

Mindfulness–Based Stress Reduction (MBSR) Participant Workbook



MBSR: Creating Virtual Mindful Community
Fall: September 24 - November 12, 2020
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“There is in all visible things, a hidden wholeness.” Thomas Merton

Welcome to the Mindfulness Based Stress Reduction Program~

It is with profound respect and gratitude I wish to acknowledge the lifelong work of Dr. Jon Kabat-Zinn towards the relief of suffering. In 1979 he founded The Stress Reduction Clinic at UMASS. In 1990 his book: *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness* was published.

Sincere gratitude goes to colleagues and friends from the Center for Mindfulness at the University of Massachusetts Medical Center, and Brown University Mindfulness Center who over time have offered Mindfulness-Based Stress Reduction (MBSR) programs, and professional trainings. Deep appreciation goes to Dr. Steve Hickman, Susan Woods LCSW, and Char Wilkins LCSW from the University of California San Diego Center for Mindfulness who have contributed mightily to the field of Mindfulness and beyond.

Evidence-based research conducted on the MBSR program, demonstrates that developing “Present Moment Awareness” has the potential to decrease suffering, and lead to greater overall health and well-being.

MBSR provides an opportunity to experience:

- ❖ Nourishment, enrichment; and awakening of the heart
- ❖ Tools to experience living with greater ease, joy, strength, resilience
- ❖ The practice of Mindfulness for living a conscious life

May the journey of Mindfulness be filled with many moments of awakening.

Response to Systemic Racism: Mindfulness for Living stands with our Black, Indigenous, and People of Color communities to bring an end to systemic racism in the United States and across the globe. As an evolving Mindfulness community dedicated to Spiritual freedom, we recognize that individual awakening and liberation are linked to the liberation of all beings without exception. May the cultivation of Mindfulness be in service of goodness, justice, and wise action that promote the development of Peace throughout, and around the world.

Disclaimer: All information and content set forth in this MBSR Participant Workbook is general information. No content within this workbook is intended to be, and cannot be used as, a substitute for professional medical advice, diagnosis, or treatment.

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Walk Slowly by Danna Faulds

It only takes
a reminder to breathe,
a moment to be still, and just like that,
something in me settles, softens, makes
space for imperfection. The harsh voice
of judgment drops to a whisper and I
remember again that life isn't a relay
race; that we will all cross the finish
line; that waking up to life is what we
were born for. As many times as I
forget, catch myself charging forward
without even knowing where I'm going,
that many times I can make the choice
to stop, to breathe, and be, and walk
slowly into the Mystery.

Mindfulness Program Orientation: How to Participate Fully in an MBSR Program

Welcome to the MBSR program! Over the next eight weeks we shall move towards becoming a community of Mindfulness practitioners awakening to inner wisdom. While you have participated in groups before, being in an MBSR program is different. Here are some guidelines to support development of a wholesome learning community:

1. Confidentiality: Essential for everyone participating in this MBSR program. What takes place in MBSR is confidential; and, not discussed outside of MBSR.

2. Communication: Using “I” language regarding what “I am” experiencing, thinking, feeling, and understanding in the moment. This includes no advice giving, cross talk, or ‘fixing’ anyone. We are all learning, and no one is broken.

3. Participation: You are asked to participate as fully as possible. If you speak allot, consider Pausing more. If you are quiet, consider speaking more. In terms of mindful movement: please respect *your unique body*, being present with wise limits. ***If there are concerns about participation, or if pregnant, please consult your medical care provider before starting this Mindfulness program.***

4. Listening: Listening mindfully is one of the greatest gifts we can afford one another. Direct eye contact and being present allows others the freedom to express themselves. If someone is emotional while speaking, quietly listening is wise and kind action. This wise action offers space, dignity, and care.

5. Commitment: Let your intention be firm towards daily practice, class attendance, and participation. This cumulative learning depends on sincere commitment to practice.

MBSR Ethics and Shared Agreements: These are guides towards the development of wholesome community, and deep Spiritual Practice. They are not imposed, rather offered and chosen by *each of us*, so as to support *all of us*:

- We protect and uphold the confidentiality of this MBSR community.
- We offer kindness, compassion, and commitment to do no harm to self or others.
- We acknowledge we are all learning, everyone has wisdom, no one is excluded.
- We offer generosity, and refrain from taking what is not freely given.
- We respect self and others, understanding that awakening requires wise action.
- We commit to being on time & speaking with economy of words.
- We will speak with integrity to what is true, useful, and kind.

Mindfulness-Based Stress Reduction Program: An Overview

Program Description and Structure: The MBSR program created by Jon Kabat-Zinn is an 8-week, 10 session program that is educational, and experiential. Participants attend weekly, 2 ½ hour sessions for eight weeks, with a full day of practice generally between the sixth and seventh session. Class time is divided among formal meditation practices, didactic material, small and large group discussions; and group mindful inquiry into present moment experience. An MBSR workbook and recorded, daily home practices are given. Overall MBSR provides intensive training in conscious living, asking participants to utilize their natural capacity for wisdom towards creating greater ease, and resilience.

Benefits: Since 1979, research continues to expand towards understanding the effectiveness of MBSR across the lifespan. MBSR benefits all ages working with varying levels of stress by improving focus, resilience, and capacity to recover more quickly. MBSR may enhance the ability to manage a variety of medical conditions, and psychological distress. MBSR contributes towards health, wellness, resiliency, and prevention: learning the “how” of taking good care of oneself. Mindfulness supports approaching life with balance and insight offering clarity, and a sense of mastery.

Content: During the eight weeks, we explore Mindfulness by cultivating moment-to-moment awareness through a range of Mindfulness Practices. Mindfulness is defined as “paying attention, on purpose, in the present moment, non-judgmentally to things as they are,” says Dr. Jon Kabat-Zinn. MBSR is a systematic approach in developing awareness based on the inner capacity for insight which includes:

- ❖ Mindful eating
- ❖ Mindful walking
- ❖ Mindful standing, and lying down movement
- ❖ Everyday informal mindful practice
- ❖ Interpersonal mindfulness or relational practice
- ❖ Neurobiology of relationship and communication
- ❖ The neuroscience of mindfulness and resiliency
- ❖ Scientific framework and research on mindfulness
- ❖ Discussions, and practice of mindful inquiry
- ❖ MBSR participant workbook and recorded home practices
- ❖ A dedicated, mindful practice community

In practicing Mindfulness regularly, we create the possibility for inner transformation. We begin to discover the connection between wisdom and compassion on every level.

“The journey toward health and sanity is nothing less than an invitation to wake up to the fullness of our lives, as if they actually mattered.” Jon Kabat-Zinn

MBSR Audio File Technology Instructions

1. Go to the Mindfulness for Living website: www.mindfulnessforliving.org
 2. Go to the Resources tab, and click on the drop down: “Audio”
 3. Click on the “**HERE**” link, and use the password provided in Mindfulness class.
- *Please note password is case sensitive.

Options for listening to MBSR audio files for Home Practice:

1. You can click on each practice and listen from the computer.
 2. In Safari: You can right click and “download linked file.” You have to create a place for it to go.
 3. In Google Chrome: You can right click, and it will give you the download arrow and you select where you want it to go.
 4. On a Mac with Safari: If you have a portable mouse, there is a right click.
To Download Files: You hold down the “Control” button with cursor on the file icon and click. That will download the files for anyone wanting to retain the MP3 files on their computer or transfer to an iPhone, iPod, or other device.
- *Please note MBSR audio files will be removed once the MBSR cycle is complete.

MBSR Participant Workbook

1. Go to the Mindfulness for Living website: www.mindfulnessforliving.org
2. Go to the Resources tab, and click on the drop down: “Print”
3. Click on the “**HERE**” link, and use the password provided in Mindfulness class.

Week #1 Theme: There is more right with you than wrong with you.

