Mindfulness is about being fully awake in our lives. It is about perceiving the exquisite vividness of each moment. We feel more alive. We also gain immediate access to our own powerful inner resources for insight, transformation, and healing.

~ Jon Kabat-Zinn, Ph.D
HOME PRACTICE MATERIALS ALSO AVAILABLE AT
floridamindfulness.org/MBSRPractice

GUIDED AUDIO & VIDEO
floridamindfulness.org/MBSRPractice

STAY IN TOUCH WITH THE FCM Mindfulness Institute:
floridamindfulness.org/mi

This program is based on the work of Jon Kabat-Zinn, Ph.D. and the Center for Mindfulness in Medicine, Health Care, and Society at the University of Massachusetts Medical School (UMass Program). With gratitude for the support of the UMass Program and that of the University of California San Diego Center for Mindfulness.
# MBSR Home Practice Manual

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MBSR Expectations
Practice & Learning Suggestions

Mindfulness Based Stress Reduction program is an eight week course designed to teach people how to better take care of themselves and participate fully in improving the health and quality of their lives as they work with various types of “stressors” or suffering that is limiting the life that they would like to live. Before participating in the Mindfulness-Based Stress Reduction course we ask that you please consider these few things before you enroll in class.

To make a personal commitment to MBSR meditation practice.
We encourage 45-60 minutes daily meditation at least 6 days per week for the next 8 weeks. Your commitment is essential. It is the practice of mindfulness meditation that will enable you to realize its benefits. This commitment can be a challenging one, and may require a lifestyle change. You may have to rearrange your schedule to allow time for daily practice, carving out time from other activities. Once you taste the benefits of MBSR, then you may find that maintaining a daily practice becomes easier and highly rewarding.

To make a personal commitment to practice mindfulness in daily living (informal mindfulness practice).
We can bring mindfulness to eating, walking, driving, interpersonal relationships, anytime throughout the day. This conscious act of remembering and bringing attention to the present moment and simple activities throughout the day enhances your formal meditation practice. Both formal and informal practice are just that, practice at being fully present to each moment as life unfolds just as it is.

To put goal attainment on hold.
Putting aside any desire to use MBSR to reach a certain objective (e.g., relaxation, pain relief, inner peace) will allow you to fully experience a primary part of the program, which is “non-doing” or “non-striving.”

To approach your practice with an attitude of kindness, compassion, gentleness, openness and inquisitiveness toward yourself and others.
Your role is to just observe, developing a deeper awareness.

I commit to practice mindfulness, formal and informal, daily (at least 6 days each week) for the next eight weeks.

_________________________________(signature)_________________________(date)
Getting through a mindfulness-based intervention program is a challenge for many reasons. We bring a lot of expectations that it will change our life in one way or another. We hope that we will find an answer to the questions that plague us and brought us to the course. We anticipate we will develop skills that will take away our pain and suffering.

These are very appropriate hopes and wishes to have when we are seeking relief from our life or lifetime situation. However, getting overly invested in these desires can be an obstacle to our ability to learn the very skills we are hoping for. So, here are 5 things we can pay attention to during the course that might help us get through the sticky parts of mindfulness training.

**Be realistic.** Expecting to change our lives in 8 weeks puts a lot of pressure on ourselves, not to mention the theory and techniques of the program. Treating this desire as a broad-brushed backdrop of our life as it is in this moment helps to change the perspective. When we want huge changes, every little action becomes infused with deep meaning and we feel there are huge consequences to failure. If we think that meditation will change our lives (and although it might), a moment of struggle during a meditation can fill us with anxiety about not getting to our goal. We can lose sight of the reality that everyone struggles at one time or another (and sometimes, a lot of the time) during meditation. Stay focused on the moment-to-moment practice and let the larger wishes slide into the background.

