protect.

Don't pull back from fear. - Soften the belly and gently enter it. - Relate to the fear, not just from it. - Explore the physical and mental patterns that accompany this state of mind. - How do you know this state of mind is fear? - What are its attributes? - Define fear's body pattern. [...] Let fear float, and begin to dissolve, in the spaciousness of soft-belly. - Let it come and let it go. - There is nothing to fear in fear. - The sincere exploration of fear results in a fearlessness which does not even wish fear to go away but to become open and free.

from Stephen Levine, *A Year to Live*





# QUALITIES OF MINDFULNESS

Non-striving  
Patience

Non-judging  
Trust

Acceptance  
Openness

Letting go

Gratitude

Gentleness

Generosity

Empathy

Loving-kindness

Kabat-Zinn and Shapiro, Shwartz and Bonner

When we **STOP** to practice a loving-kindness meditation, we invite a new perception within that very moment. The concept of our separateness will often dissolve into a transformation and awareness that we, as human beings, are all interconnected not only with one another, but the entire universe.

When practicing the metta meditation, always begin “at home” within yourself: Begin by sitting alert in silence. When you feel ready, slowly and mindfully say the following to yourself with friendship, caring, and kindness:

*May I be safe and free from inner and outer harm*

*May I be peaceful...full of peace*

*May I be as healthy as I can be at this moment*

*May I be kind to myself and others*

After allowing the loving-kindness meditation above to settle deeply within you, consider extending the same meditation to others. Some ideas include sending loving-kindness to:

- Someone or those in your life who you love
- Someone you feel neutral about
- Someone you are having difficulty with
- Your community
- Your state, country
- The world
- The Universe

As you explore extending love and kindness to others you may experience an awareness of the boundlessness of life. Do you notice any particular sensations as you send metta to the universe ripple by ripple?

*Remember...if you don't have an hour to practice, meditate for a half-hour. If you don't have a half hour for practice, do fifteen minutes. If you don't have fifteen minutes, do ten. If you don't have ten, do an hour because your life is out of balance.*



# HOME PRACTICE FOR WEEK SEVEN

1. Practice daily 30 minutes alternating body scan, yoga, walking, sitting without CD.
2. Continue to practice the 3 minute breathing space.
3. Notice what you consume, food, media, conversations.
4. Practice Loving-kindness meditation with the CD daily.

| DAY/DATE           | PRACTICE<br>YES/NO | COMMENTS |
|--------------------|--------------------|----------|
| Wednesday<br>Date: |                    |          |
| Thursday<br>Date:  |                    |          |
| Friday<br>Date:    |                    |          |
| Saturday<br>Date:  |                    |          |
| Sunday<br>Date:    |                    |          |
| Monday<br>Date:    |                    |          |
| Tuesday<br>Date:   |                    |          |





# Mindfulness-Based Stress Reduction

## Session Eight: The End is the Beginning





## Summary of Session 8: The End is the Beginning

Mindfulness practice will always be here for you. The skills you have learned include eating, walking, sitting, breathing; kind of normal everyday activities but that when done mindfully offer you a whole new way of being.

Use the body wisely; it gives you a constant, honest, wealth of information. Attend to your body daily with intention and kindness.

Practice is like the breath... you will go away but when you return, it will be here waiting for you... nothing lost! And as long as you are alive you can use it, lovingly and kindly. It doesn't matter if you forget; eventually you will wake and return.

Try to spend time everyday, as a gift to yourself and of course, in the end a gift to those you love and to the world.

Fill your life with like-minded friends who can support your practice and mirror the beauty that you are and find humor in our common human foibles. Whatever you do... don't abandon yourself!

**Charlie Brown Said**

(before MBSR):

**On the deck of the ship some folks face their chairs to  
the back to see where they've been.**

**Others face their chairs to the front to see where they will be going  
On my ship of life I have never been able to get my deck chair unfolded**





# Wise Words

## The Guest House

This being human is a guest house.  
Every morning a new arrival.

A joy, a depression, a meanness,  
some momentary awareness comes  
as an unexpected visitor.

Welcome and entertain them all!  
Even if they're a crowd of sorrows,  
who violently sweep your house  
empty of its furniture,  
still, treat each guest honorably.  
He may be clearing you out  
for some new delight.

The dark thought, the shame, the malice,  
meet them at the door laughing,  
and invite them in.

Be grateful for whoever comes,  
because each has been sent  
as a guide from within.

- Rumi  
(1207 - 1273)





# BEGINNINGS OR START HERE AND NOW: HERE'S HOW

*(if possible, set up a space and make a daily time for practice)*

## BODY SCAN

1. Get comfortable in a warm, quiet space.
2. Eyes closed or soft gaze.
3. Awareness of the in breath and the out breath, belly rising and falling.
4. Feel the body as a whole.
5. Start with the toes. Bring breath there. Feel. Notice. Breathe in and out. Move to the sole of the foot, heel, top of foot, ankle, up the leg, etc.
6. Allow yourself to feel whatever sensations are there, paying attention to whatever you find.
7. Practice releasing any judgments.
8. When you reach the top of the head, let the breath flow in and out through the top of the head, then all the way through the body and out the soles of the feet. Feel the entire body breathing.

## SITTING MEDITATION:

1. Sit comfortably with the spine straight, dignified and relaxed.
2. Close the eyes or have a soft gaze.
3. Bring the attention to the sensation of the breath flowing in and out of the body, not controlling the breath.
4. Keep the awareness on the breath, using it as an anchor to the present moment.
5. The mind will wander. When you notice that your attention has wandered away from the breath and the present, kindly and gently escort the attention back to the breath.
6. Try to release any notion of a "good" meditation and accept that what is happening is what is happening and become curious rather than critical.