MBSR At Home Practice: Use MBSR practice log for tracking and reflections

1. Body Scan meditation practice x 6 days
2. Sitting meditation practice with awareness of breath 5 minutes
3. Nine dots
4. Choose one meal to eat mindfully paying attention to the food and sight, smell, hearing, taste, touch, and thoughts
5. For the week, choose one routine activity and pay attention to the same activity every day. Things like taking a shower, brushing your teeth, shopping, etc.
6. MBSR Participant Workbook readings

Mindfulness Home Practice Log

Each time you practice Mindfulness, you are invited to record it on the Practice Log.

Date and Day:	Which Practice?	Comments, Thoughts, Questions:
Date: Day:		
Day: Date:		
Day: Date:		
Day: Date:		
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The Body Scan Meditation and Ways to Approach Practice

With a focus on the entire body, the body scan is an effective practice for developing concentration, and flexibility of attention. The body scan is the first formal mindfulness practice that we will engage in for a sustained period of time.

Finding a position of ease, as best you can. Then we slowly move awareness and attention up through the body. Everyone's experience is unique; and each time we practice the experience is different.

During the body scan attention is brought to the various regions of the body. By moving the attention, along with the breath, we become observers of what is present in the body at any given moment. We are learning to let go of what is not useful with each breath out; and with each breath in, breathing in freshness, energy, and vitality.

As we still the body, an awareness of what is present in the body surfaces. The mind will wander and get caught up in thoughts and feelings about the past, and future. This is what minds do! If you fall asleep, not a problem. Simple begin again and congratulate yourself for noticing~

While lying on the floor or sitting in a chair if unable to lie down, we start the body scan by bringing the attention to all the points of contact where the body is being supported. Next bringing attention to the breath wherever the breath is felt most vividly: the nose and mouth, or chest and lungs, or the belly. Finding where it is most alive and going back to that place whenever the mind wanders.

Then directing the attention to the feet, and slowly work your way up the body noticing points of contact, pressure, temperature, sensations, touch of clothing, and so on from the feet to the top of the head. It may be difficult to remain focused at times either because of strong sensations or charged thoughts and feelings. Not a problem, as the practice is paying attention, and noticing when this happens. With breathing, and movement of attention, this may soften, and create spaciousness through the entirety of the body.

Adapted from: Kabat-Zinn, J. (2013). *Full Catastrophe Living*. New York: Bantam Books.

The Nine Dots Exercise

Connect up all the stars below using four straight lines; without lifting the pencil off the paper; and, without retracing over any of the lines. Make note of any body sensations, thoughts, and emotions, or moods while attempting to figure out this puzzle. If you have done this before, notice how it is with fresh eyes, doing it now.

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Mindful Eating: A Taste of Mindfulness

Try this exercise with any meal, a part of a meal, or even one mouthful. You'll find there are many occasions for practicing mindful eating. The idea is to eat with awareness, focusing moment by moment on seeing the food, taking it in, chewing, tasting, and swallowing.

It is easier to practice mindful eating when you eat in silence. However, even in a group you can eat mindfully, just pay attention! When you eat:

- ❖ First, look at what you are about to eat. What is it? How does it look? What color is it? Where does it come from? How do you feel about putting this food into your body right now? How does your body feel anticipating eating in this moment?
- ❖ Tune into your breathing as you look at the food, taking your time, knowing you are about to take it into your mouth and body.
- ❖ Feel the food in your mouth. Chew slowly and focus your energy on the food's taste and texture. You might try chewing your food a bit longer than normal in order to experience the process of chewing and tasting.
- ❖ Become aware of impulses you have to rush through this mouthful in order to go on to the next. Let such impulses remind you that you already have food in your mouth. No judgment just notice. Stay in the present moment with this mouthful.
- ❖ Before swallowing, be aware of the intention to swallow. Then feel the actual process of swallowing so that you are alert, and conscious of this action as well.
- ❖ Approach each mouthful in this same fashion. Bring awareness to how much you are eating, how fast; what are the body sensations before, during, and after a meal. How is your breathing?
- ❖ Notice if you are eating in reaction to various events in your life. Notice if you are eating in reaction to thoughts and feelings, especially sadness, anxiety, or fear that may result from those events. Just observing, with kindness, and without judgment.
- ❖ Notice your breathing during all things food related: how is it?

The Foundations of a Mindfulness Practice

As we know, kindness and compassion are laced throughout, and represent a sturdy foundation for Mindfulness Practice. Here are the basic foundations:

1) Non-Judging: Observe Without Criticism:

We all carry around critical voices in our heads, voices that continually pass judgment. These voices tell us we are “not good enough.” In beginning Mindful practices, we become aware of self-critical thoughts. Sometimes emerging as doubts: “I can’t do this,” “I’ll never succeed,” “that person is better than I am.” Other times it’s reversed, and we find ourselves judging others: “that person is suffering. I should explain what they’re doing wrong.” The nature of thoughts is the same: it is the judging mind. In Mindfulness practice we observe critical thoughts and begin to soften and suspend judgment.

2) Patience: Allowing Things To Unfold:

When we stop comparing ourselves to others, or to a pre-conceived idea of how we are supposed to be, we begin to see that there is no hurry to get anywhere. No hurry to become anything different from that which we already are. Patience means allowing things to unfold naturally, rather than attempting to control the experience. Of course, it’s easy to be patient when everything goes well. Patience can be a particularly helpful quality to invoke when the mind is agitated, and we find thoughts proliferating.

3) Beginner’s Mind: Seeing Things For The First Time:

As adults, we have lost the sense of childlike wonder for the world. We tend to let our beliefs regarding what we “know,” prevent us from seeing things as they really are. When we live Mindfully, a childlike sense of wonder may be restored. We begin to see a richness that is present at every moment. We can apply this attitude to our practice, our relationships, and our lives. We learn to let go of thinking we already know the answers. We may certainly be expert in some things and can learn to approach those things with humility. A “beginner’s” mind allows us to open to new possibilities and can be a strong antidote for perfectionism.

4) Trusting Ourselves: Walk In Your Own Shoes:

Developing basic trust is part of Mindfulness meditation training. It is far better to trust your own inner wisdom; even if you make “mistakes,” than to always look outside for answers. Part of practice is learning to honor inner wisdom about your unique body. In Mindful meditation, we practice taking responsibility for ourselves. The more we cultivate trust in our own inner wisdom, the easier it can become to open to our own goodness, and other’s as well.

5) Non-Striving: Do Your Best, And Leave The Rest

We spend our entire lives trying to get somewhere, become something, and achieve something. Living with this attitude makes it hard to just be in the present moment, with whatever is going on. We may say to ourselves, “If only I were calmer, more intelligent, a harder worker, my heart was healthier, my knee was better: then I would be ok.”

In practicing Mindfulness, we begin to embrace the notion that we are indeed ‘OK’ just as we are. Letting go of striving, we become more present to what is actually happening in the present moment room for joy.

6) Acceptance: Seeing Things As They Are:

Acceptance means seeing things as they actually are in the present. In Mindfulness practice, we cultivate acceptance- taking each moment as it comes, being with it fully. We soften around how we ‘should’ be feeling or thinking. We practice receptive awareness, opening to what we are thinking, and feeling- because it is already here. Acceptance does not mean liking everything or taking a passive attitude without principles. It does not mean tolerating injustice or avoiding working for change. Acceptance means opening to the reality of what is here.

7) Letting Go: Letting Be:

When we start paying attention to inner experience, we discover thoughts and feelings the mind wants to capture. Similarly, there are thoughts and feelings we want to avoid because they are unpleasant, and frightening. In meditation practice we intentionally put aside the tendency to elevate some aspects of our experience and reject others. Instead we let experience be what it is, and practice observing moment to moment. ‘Letting go’ is a way of letting things be, of accepting them just as they are.

8) Generosity: Making Room For More:

How powerful it is when you give yourself over to life. When you give other people, what would make them happy. Generosity brings joy to others. It enhances inter connectedness. Generosity shows that you care by giving time, attention, and thought to someone other than yourself. We can cultivate generosity as a vehicle for self-observation and inquiry, as well as a powerful practice in giving. A good place to start is with yourself. See if you can give yourself gifts such as self-acceptance, or some time each day with no purpose. Practice feeling ‘deserving enough’ to accept these gifts without obligation, and simply receive this gift from yourself, and from the universe.