**Set mini-intentions.** When we start out on something new, it feel fresh and that gives us the sensation that anything is possible. Sitting meditation for 10 minutes feels good so why not 45 minutes the next time! Of course, we know what happens then; we push ourselves past our limits and feel discouraged. It’s useful to remember how long it took us to learn how to walk, talk, read, write, drive a car, and so on. We didn’t start at the endpoint of our expertise. We began with small units that were digestible and built our confidence from there, moment by moment, behavior by behavior.

**Listen for the questions; don’t look for the answers.** The poet Rilke invites us to “to have patience with everything unresolved in your heart and to try to love the questions themselves.” Often we are so focused on the question as we have framed it that we don’t hear answers that would have lead us to better questions. Sometimes, participants sit hyper-focused on what the facilitator is saying, hoping that a word or phrase will contain the answer to their burning question. In doing that they miss their experience in that moment which is the very answer they are waiting for.

**Taste everything once.** Mindfulness training programs are by their nature general in their approach, even those that are adapted for specific issues. Often participants will feel the practices don’t resonate with what they want or how they thought it would feel. Treat everything like a new tool that might come in handy one day. In the space of 8 weeks no single skill is going to reveal its full capacity to meet our needs. And, no specific skill will meet all our needs. Take this as a time to learn how to observe the process of inner and outer experiences; see it as surveying the building site rather than a boot camp for mental carpentry.

**Meet yourself where you are.** The beginning of each practice period is a new start. It doesn’t matter what went before or may come after. In that moment of sitting, walking, eating, listening, speaking, we are beginning anew. When we meet ourselves right there, we are opening up a whole new range of possibilities. It’s common to want everything to unfold simply because we’re trying so hard. As counter-intuitive as it may be, not trying so hard can lead to better practice than having a death grip on the moment. Pain and suffering wax and wane through our life. In and of themselves they are not the cause of our dissatisfaction, but wanting them to be gone is.
**Suggested Use:** Please complete twice; once at the start of the program, once upon completion of the program.

**Day-To-Day Experiences**

**Instructions:** Below is a collection of statements about your everyday experience. Using the 1-6 scale below, please indicate how frequently or infrequently you currently have each experience. Please answer according to what *really reflects* your experience rather than what you think your experience should be. Please treat each item separately from every other item.

<table>
<thead>
<tr>
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I could be experiencing some emotion and not be conscious of it until sometime later ................................................................................................................................. 1 2 3 4 5 6

I break or spill things because of carelessness, not paying attention, or thinking of something else................................................................................................................................. 1 2 3 4 5 6

I find it difficult to stay focused on what’s happening in the present................................................................................................................................. 1 2 3 4 5 6

I tend to walk quickly to get where I’m going without paying attention to what I experience along the way........ 1 2 3 4 5 6

I tend not to notice feelings of physical tension or discomfort until they really grab my attention........ 1 2 3 4 5 6

I forget a person’s name almost as soon as I’ve been told it for the first time................................................................. 1 2 3 4 5 6

It seems I am “running on automatic,” without much awareness of what I’m doing................................................................. 1 2 3 4 5 6

I rush through activities without being really attentive to them................................................................................................................................. 1 2 3 4 5 6

I get so focused on the goal I want to achieve that I lose touch with what I’m doing right now to get there................................................................................................................................. 1 2 3 4 5 6

I do jobs or tasks automatically, without being aware of what I’m doing................................................................................................................................. 1 2 3 4 5 6

I find myself listening to someone with one ear, doing something else at the same time................................................................................................................................. 1 2 3 4 5 6

I drive places on “automatic pilot” and then wonder why I went there................................................................................................................................. 1 2 3 4 5 6

I find myself preoccupied with the future or the past................................................................................................................................. 1 2 3 4 5 6

I find myself doing things without paying attention................................................................................................................................. 1 2 3 4 5 6

I snack without being aware that I’m eating................................................................................................................................. 1 2 3 4 5 6
Home Practice Assignments

Home Practice Assignment after Class #1
- Complete ‘Day to Day Experiences’
- Body Scan at least 6 times this week
- 9 Dots Exercise
- Eat one meal mindfully
- Read “Upstream/Downstream” by Donald Ardell

Home Practice Assignment after Class #2
- Body Scan at least 6 times this week
- Pleasant Events calendar- recording one event per day
- Sitting Meditation. Awareness Of the Breath, 10-15 minutes per day
- Practice informal mindfulness in routine activities: washing dishes, shopping, eating, brushing teeth, etc.