## BEING RIGHT HERE, RIGHT NOW:

1. Knowing what you are doing while you are doing it brings you right into the present moment.
2. When stopped at a traffic light, standing in line or responding to a ringing phone, take a moment, find your breath and sink into the present.
3. Enjoy being here now. Get creative about reminders, such as a green dot on the phone or a sign in the car, or a sticker on your computer so that remembering to return to the present becomes your practice.





# TEN KEYS TO HAPPINESS

by Deepak Chopra, M.D.

1) *Listen to the body's wisdom, which expresses itself through the signals of comfort and discomfort. When choosing a certain behavior, ask your body, "How do you feel about this?" If the body sends a signal of physical or emotional distress watch out! If the body responds with joy and comfort - go for it!*

2) *Live in the moment. The present is the only moment you have. Have your attention on what IS and see its fullness in every moment. Have psychological acceptance totally and completely that this present moment is as it should be. How could it be otherwise? This moment is as is because the universe is as is. Don't struggle against the universe.*

3) *Take time to be silent, to quieten the internal dialogue, to be guided by your intuition, rather than externally imposed interpretations of what is or is not good.*

4) *Relinquish your need for approval. There is great freedom in that choice.*

5) *When you find yourself reacting with anger or violence to any person, situation, or circumstance - recognize that you struggle only against yourself. Don't be so hard on yourself.*

6) *Know that those you react to strongly, whether you love them or hate them, are reflections of yourself. Use the mirror of relationship to guide your own spiritual evolution.*

7) *Shed the burden of judgement - you will feel much lighter.*

8) *Don't contaminate your body with toxins - either through food, drink, or toxic emotions.*

9) *Replace fear-motivated behavior by love-motivated behavior.*

10) *Understand that the physical world mirrors the process in our own consciousness. Cleaning up the environment and getting rid of the toxic wastes and dumps that contaminate our earth, its rivers, and oceans is worthwhile, but even more important is the flushing out of toxic ideas that contaminate the human mind.*





# Resources

## On Mindfulness Practice

*A Path With Heart* - Jack Kornfield

*Don't Just Do Something, Sit There* - Sylvia Boorstein

*Everyday Blessings: The Inner Work of Mindful Parenting* - Myla and Jon Kabat-Zinn

*Full Catastrophe Living* - Jon Kabat-Zinn

*Loving Kindness: The Revolution Art of Happiness* - Sharon Salzberg

*Mindfulness in Plain English* - Venerable Henepola Gunaratana

*Start Where You Are* - Pema Chödrön

*Thoughts Without a Thinker* - Mark Epstein

*Wherever You Go, There You Are* - Jon Kabat-Zinn

## Web Resources

[www.katemitcheom.com](http://www.katemitcheom.com)

[www.facebook.com/pages/Heart-Based-Mindfulness/129926463774935](https://www.facebook.com/pages/Heart-Based-Mindfulness/129926463774935)

DharmaCrafts

Dharma Seed

Insight Meditation Society

Life Balance Institute

Mass General - The Lazar Lab

Mindful.org

Savor: Mindful Eating, Mindful Life

Sharon Salzberg

The Center for Mindfulness at UMASS Medical

The Daily OM Email

## Places to Practice

Kripalu in Lenox, MA

Omega Institute in Rhinebeck, NY

UMASS Center for Mindfulness in Worcester, MA

IMS (Insight Meditation Society) in Barre, MA

## Others

*Earth Medicine* - Jamie Sams

*The Essential Rumi* - Coleman Barks

*The Four-Fold Way - Walking the Path of the Warrior, Teacher, Healer and Visionary* - Angeles Arrien

*Heart Aroused* - David Whyte

*Healing And The Mind* - Bill Moyers

*Kabir Book* - version by Robert Bly

*Legacy of the Heart: Spiritual Advantages of a Painful Childhood* - Wayne Muller

*Mind Body Medicine* - Daniel Goleman (Consumer Reports)

*My Stroke of Insight* - Jean Bolte Taylor

*New and Selected Poems* - Mary Oliver

*Nothing Special: Living Zen* - Charlotte Joko Beck

*Peace is Every Step* - Thich Nhat Hanh

*Plain and Simple: A Woman's Journey to the Amish* - Sue Bender

*Present Moment, Wonderful Moment* - Thich Nhat Hanh

*Rumi: Say I Am You*

*Sacred Sorrows* - Nelson and Nelson

*Siddhartha* - Herman Hesse

*Spontaneous Healing* - Andrew Weil

*Stories of the Spirit, Stories of the Heart* - Feldman and Kornfield

*Transformation and Healing* - Thich Nhat Hanh







## Kate Mitcheom, M.S.N.

Kate is a graduate of Yale School of Nursing and has practiced as a Midwife at the Fair Haven Community Health Center for 30+ years. In that capacity she has helped shepherd not only babies into the world but many women into motherhood and has seen the cost of stress first hand personally and professionally. Her meditation practice grew out of that seed and for the past 15+ years she has taught MBSR and MBCT at the health center, at UMass Center for Mindfulness in Worcester and privately. Kate's expertise lies in seeing the potential for transformation in each individual. She uses the inner wisdom that everyone possess to facilitate growth and insight in a safe nurturing environment sprinkled with humor and joy.