9) Gratitude: Acknowledging All That Is:

We take the fact that we are alive for granted. The body is basically working if we are breathing in this world. To bring gratitude to the present moment enlarges that moment, there is a sense of spaciousness. It also expands that moment to include all of humanity: I can experience the world, and I am alive.

These nine attitudes of Mindfulness are interconnected, and in many ways, each depends on the other. Each depends on the ‘heart-full-ness’ experienced: as a common, human thread we all share in this world.

Adapted from:

1. Kabat-Zinn, J. (2013). *Full Catastrophe Living*. New York: Bantam Books.
2. Minds Unlimited. (2013). Jon Kabat-Zinn: *Mindfulness Nine Attitudes* (You Tube) Available from: <https://www.youtube.com/watch?v=c10DreXY4JI&feature=youtu.be>

“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.
They 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 beyond.

Week #2 Theme: Perception and Creative Responding

MBSR At Home Practice: Use MBSR practice log for tracking and reflections

1. Body Scan meditation practice x 6 days
2. Mindfulness of breath meditation practice 5-10 minutes x 6 days
3. Pleasant Events Calendar x 6 days (This will be used in MBSR #3)
4. Choose a different daily activity, and bring full awareness to it for this week
5. MBSR Participant Workbook readings

Mindfulness Home Practice Log

Each time you practice Mindfulness, you are invited to record it on the Practice Log.

Date and Day:	Which Practice?	Comments, Thoughts, Questions:
Date: Day:		
Day: Date:		
Day: Date:		
Day: Date:		
Day: Date:		
Day: Date:		

MBSR Pleasant Events Calendar **Name:** _____

What was the Event?	What did you notice in the body during this event?	What thoughts did you notice with this event?	What feelings and mood did you notice with this event?	What thoughts and feelings are present now in writing?
Day:				
Day:				
Day:				
Day:				
Day:				
Day:				

Adapted from: Kabat-Zinn, J. (2013). *Full Catastrophe Living*. New York: Bantam Books.

Sitting with Awareness of Breath Meditation Practice

The breath is something none of us can do without. We are breathing from the moment of birth, until the moment of death. During each breath cycle we breathe out carbon dioxide, and we breathe in oxygen. As we breathe out waste is eliminated, and as we breathe in, we are energized with fresh air.

It is essential, that the body and mind feel safe and grounded prior to focusing on the breath. Feeling all the points of contact that fully support the body. It may be easier to gently focus on breathing, once the contact points are established. And if not, then simply being aware of that with an ease of breathing, rather than a focus of breathing.

Focusing on the breath brings attention into the present moment wherever we are. The breath can ground us in awareness of the body, and into now. When ready, bring attention to a full breath in, and a full breath out- not manipulating the breath in anyway, simply being aware of how it feels.

You may continue only to the degree that there is comfort as we pay attention to the actual physical sensations produced in the body every time we breathe ... tuning into where the breath is most vivid. This may be at the:

- 1. Nose:** Perhaps noticing the sensation of air as it enters the nose or mouth, is warmed, goes down the throat into the lungs, and back out again.
- 2. Chest:** Become aware of the expansion and lifting of the chest and ribs on the inhalation, and the deflation and lowering of the chest and ribs on the exhalation.
- 3. Abdomen:** Now putting both hands on the abdomen at the navel. Feeling the movement of the abdomen or belly as it gently rises on the inhalation and falls back towards the spine on the exhalation.

The breath is one of many objects of concentration during Mindfulness meditation, and with breathing, we see how quickly things change. When the mind wanders, which all minds do, bringing the mind back to the physical sensations of the breath, helps to anchor attention in the present.

When we are consciously aware of the breath, we are in the present moment: choice is possible, there is freedom rather than habit. Throughout all mindfulness practices, we shall come back again and again to the breath as part of present moment awareness. The breath as a faithful companion, and anchor to present moment awareness.

Week #3 Theme: The Pleasure and power of being present

MBSR At Home Practice: Use MBSR practice log for tracking and reflections

1. Alternate Body Scan with Mindful Movement: Lying down sequence x 6 days
2. Sitting Meditation with awareness of breath and body, 15 minutes x 6 days
3. Unpleasant Events Calendar x 6 days (This will be used in MBSR #4)
4. Walking practice
5. During the week become aware of being on “automatic pilot.” When and where are you more likely to do this? Do you notice anything in the body? What is the feeling tone when this is noticed: pleasant, unpleasant, or neutral?
6. MBSR Participant Workbook readings

Mindfulness Home Practice Log

Each time you practice Mindfulness, you are invited to record it on the Practice Log.

Date and Day:	Which Practice?	Comments, Thoughts, Questions:
Date: Day:		
Day: Date:		
Day: Date:		
Day: Date:		
Day: Date:		
Day: Date:		

MBSR Unpleasant Events Calendar **Name:** _____

What was the Event?	What did you notice in the body during this event?	What thoughts did you notice with this event?	What feelings and mood did you notice with this event?	What thoughts and feelings are present now in writing?
Day:				
Day:				
Day:				
Day:				
Day:				
Day:				

Adapted from: Kabat-Zinn, J. (2013) *Full Catastrophe Living*. New York: Bantam Books.

Mindful Movement Meditation Practice

Mindful Movement meditation practice is designed to help you establish and dwell in a state of deep awareness of body, breath, and mind. In this practice, we are keeping a moment-to-moment awareness of the body- not trying to get anywhere or do anything... simply being here now.

Movement done mindfully can be another step on the path of learning to pay attention, learning how to keep the body in an optimal state of balance. You are investigating the capacity of your unique body, breath, and mind which change every moment.

It is important to listen to the wisdom of your body and not push yourself. It is important to work within our limits and be curious and kind about whatever is arising in each moment. The foundation of Mindful Movement is built on working with the breath.

All movements are done slowly and gently with breathing. This is not a 'work out,' it is rather a 'work in' developing awareness of the body in motion. This body that changes moment to moment, means we are all working with Beginner's Mind.

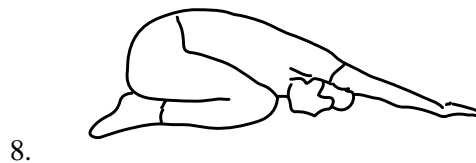
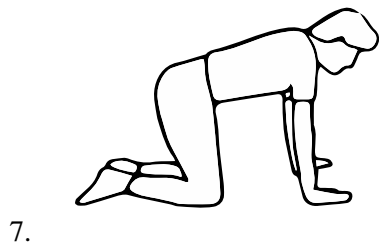
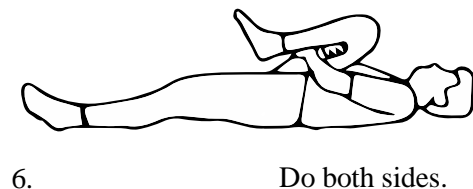
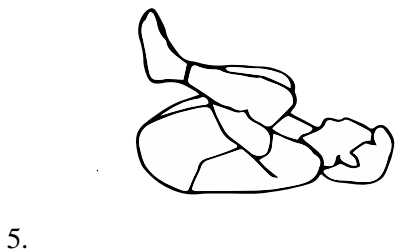
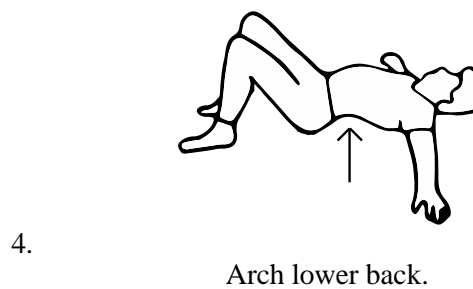
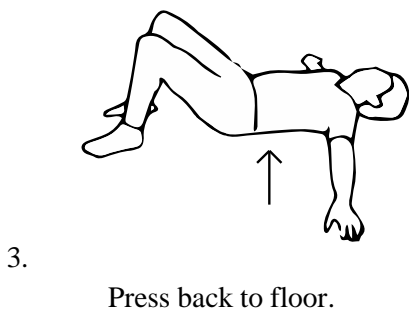
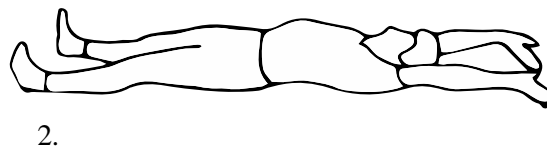
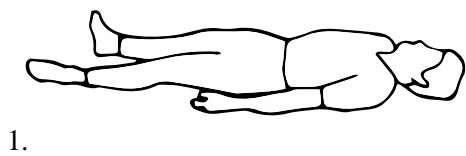
To that end, if you have any medical concerns about doing this mindful movement practice, please consult your Medical Provider before beginning this program.