Home Practice Assignment after Class #3
- Alternate Body Scan with Yoga every other day at least 6 times this week
- Sitting Meditation: Awareness Of the Breath, 10-15 minutes per day
- Unpleasant Events calendar- recording one event per day
- Mindfulness of going on “automatic pilot” and under what circumstances it occurs

Home Practice Assignment after Class #4
- Alternate Body Scan with Yoga every other day at least 6 times this week
- Sitting Meditation: Awareness Of the Breath, other physical sensations, and awareness of the whole body, 20 minutes per day
- Become aware of feeling stuck, blocking, numbing, shutting off to the moment when it happens.
- Review ‘Coping with Stress’

Home Practice Assignment after Class #5
- Alternate Sitting Meditation with either yoga or body scan daily
- Review Difficult Communications Calendar- recording one event daily. Begin to bring mindfulness into communication with others
- Bring awareness to moments of reacting and explore options for responding with mindfulness, spaciousness and creativity, in formal meditation practice and in everyday life. Beginning to slow down and make more conscious choices

Home Practice Assignment after Class #6
- Alternate Sitting Meditation with either yoga or body scan daily
- Awareness of the relationship between eating/consuming and mindfulness
- Prepare for all-day silent retreat (bring a vegetarian sack lunch)

Home Practice Assignment after Class #7
- Work without the audio files this week.
- Practice formal sitting, yoga, walking and/or the body scan on your own daily for 45 minutes
- Concentrate on integrating informal mindfulness practice daily

Home Practice Assignment after Class #8
- Complete ‘Day to Day Experiences’
- Make the practice your own in whatever form it might take.
Nine Dots

Instructions: Placing your pencil on the page only once, draw four straight lines the pass through all of the dots without lifting your pencil from the page.
It was many years ago that villagers in Downstream recall spotting the first body in the river. Some old timers remember how Spartan were the facilities and procedures for managing that short of thing. Sometimes, they say, it would take hours to pull 10 people from the river, and even then only a few would survive.

Though the number of victims in the river has increased greatly in recent years, the good folks of Downstream have responded admirably to the challenge. Their rescue system is clearly second to none: most people discovered in the swirling waters are reached within twenty minutes, many in less than ten. Only a small number drown each day before help arrives -- a big improvement from the way it used to be.

Talk to the people of Downstream and they’ll speak with pride about the new hospital by the edge of the waters, the flotilla of rescue boats ready for service at a moment’s notice, the comprehensive health plans for coordinating all the manpower involved, and the large number of highly trained and dedicated swimmers always ready to risk their lives to save victims from the raging currents. Sure it costs a lot but, say the Downstreamers, what else can decent people do except to provide whatever is necessary when human lives are at stake.

Oh, a few people in Downstream have raised the question now and again, but most folks show little interest in what’s happening Upstream. It seems there’s so much to do to help those in the river that nobody’s got time to check how all those bodies are getting there in the first place. That’s the way things are, sometimes.

Donald Ardell, Ph.D.
Walking Meditation

Like breathing meditation, walking meditation is a simple and universal practice for developing calm, connectedness and awareness. It can be practiced regularly, before or after sitting meditation or any time on its own, such as after a busy day at work or on a lazy Sunday morning. The art of walking meditation is to learn to be aware as you walk, to use the natural movement of walking to cultivate mindfulness and wakeful presence.

Select a quiet place where you can walk comfortable back and forth, indoors or out, about ten to thirty paces in length. Begin by standing at one end of this “walking path” with your feet firmly planted on the ground. Let your hands rest easily, wherever they are comfortable. Close your eyes for a moment, center yourself and feel your body standing on the earth. Feel the pressure on the bottoms of your feet and the other natural sensations of standing. Then open your eyes and let yourself be present and alert.