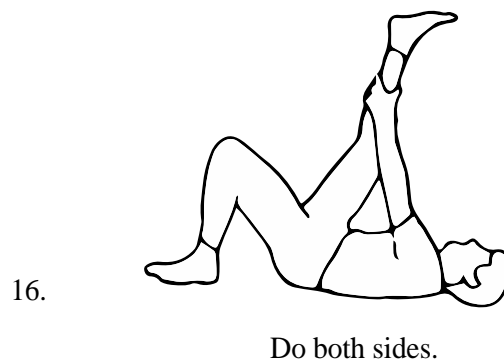
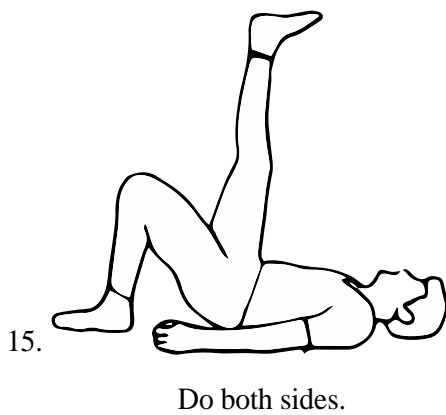
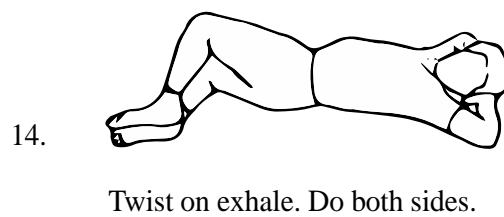
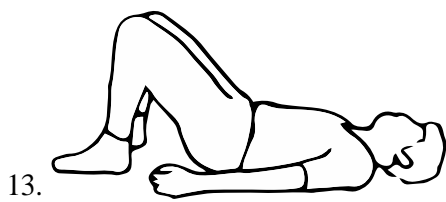
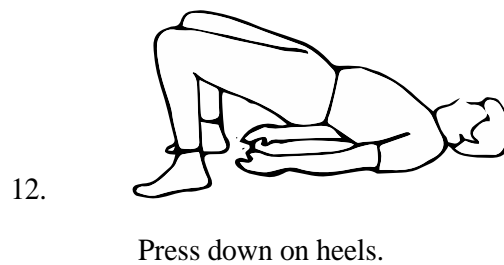
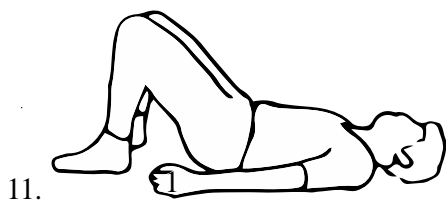
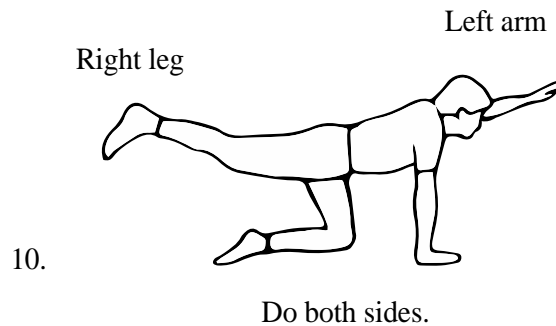
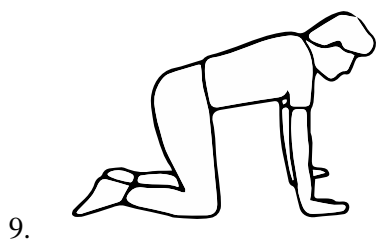
All movement requires attention to body and breath. We shall maintain focus on an easy inhale, and a smooth exhale as best we can throughout the practice. We all move at a different pace, and with different form. With mindfulness of movement we are:

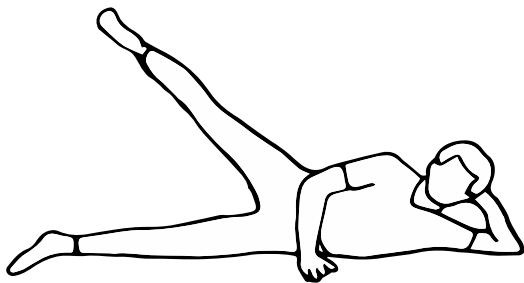
- ❖ Strengthening and flattening the lower abdomen
- ❖ Helping protect the lower back
- ❖ Supporting the gradual lengthening of the breath
- ❖ Developing one pointed awareness with breath as an anchor
- ❖ Promoting strength and flexibility of body and mind

Mindful Movement, in whatever capacity works for each unique body, helps to integrate and create more consistent balance in life. This is a lifetime practice: the work of developing flexibility of body and mind.

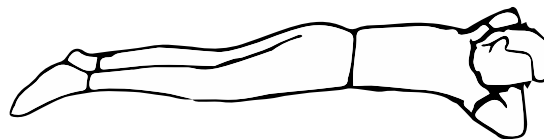
Lying Down Mindful Movement



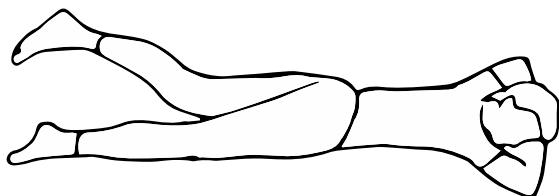




17. Do both sides.



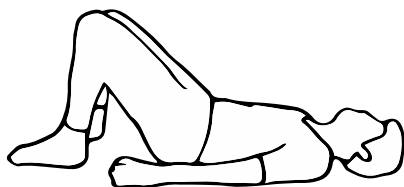
18.



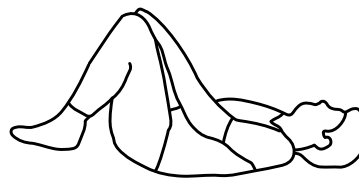
19. Rest forehead on hands. Gently lift leg, keeping hips on floor. Do both sides.



20. Lift head and shoulders, eyes looking down to mat.



21.



22.



23.



24.

Mindful Walking Meditation Practice

Walking is a part of our everyday experience, usually with the goal to go someplace, with our feet carrying us there. In walking meditation, we are literally: “not going anyplace.” Formal walking practice is an invaluable practice when the mind or body is agitated or uncomfortable, which can make sitting or lying meditation difficult.

What we are learning is to mindfully inhabit the body in walking: step by step, being awake, rather than automatically moving the feet forward out of habit. It is helpful to practice in a quiet place where you will not be disturbed or watched by others. Slow formal walking practice looks a bit unusual if you’ve not seen it before.

It is best to find a path inside or outside of at least 10 steps long, where there is space to stop, turn around, and go in the other direction. This allows space to walk back and forth with minimal distractions for the mind. Walking meditation can be done at any speed. However, in this Mindfulness Program, formal practice is done slowly, moving in small steps, moment by moment.

Now to begin the practice of formal walking please come to a standing position at one end of your path. Have the head and neck balanced on the shoulders, the upper body standing tall, not stiff, and the gaze focused in front of you.

The arms may hang loosely by the sides, hands in front, on the side, or in back, whatever feels most comfortable. Have the legs a hip’s width apart, the knees slightly flexed, and the feet firmly planted on the ground.

When you are ready, bring awareness to the entire body standing, and in particular to the physical sensations of the feet and legs- keeping those as the primary objects of attention. Now placing the attention on the full spectrum of sensations experienced as you move awareness to the soles of both feet, notice how the feet are supporting the weight.

Shifting the weight from one foot to the other... pause.... And then shifting the weight from front to back... all the noticing any change of sensation in each foot.... Notice how this affects balance.... Standing here being supported by the feet.

One Full Step Cycle of Walking:

Pick a place where you’ll have about a 6-10 step lane that is protected. In beginning Walking Meditation, it may be helpful to repeat these phrases in silence of: **“Lifting”**, **“Moving”** and **“Placing.”**

This can guide the awareness to these three simple actions.

When ready, slowly lifting the right heel off the ground becoming aware of the sensations in the right lower leg, and calf muscle as you do this. Notice the breathing... Now continuing to pick up the right foot as you prepare to take a small natural step, noticing how the weight transfers to the left leg.

Bringing attention to the sensations in the right foot and leg while moving it a bit forward of where you are standing, and carefully placing the right heel on the ground. Noticing the breathing...

Now placing the right foot on the ground, noticing the body weight transferring forward to the right leg and foot, while the left heel rises off the ground, and the toes of the left foot stay on the ground. Bring attention to the right leg that is carrying the weight at this moment, and then allowing the left foot and leg to lift and swing slowly forward noticing what happens.

When the left heel is placed on the ground, noticing how the weight is shifted once again to the left leg, and foot as it comes to rest making full contact with the ground while the right heel comes up off the ground, and the cycle begins once again.

When you have taken about 7-10 steps in your lane, stop. Pause; come home to Mindfulness, home to the body, and this moment. Creating the intention to turn, then turning in place, standing a moment, and beginning to walk with awareness once again.

When the mind wanders, which it surely will, simply notice what is on the mind without judgment. Then gently, bring the mind back to the awareness of sensations of the breath, and when ready, back to the sensations of the feet, legs, and body with each movement.

And so, it goes~

Week #4 Theme: The Impact of Stress

MBSR At Home Practice: Use MBSR practice log for tracking and reflections

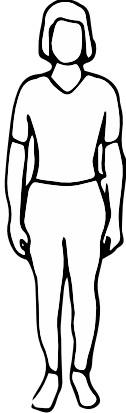

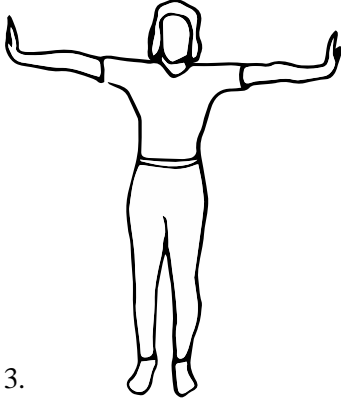

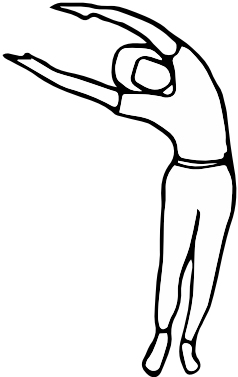


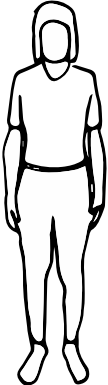
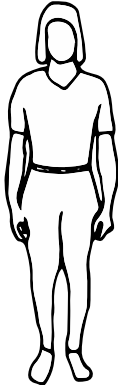
1. Alternate Body Scan with Mindful movement: Standing or Lying sequences x 6 days
2. Sitting Meditation with Awareness of breath and body 15 minutes x 6 days
3. During the week be aware of automatic stress reactions including physical sensations that accompany them without trying to change them. What's that like? Notice possibly feeling stuck, blocking, avoiding, shutting off from the experience. What's that like?
4. *****MBSR Midway Evaluation***** You will receive the midway MBSR evaluation in the next few days. Please complete, save and **send to Holly at least 2 days before MBSR Class #5.** The responses are confidential, and information will be used in MBSR #5, as well as to shape the 2nd half of the MBSR program.
5. MBSR Participant Workbook readings

Mindfulness Home Practice Log

Each time you practice Mindfulness, you are invited to record it on the Practice Log.

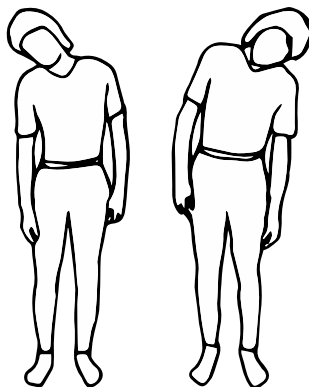
Date and Day:	Which Practice?	Comments, Thoughts, Questions:
Date: Day:		
Day: Date:		
Day: Date:		
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Day: Date:		

Standing Mindful Movement

1. 
2. 
3. 
4. Do both sides. 
5. Do both sides. 
6. Stretch shoulders forward. 
7. Stretch shoulders upward. 
8. Squeeze shoulders backward. 
9. 



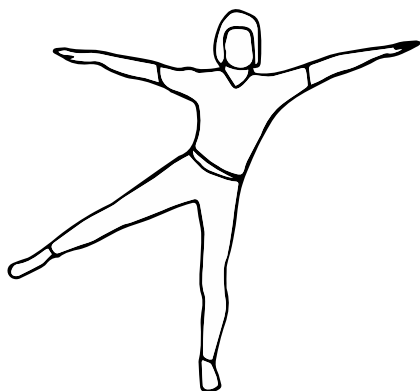
10. Gentle neck stretch forward.



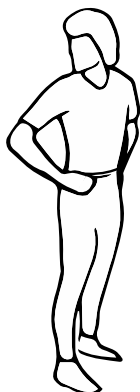
11. Gentle neck stretch, ear to shoulder, both sides.



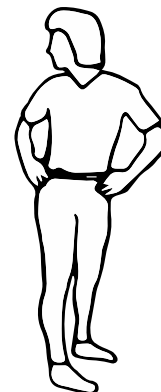
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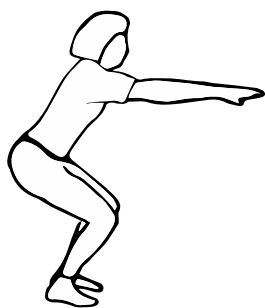
13. Do both sides.



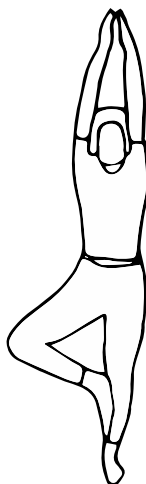
14. Exhale to twist, do both sides.



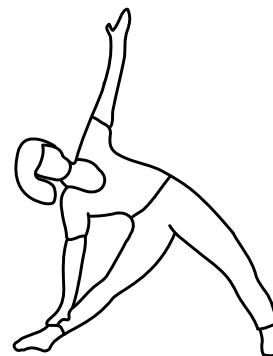
15. Exhale to twist, do both sides.



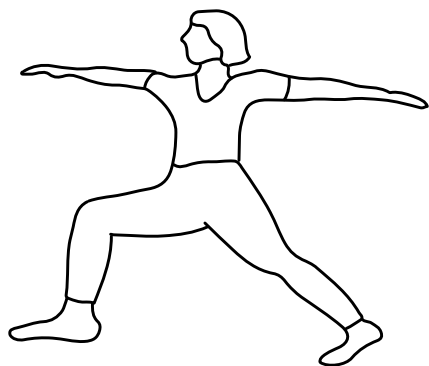
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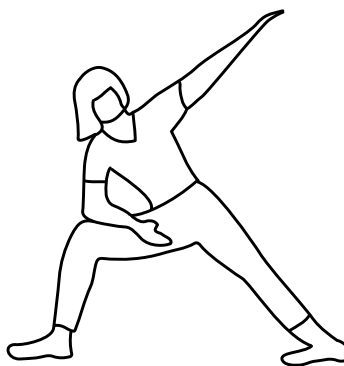
17. Do both sides.