Begin to walk slowly. Let yourself walk with a sense of east and dignity. Pay attention to your body. With each step, feel the sensations of lifting your foot and leg off the earth. Be aware as you place each foot on the earth. Relax and let your walking be easy and natural. Feel each step mindfully as you walk. When you reach the end of your path, pause for a moment. Center yourself, carefully turn around, pause again so that you can be aware of the first step as you walk back. You can experiment with the speed, walking at whatever pace keeps you most present.

Continue to walk back and forth for ten or twenty minutes or longer. As with the breath in sitting, your mind will wander away many, many times. As soon as you notice this, acknowledge where it went softly: “wandering,” “thinking,” “hearing, “planning.” Then, return to feel the next step. Like training the puppy, you will need to come back a thousand times. Whether you have been away for one second or for ten minutes, simple acknowledge where you have been and then come back to being alive here and now with the next step you take.

After some practice with walking meditation, you will learn to use it to calm and collect yourself and to live more wakefully in your body. You can then extend your walking practice to an informal way when you go shopping, whenever you walk down the street or walk to from your car. You can learn to enjoy walking for its own sake instead of the usual planning and thinking and, in this simple way, begin to be truly present, to bring your body, heart and mind together as you move through your life.

Jack Kornfield
A Path With Heart
# Pleasant Events Calendar

<table>
<thead>
<tr>
<th>What was the experience?</th>
<th>Were you aware of the pleasant feelings while it was happening?</th>
<th>How did your body feel, in detail, during this experience?</th>
<th>What moods, feelings and thoughts accompanied this event?</th>
<th>What thoughts are in your mind now, as you write about this event?</th>
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Unpleasant Events Calendar

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Mindful Yoga by Jon Kabat-Zinn

For a number of years in the late 1970s, Larry Rosenberg and I taught back-to-back evening classes in a church in Harvard Square. He would teach vipassana meditation (a Buddhist practice of mindfulness), and I followed with mindful hatha yoga. The idea was that everyone would take both classes. But Larry and I were always bemused by the fact that most of the people in the meditation class didn't want to do the hatha yoga, and most of the "yogis" didn't come for the meditation class.

We saw the hatha and meditation as different but complementary doors into what is ultimately the same room--namely, learning how to live wisely. Only the view from the doorways was different. We had a definite sense that the meditators would have benefited from paying more attention to their bodies (they tended to dismiss the body as a low-level preoccupation). And the hatha yogis, we felt, would have benefited from dropping into stillness for longer stretches of time and observing the arising and passing away from moment to moment of mind/body experience in one sitting posture. We didn't push our view of this on either group, and we tried not to be too attached to who showed up for what, especially since we saw the essence of what we were both teaching as identical. Nonetheless, it was an interesting phenomenon.

Over the years, my own experiences of combining mindfulness meditation practices and hatha yoga into a seamless whole prompted me to experiment with different ways of bringing these ancient consciousness disciplines into contemporary mainstream settings. I wanted to explore their effectiveness in transforming health and consciousness. How might they be connected?

For one thing, the hatha yoga had the potential, I thought, to help reverse the huge prevalence of disuse atrophy from our highly sedentary lifestyle, especially for those who have pain and chronic illness. The mind was already known to be a factor in stress and stress-related disorders, and meditation was known to positively affect a range of autonomic physiological processes, such as lowering blood pressure and reducing overall arousal and emotional reactivity. Might not training in mindfulness be an effective way to bring meditation and yoga together so that the virtues of both could be experienced simultaneously as different aspects of one seamless whole?

Mindfulness practice seemed ideal for cultivating greater awareness of the unity of mind and body, as well as of the ways the unconscious thoughts, feelings, and behaviors can undermine emotional, physical, and spiritual health.