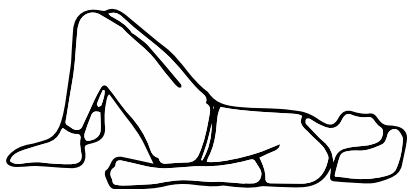
18. Do both sides.



19. Do both sides.



20. Do both sides.



21.



22.



23.



24.

Stress: What is It, How is It Perceived, and how is It Experienced?

What is stress? Hans Selye says, “Stress is the perception of a threat to one’s physical or psychological well-being, coupled with the belief that one cannot handle the situation.” Stress is the non-specific response of the body to any demand whether good or bad.

Three things tend to happen:

1. There is an alarm when the body cannot resist stress any longer
2. There is resistance when the body goes back to its normal functioning
3. There is often a sense of exhaustion when this resistance is lost

External stressors can include biological, physical, social, (class/society) economic, political, and, relational. All of these can create stress that bears down upon us. This stress may create internal changes in our bodies, and external changes our lives. Internal stressors can include how our mind changes in reaction to a perception of a threat from outer forces, i.e. a tiger is going to eat you! This threat creates energy and the release of cortisol, which produces physical changes in the cardio-vascular, nervous, and immune systems just to name a few. This can also affect the psychological self, one’s perceptions, beliefs, thoughts, moods, and feelings.

Acute Stress may be predictable such as taxes, or unpredictable such as illness, a pandemic, or weather. Stress can be chronic, such as the economy, politics; or caring for a family member. We can get stuck in a chronic state of alarm. This keeps all of our systems on high alert. The stressor creates a stress reaction creating a cascade of effects in the body being ‘fired up’: fight, flight or freeze, or fear. You may be frozen on the spot, or spring to action. It is difficult to return to the pre-stress state, unless you do something different.

The hypothalamus gets excited upsetting the adrenal, and pituitary glands: now the chain reaction starts. This involves the central nervous, and hormonal systems. We get scared, secrete cortisol, and activate the sympathetic division of the autonomic nervous system. Similar to a car, we put our foot on the gas pedal. We are all hard wired for protection with the caveman and saber tooth tiger reaction: fight, flight, freeze, fear.

The difference is we don’t release the gas pedal or release the energy in order to create down time. We forget to use the brake pedal. We go from ‘tiger to tiger.’ How we perceive this stress, makes all the difference as to what happens in the body. So, what is designed for an acute reaction to protect, can turn into a chronic pattern. Ways this shows up: hypertension, insomnia, anxiety, heart disease, gastric distress, general joint aches, depression; or inability to remember things, think clearly, or be motivated to name a few.

Stress: Personal Markers of Stress or Stress Signature

Stressors can be biological, physical, social (class/society), economic, racial, sexual preference, political, religious, environmental, and relational. They can be predictable such as taxes, or as is mostly the case in life, unpredictable.

Directions: Please respond to the below questions as honestly as possible. As you recall each stressful event, notice what is present in body, mind, and emotions.

1. What are your personal markers of external stress? What creates stress?

Examples: pandemic, noise, neighbors, traffic, money, hunger, people, family, weather, divorce, work, environment, violence, politics, pollution, discrimination in all forms, racism, taxes, bullying, war, parenting, illness, internet, sexual identity/harassment, kids, deadlines, relationships, technology, clutter, time management, paperwork, death, public speaking, aging, unexpected change, lack of sleep, isolation, etc.

2. What are your personal markers of internal stress? What creates stress?

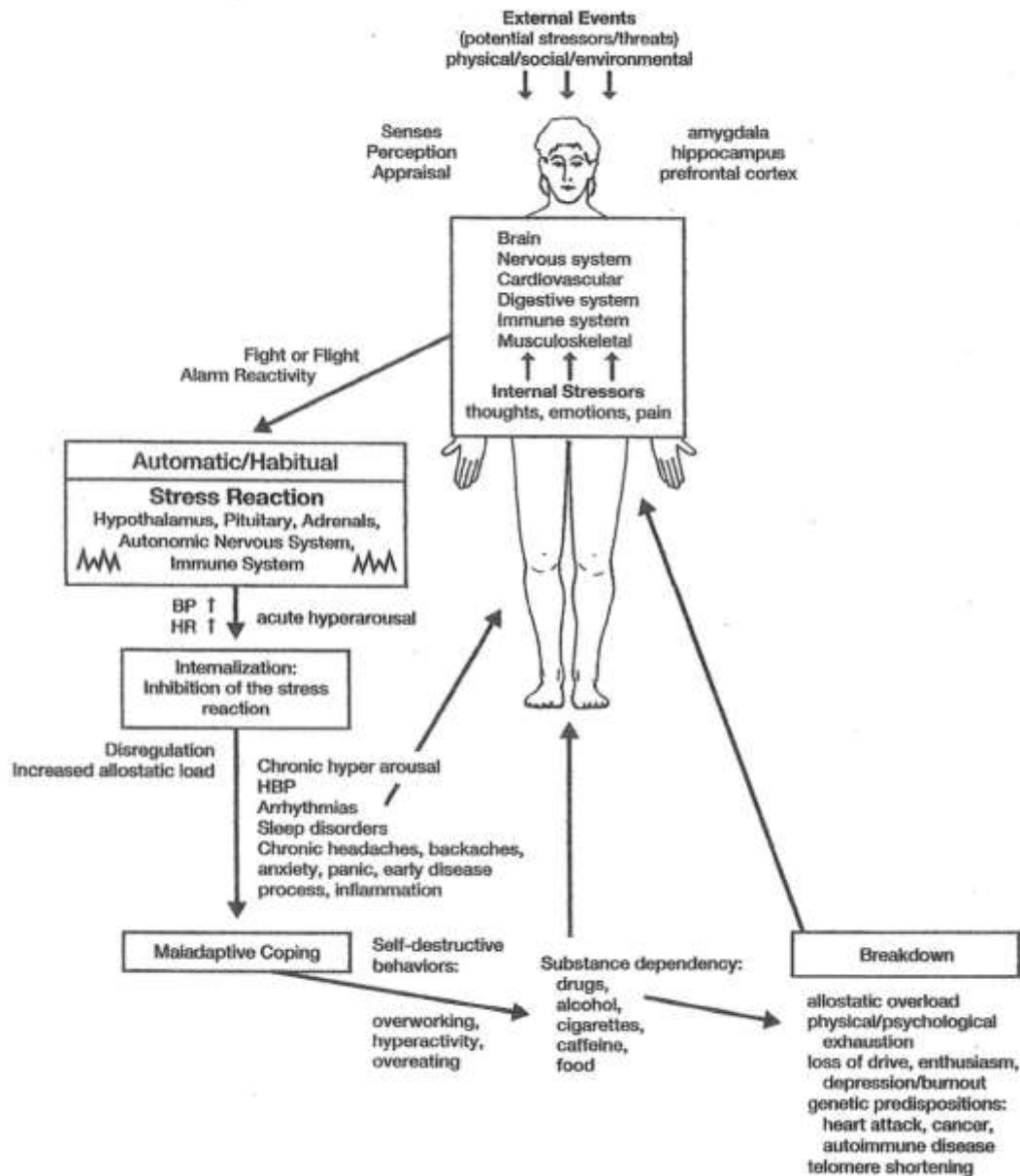
Examples: sadness, burn-out, isolation, self-denigration, worry, negative self-talk, doubt, alcohol/drugs, helplessness, harsh inner critic, perfectionism, loneliness, anger, exhaustion, jealousy, fear/anxiety, impatience, fear, rumination, body image, worry, sickness, guilt, shame, need for approval, wanting to be accepted, pain, wounding, helplessness, grief, overwhelm, craving wanting, depression, procrastination, etc.

3. How are you dealing with those stressors at present?

Examples: food, exercise, travel, cleaning, shopping, TV, movies, reading, baths, gardening, art, call friends, ruminate, shut down, get angry, isolate, etc.

4. What are your patterns of escape: flight, fight, freeze, fear? How do you get stuck, what do you do?

THE STRESS-REACTION CYCLE (Automatic/Habitual)



Adapted from: Kabat-Zinn, J. (2013). *Full Catastrophe Living*. New York: Bantam Books.

Week #5 Theme: Responding versus Reacting, Creating Space for Wise Choices**MBSR At Home Practice:** Use MBSR practice log for tracking and reflections

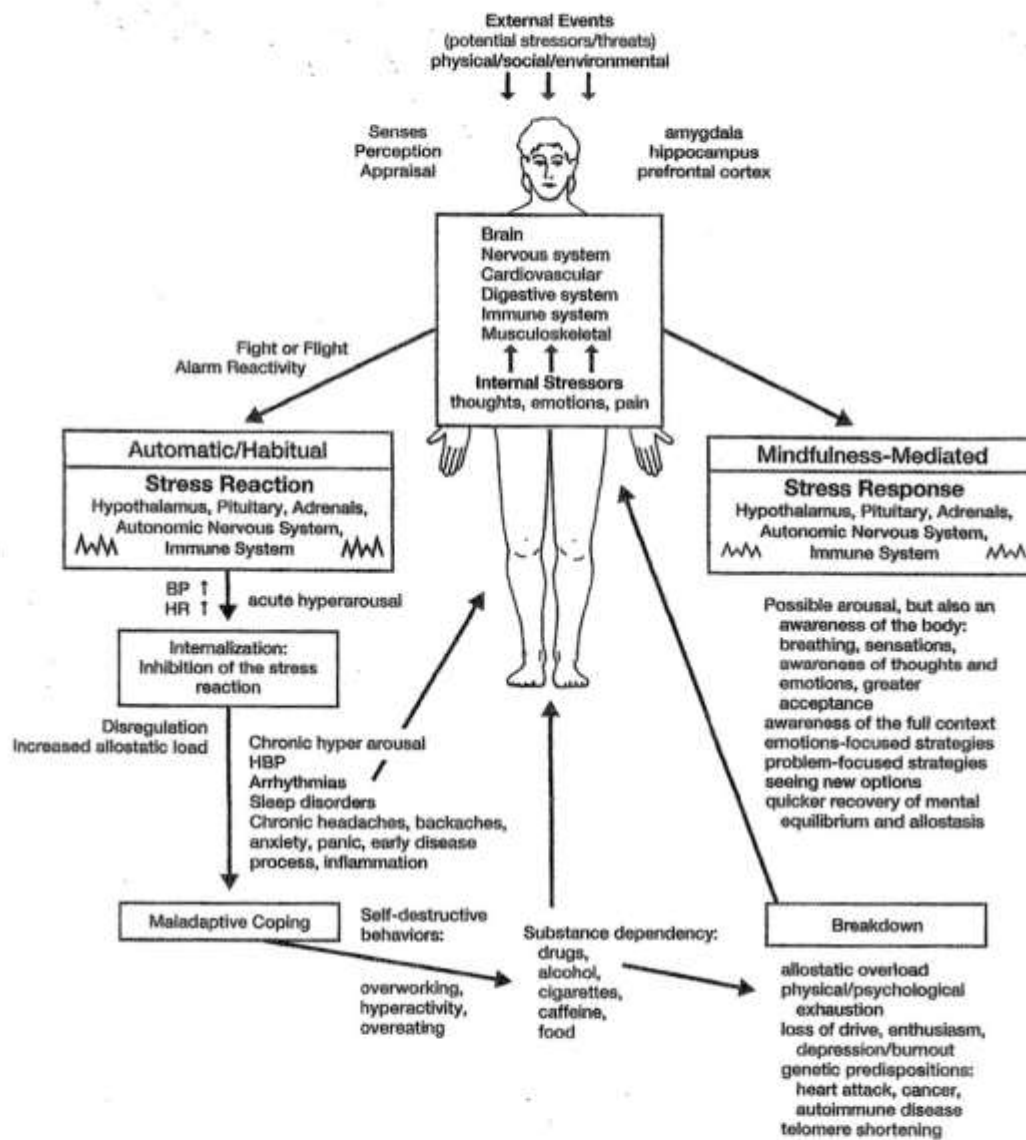
1. Sitting Meditation practice. Alternate every other day with any of these: the Body Scan, Standing/Lying Down Mindful Movement sequences, Mindful Walking x 6 days
2. Difficult Communications Calendar x 6 days (This will be used in MBSR #6)
3. Bring attention to moments of reactivity, explore them. Explore using the 'Pause' or a 'Mindful breath' to slow things down before responding if possible. What do you notice? What's that like?
4. If caught in a reactive moment, being with that as well. See and feel this in the body and offer a mindful response as best as is possible. What do you notice? What's that like?
5. MBSR Participant Workbook readings

Mindfulness Home Practice Log

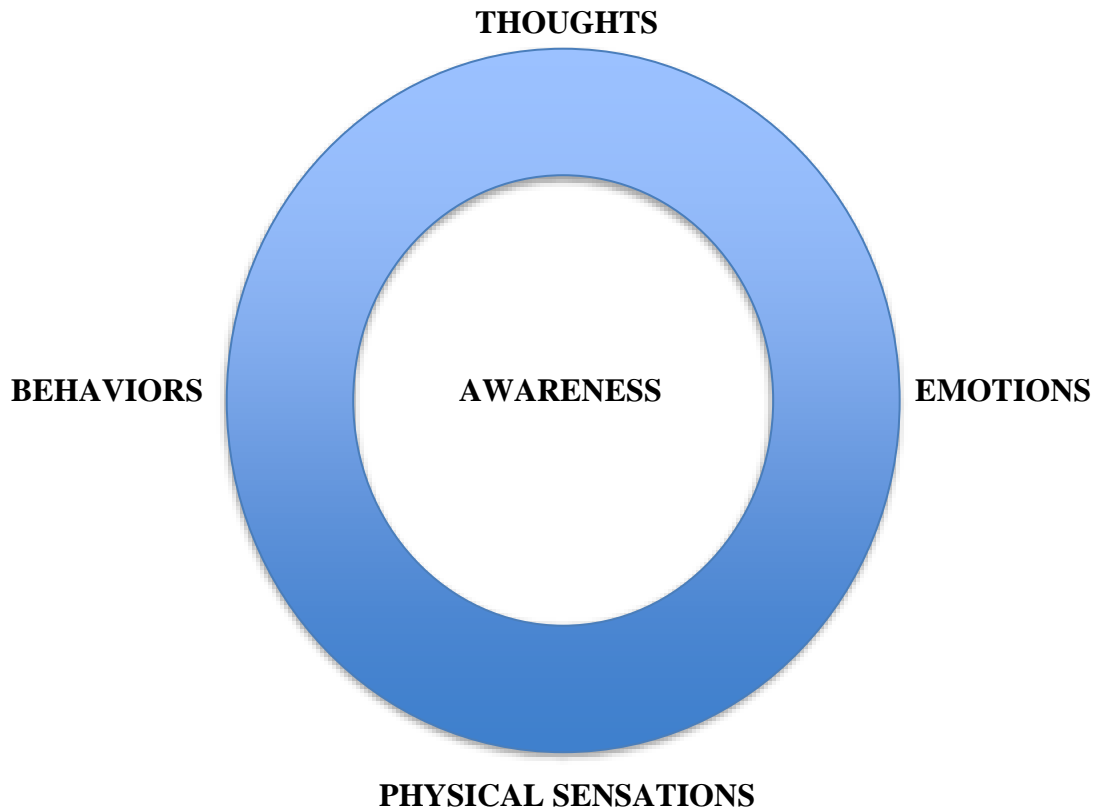
Each time you practice Mindfulness, you are invited to record it on the Practice Log.