This personal exploration led ultimately to developing a clinical service for medical patients in which we used relatively intensive training in mindfulness meditation practices based on the vipassana and Zen traditions, along with mindful hatha yoga, with medical patients suffering with a wide range of chronic disorders and diseases. This program evolved into an 8-week course, now known as Mindfulness-Based Stress Reduction (MBSR).
MBSR is now offered in over 200 medical centers, hospitals, and clinics around the world. Many of these programs are taught by physicians, nurses, social workers, and psychologists, as well as other health professionals who are seeking to reclaim and deepen some of the sacred reciprocity inherent in the doctor-caregiver/patient-client relationship. Their work is based on a need for an active partnership in a participatory medicine, one in which patient/clients take on significant responsibility for doing a certain kind of interior work in order to tap into their own deepest inner resources for learning, growing, healing, and transformation.

Hatha yoga has played a large and critical role in this work from the very beginning, and many yoga teachers have been drawn to teach MBSR. Through a seamless integration of mindfulness meditation and hatha yoga, MBSR taps into the innate potential for healing that we all have. It mobilizes our ability to cultivate embodied wisdom and self-compassion; and by so doing it teaches us to live our life and face whatever arises with integrity, clarity and open-hearted presence.

Mindfulness lies at the very core of Buddhism in all its forms. Yet its essence is universal in that it is about refining attention and awareness. It is a powerful vehicle for cultivating deep insight into the ultimate causes of suffering and the possibility of liberation from that suffering. The ancient stream of hatha yoga practice is another of the great consciousness disciplines. My first taste came in 1967 at a karate school in Boston, where a young Vietnam veteran named Tex was using it as a warm-up. I quickly fell in love with the yoga. I was training in the Zen tradition at the time, and the two seemed to complement each other perfectly. That conviction has only deepened over time.

The appeal of hatha yoga is nothing less than the lifelong adventure and discipline of working with one's body as a door into freedom and wholeness. Hatha yoga was never about accomplishment or perfection, or even about technique by itself. Nor was it about turning one's body into an elaborate pretzel, although the athleticism that is possible in hatha yoga (if one can manage to steer clear of narcissism) is a truly remarkable art form in its own right. Certainly, we are seeing a marvelous flowering of interest in many different kinds of hatha yoga in mainstream circles now. The question is, how mindful is it, and is this flowering oriented toward self-understanding, wisdom and liberation, or is much of it just physical fitness dressed up in spiritual clothing?

Mindful yoga is a lifetime engagement--not to get somewhere else, but to be where and as we actually are in this very moment, with this very breath, whether the experience is pleasant unpleasant, or neutral. Our body will change a lot as we practice, and so will our minds and our hearts and our views. Hopefully, whether a beginner or an old-timer, we are always reminding ourselves in our practice of the value of keeping this beginner's mind.

Traditionally, yoga sessions begin with a centering exercise such as sitting meditation for 5 or 10 minutes and end with a re-stabilizing practice such as Shavasana (Corpse Pose)

**Instructions for Shavasana**

Lying down on your back on a mat on the floor or on a bed, arms by your sides, palms facing upward if it feels comfortable, and legs gently apart, feet falling away from each other. If you feel uncomfortable, feel free to place a pillow under your knees.

Allowing your eyes to close and, if doable for you without strain, keeping them closed until the practice has ended. Relaxing your shoulders away from your ears, shoulder blades touching the floor. Drawing your chin slightly back as to open up the back of your neck. Aligning your head over your torso.

Becoming aware of your whole body breathing:

*Breathing in I am aware I am breathing in*
*Breathing out I am aware I am breathing out*

Maintaining awareness of your whole body. Feel the legs, the arms, the truck, the neck and the head. Rest in this stillness.

Please use the link on floridamindfulness/MBSRPractice for helpful video instruction for lying down yoga and standing yoga.
Supine Pose

Full Body Stretch

Pelvic Rock and Tilt

Lower back pressed against floor

Lower back arched; pelvis stays on floor

Rocking Back and Forth

Knees to Chest

Both sides
Leg Stretches
Both sides

Both sides

Both sides

Leg Side Stretch

Both sides
Prone Leg Stretch
Both sides

Modified Cobra

Back Stretch

Corpse Pose
**Full Body Stretch**

Both sides

**Side Twist**

Both sides

**Shoulder Rolls**

Do in forward, then backward directions

- Raise up
- Squeeze together front
- Let drop
- Squeeze together back
Working with Resistance

Lately, I've been learning a lot about resistance. My cat, Leo, has an infection, so every day he has to take an antibiotic pill. Cats are picky about what they put in their mouths, and Leo hates the taste of the pills. When he sees one coming, he closes his mouth into a tight slit, and extends his claws in fighting position. Even after we've managed to get the pill in his mouth, he'll often hide it in his cheek, and then spit it out.

Leo's daily fight with the pills has begun to seem like a metaphor for all the ways we resist life--not just life's pills, but also life's sweetness. It's not just that we resist facing, say, a difficult health issue, or the need to leave a relationship or a job. We've also been known to resist a new opportunity, a new friend or lover, an emerging state of inner expansion, even when we sense that something good could happen if we opened up to it. We resist creating space in our overscheduled lives. We resist our own intuitive understandings, and also the inward pull into meditation--often out of an unexamined fear of what we might find if we let ourselves move into our inner spaces. Especially, I've noticed, we resist letting go of our limitations--real or imagined--and stepping into our own largeness, our greater self.

Admittedly, there are times when resistance is an appropriate; if we didn't have the ability to say "No," to resist or filter some of what comes at us, we'd all be overloaded and overwhelmed. The body's immune system is built precisely for this purpose: to resist outside invaders in the form of bugs and bacteria. So is our psychological immune system, which by the time we're grown-up usually consists of a series of energetic boundaries and gateways that we've built to keep out invasive or hostile energies, potentially toxic situations and painful relationships. Obviously, if we didn't have that network of resistances, we'd be vulnerable to every form of suggestion or coercion, subtle and obvious.

The problem arises when we don't know when or how to let down the boundaries. Then our resistance stops being a useful filtering device, and becomes armor. Every one of us has some calcified resistance, and for some of us, resistance can become a rigid of energetic barrier that closes us off from change, from new ideas, from intimacy with people and situations that could take us deeper into our own truth. That's when we stagnate. And we can stagnate in any area of life--in our work, in our relationships, or in our spiritual practice.

What Are You Resisting?

So when I notice myself feeling constricted, or stagnant, or stuck--all words for the same phenomenon--I usually begin by asking myself what it is that I'm currently resisting. If you try this yourself, you'll probably find that you know the answer. We usually know what we're resisting--often some necessary change, a shift in the nutrition you're giving yourself, a part of your body or psyche that is begging to be stretched.

Once you've determined where the resistance is lodging, you can start to work with it. The classic approach to resistance is to breathe into the feeling and say, on the out breath, "Let go!" However, for me, this doesn't work unless I've first spent some time actually listening to the resistance, getting to know it. The best way to do this is by asking questions and letting resistance 'talk' to me.
Dialoguing with Your Resistance

The idea of dialoguing with your resistance might sound slightly weird; nonetheless, you might like to try it.

Think about something in your life that you sense would be good for you, but that you're resisting. It might be a change of some kind, or perhaps a shift in diet or in your personal practice, or perhaps in your attitude towards your family life, your relationship(s), or yourself.

Once you've noticed the resistance, let yourself feel the actual sensation of resisting. What are you resisting? What does the resistance feel like in your body?

Once you've touched into the feeling-space of resistance, ask, "What do you have to tell me? What is this resistance about? Why are you there?"

Ask the question, and then just wait to see what arises. It may be a feeling, or a thought, a belief or a fear. It might be a practical sense that maybe now is not the time, or a desire to make the change more familiar before you give into it.

Keep asking until you feel that you've sensed as much about the resistance as possible. Feel that you are actually listening to your resistance.

Then ask, "What would happen if I let go?" Notice what arises. Then ask your resistance, "Would you be willing to let go--just for a moment?" As you ask this question, notice what arises in the wake of the question. There should be a sense of ease, relaxation, perhaps small, perhaps greater than you thought possible.

I've found that as I become present to my resistance in this way, with this questioning attitude, something always does let go. Resistance eases. Sometimes, I also discover that the resistance comes from a deeper intuition that something that seems desirable isn't quite right. But I'd never have found this out if I hadn't asked. Just as people want to be heard, so do our psychological states. Sometimes it's enough just to be willing to listen to what our resistance wants to tell us. That might be all it takes for resistance to be willing to let go.

From: Awakened Heart Newsletter, July - August 2006, from Sally Kempton
Coping With Stress

**REACTING**

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<th>ESTERNAL STRESSOR</th>
<th>INTERNAL STRESS REACTION</th>
<th>INTERNALIZATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERCEPTION</td>
<td>ALARM REACTIVITY</td>
<td>MALADAPTIVE COPING: Self-destructive behaviours</td>
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<tr>
<td>APPRAISAL as THREAT</td>
<td>FIGHT FLIGHT</td>
<td>BREAKDOWN: Physical/emotional/mental exhaustion</td>
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<tr>
<td>PHYSIOLOGICAL HYPERAROUSAL</td>
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</table>

**RESPONDING**

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<tr>
<th>ESTERNAL STRESSOR</th>
<th>AROUSAL</th>
<th>HOMEOSTATIC RECOVERY</th>
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<tbody>
<tr>
<td>PERCEIVED THREAT</td>
<td>AWARENESS OF BODY / MUSCLE TENSION / BREATH</td>
<td>PHYSIOLOGICAL AND PSYCHOLOGICAL BALANCE</td>
</tr>
<tr>
<td>APPRAISAL OF THOUGHTS / FEELINGS / BODY SENSATIONS</td>
<td>REFRAIMING: AWARENESS OF FULL CONTEXT</td>
<td>ACCESS TO EMOTION-FOCUSED and PROBLEM FOCUSED STRATEGIES</td>
</tr>
</tbody>
</table>
1. How am I finding the course so far?

2. Any problems difficulties with Body Scan, Yoga or Meditation? If so, how am I addressing the problems?

3. Things I’m learning about myself:

4. Am I making time to practice? How often? –be honest!

5. Any comments, suggestions, requests.

Name:_________________________________
<table>
<thead>
<tr>
<th>Describe the communication. With Whom? Subject?</th>
<th>How did the difficulty come about?</th>
<th>What did you really want from the person or situation? What did you actually get?</th>
<th>What did the other person(s) want? What did they actually get?</th>
<th>How did you feel during and after this time?</th>
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<td>MONDAY</td>
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<td>SUNDAY</td>
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### Insight Dialogue in the Interpersonal Encounter

(from Greg Kramer, author of Insight Dialogue, featured at metta.org)

#### Pause/Relax/Open:

- Dwell a moment with immediate experience before speaking or while listening. Let the thinking mind take a break.
- The **Pause** temporarily arrests the torrent of habit
- **Relax** brings awareness to those parts of the body where we tend to accumulate tension, and allow the tension to relax.
- **Accept** is to the mind as relax is to the body
- **Open**: awareness extends to everything around us. While **Pause** and **Relax** could be instructions for internal individual meditation, **Open** invites us to extend this accepting mindfulness to that which is beyond the boundaries of our skin.
- Creates personal and interpersonal space

#### Trust Emergence:

- **Trust emergence** supports our seeing things as they are—unstable and far more complex and fluid than the mundane glance can ever know
- To let go into the changing process that we call “now,” replete with its uncontrolled sensations, thoughts, emotions, interactions, words, topics, energies, and insights.
- To **Trust Emergence** is to enter practice without the bias of a goal.
- To be oneself

#### Speak the Truth/Listen Deeply:

- We listen with the generosity of patience, unhurried by a personal agenda.
- In active listening, we apply the energy of attention to the many qualities of experience.
- The receptive quality of **Listen Deeply** emphasizes the stability and sensitivity of awareness.
- In **Speak the Truth** we come to recognize meditative speaking as something that has less to do with words than the source from which the words emerge
- To be present
Appreciative and Generous Listening

Listening is not passive.

To contain the distractions one’s brain will generate requires a mindful and generous stance to become a non-judgmental, non-analytical presence for the speaker.

Consider the following techniques:

- Give the speaker your undivided attention
- Be present in the moment (“Pure Presence”) and enjoy listening
- Be quiet and calm without hurry or interruptions
- Silence is allowed as a means of reflection
- Focus on what is true for the speaker at the moment
- Suspend judgment and listen openly
- Listen to the words & the underlying perceptions, beliefs and assumptions
- Attentive body language through soft eye contact, leaning forward slightly, open body stance
- Non-verbal encouragers such as head nods, concerned / responsive facial expressions
- Express empathy when appropriate
- Judicious use of clarifying / reflecting / detailing questions
- Paraphrase what the speaker has said when they are done
- Focus our attention on the speaker’s experiences or ideas, noticing any self-referencing that might arise and letting that go
When you eat, just eat. Unplug the electronica. For now, at least, focus on the food.

Consider silence. Avoiding chatter for 30 minutes might be impossible in some families, especially with young children, but specialists suggest that greenhorns start with short periods of quiet.

Try it weekly. Sometimes there’s no way to avoid wolfing down onion rings in your cubicle. But if you set aside one sit-down meal a week as an experiment in mindfulness, the insights may influence everything else you do.

Plant a garden and cook. Anything that reconnects you with the process of creating food will magnify your mindfulness.

Chew patiently. It’s not easy, but try to slow down, aiming for 25 to 30 chews for each mouthful.

Use flowers and candles. Put them on the table before dinner. Rituals that create a serene environment help foster what one advocate calls “that moment of gratitude.”
Daily Practice Suggestions - Week #8
(The Rest of Your Life)

Formal Mindfulness Practice

1. Keep up the momentum and the commitment to daily mindfulness practices developed over the past 7 weeks. Practice daily
2. Continue to practice with the audio files, as you feel ready, practice on your own.
3. Plan and practice your own “Day of Mindfulness”

Informal Mindfulness Practice

4. Remember to BREATHE
5. When you can, SLOW DOWN
6. When you must proceed quickly, then be mindful of the intention to move quickly, and of going fast
7. Re-visit the informal practice assignments from time to time; mindfulness of routine activities
8. Eat a meal mindfully once or twice a week
9. Appreciate the preciousness of each moment
Full Catastrophe Living
Jon Kabat-Zinn
Published by Delta; ISBN 0385303122

Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life Jon Kabat-Zinn
Published by Hyperion; ISBN 0786880708

Coming to Our Senses Healing Ourselves and the World Through Mindfulness Jon Kabat-Zinn
Published by Hyperion; ISBN 0786867566

Peaceful Mind Using Meditation & Cognitive Behavioral Psychology to Overcome Depression John R. McQuaid and Paula E. Carmona
Published by New Harbinger Publications; ISBN 1572243668

Calming Your Anxious Mind: How mindfulness and compassion can free you from anxiety, fear and panic Jeffrey Brantley
Published by New Harbinger Publications; ISBN 1572243384

Here For Now Living Well with Cancer Through Mindfulness Elana Rosenbaum
Published by Satya House Publications; ISBN 0972919112

The Zen of Eating: Ancient Answers to Modern Weight Problems Ronna Kabatznick
Published by The Berkeley Publishing Group; ISBN 0399523820

Mindful Eating: A Guide to Rediscovering a Healthy and Joyful Relationship with Food Jan Chozen Bays, MD
Published by Shambhala; ISBN 1590305317
“Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.”

Viktor E. Frankl