Date and Day:	Which Practice?	Comments, Thoughts, Questions:
Date: Day:		
Day: Date:		
Day: Date:		
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Day: Date:		

COPING WITH STRESS RESPONDING VS. REACTING



Adapted from : Kabat-Zinn, J. (2013). *Full Catastrophe Living*. New York: Bantam Books.

Circle of Awareness: Notice Where We Get Stuck, and How We Can Become Free

1. Identify where am I on this circle now?
2. Where is it best to attend to right now?
3. How might I interrupt this link?
4. What skills would I use to do that?

Difficult Communications Calendar **Name:** _____

Describe the stressful communication, with whom and about what?	What did you want from the person(s) or situation? What did you actually get?	What did the other person(s) want? What did they actually get?	Has this issue been resolved yet? How might it be resolved?	What body sensations, thoughts, feelings were noticed before & after?
Day:				
Day:				
Day:				
Day:				
Day:				
Day:				

Adapted from: Kabat-Zinn, J. (2013) *Full Catastrophe Living*. New York: Bantam Books.

General Themes in the Neurobiology and Science of Mindfulness Meditation

Over the last thirty years, the Neuroscience and Neurobiology research on the practice of Mindfulness has more than tripled. There is a saying from the work of psychologist Donald Hebb: “Neurons that fire together, wire together.” In other words, every experience we have matters; and, the body and mind are inseparable! What we allow to enter the mind and imagination, has a huge impact on the body-mind system.

Psychologist Rick Hanson uses the metaphor of a movie. Whatever movie your mind is running at the moment, those are the messages sent throughout the body. Are there themes of threat, fear, grievance, and loss? Or alternately, perhaps the movie running is around themes of calm, heartfulness, generosity, kindness to self and others, awakening. Whichever movie we’re running, those neurons are firing and wiring together. So, learning how to use your mind to shape the wiring of your brain is a profound way to support yourself on the path of awakening.

In 2011, researchers Britta Holzel and Sara Lazar showed that Mindfulness Meditation as taught in Mindfulness-Based Stress Reduction programs, changes the structure of the brain in eight weeks. There are changes over time in the grey matter of the brain- a direct result of meditation.

The changes in brain structure may underlie some of the reported improvements. In fact, the brain can change, and grow dependent upon the signals it receives from the body. The hippocampus and other structures in the brain are important in learning and memory, self-awareness, reflection, and compassion.

This is good news because it shows we can grow neurons or new brain cells and as a result: change the brain, change our life! This means Mindfulness Meditation practice can help increase a sense of the positive qualities and decrease negative ones in ourselves. Through Mindfulness, we learn to become stress hardy and respond, rather than always being in a state of ‘high alert’ reacting as if a tiger is about to eat us.

As Jon Kabat-Zinn reflects ‘with attention we can fully wake up.’ What mindfulness does is concentrate the mind- allowing us to turn our attention to what is present at the moment with awareness. This type of practice is invaluable for developing stability, calm, and a wide perspective in each moment. When the mind is focused and awake, there is potential for seeing how the mind works. As we observe the mind, we can experience what is present here and now; which brings about a sense of mastery, clarity, and ease.

Adapted from:

1. Hanson, R. (2020) “Mind Changing Brain Changing Mind,” Grow the Good that Lasts: RickHanson.net
2. Hozel, B.K., Carmody, J., Vangel, M., Congleton, C., Yerramsetti, Gard, T., Lazar, S. W. (2011). Mindfulness practice leads to increases in regional brain gray matter density. *Psychiatry Research Neuroimaging*, 191, 336-43.
3. Kabat-Zinn, J. (2020) “Online Weekly Mindfulness Practice Offering Through Wisdom 2.0.

Week #6 Theme: Mindful Communication, The Difficult, The Relational

MBSR At Home Practice: Use MBSR practice log for tracking and reflections

1. Sitting Meditation practice. Alternate every other day with any of these: the Body Scan, Standing/Lying Down Mindful Movement sequences, Mindful Walking x 6 days
2. Relational Mindfulness practice. Work with the guideline: *PAUSE*. Bring attention to what the experience in the body and mind when speaking, as well as when listening. Allow space before, during, and after speaking. What's that like?
3. Bring awareness to how you take care of the body and mind. Notice what you choose to 'take in' as far as: TV, radio, movies, people, internet, reading material, food, etc.
4. Bring awareness to moments of being with others. Notice how you connect and relate. Is it possible to offer any kindness towards those you know, those you don't know, and towards yourself as well? What is noticed in the body and mind?
5. *****MBSR Retreat***** Plan ahead to structure the day for extended practice. Have comfortable layered clothing, yoga mat, and food prepared/ready for lunch. This will allow for the most ease if anticipated. (See hand out)
6. MBSR Participant Workbook readings

Mindfulness Home Practice Log

Each time you practice Mindfulness, you are invited to record it on the Practice Log.

Date and Day:	Which Practice?	Comments, Thoughts, Questions:
Date: Day:		
Day: Date:		
Day: Date:		
Day: Date:		
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Interpersonal Mindfulness and Relational Practice

To support the investigation of Awakening, we will use a relational meditation form. The form is based on the Insight Dialogue guidelines developed by meditation teacher Gregory Kramer. These guidelines are rooted in wisdom teachings, interpersonal neurobiology, psychology, and neuroscience providing a format for exploring our common, shared humanity.

These Insight Dialogue guidelines of Pause, Relax, Open, Attune to Emergence, Listen Deeply, and Speak the Truth offer mindfulness practice that takes place in relationship. As we investigate the stress we experience in communication, we may come to see Relational Mindfulness practice as ‘a whole life path,’ one that lessons suffering and creates awareness with nothing left out. This ongoing inquiry and discernment rests upon the profound connection of meditation, wisdom, relationship.

“Even a brief experience of unconditioned relationality can become a seed for developing insight into the emptiness of conditioned moments.” Gregory Kramer

Interpersonal Mindfulness Guidelines

Pause: Stop a moment, step out of habit, find the here and now. What’s this like? The Pause is Mindfulness, coming home to the body and mind as it is in this moment. This is perhaps the most important guideline for interrupting the habit of automatic pilot.

Relax, Receive, Allow, Release: Recognize tension, and choose ease. Full of choice, as we release in the body and accept in the mind. This does not mean we have to like what is noticed, rather we are noticing the reality of what is already present here and now.

Open, Attend: Noticing what is present internally on the inner landscape; as well as externally in the outer environment; and both. This is a step into the mutuality of noticing what’s happening in all three areas through expanding awareness.

Attune to Emergence: Being in the moment without agenda, yielding to the not knowing, and the changing moment as best we can. We begin seeing impermanence, change, new moments. Meeting the moment as it is.

Listen Deeply: Being fully present listening with the entire body, mind, and heart. Actively listening and receiving, being moved by and resting in the world.

Speak the Truth: Discerning the inner truth that wants to be spoken in the moment. Offering words that are honest, true, timely, and kind.

PASSIVE	VERBAL BEHAVIORS ASSERTIVE	AGGRESSIVE
<p>You avoid saying what you want, think or feel. If you do, you say them in such a way that you put yourself down. Apologetic words with hidden meanings are frequent. A smoke screen of vague words or silence. "You know...", "Well...", "I mean...", "I guess", and "I'm sorry". You allow others to choose for you.</p>	<p>You say what you honestly want, 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.</p>	<p>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.</p>

NON-VERBAL BEHAVIORS

PASSIVE	ASSERTIVE	AGGRESSIVE
<p>You use actions instead of words. You hope 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 to the side or downcast. You nod your head to almost anything anyone says. You sit and 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.</p>	<p>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.</p>	<p>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 people. You take a macho fight stance. Your hands are on your hips and you are inches from the other people. Your hands are fists, or your fingers are pointed at the other person. You are tense and angry appearing.</p>

Your apparent goals and feelings:

GOALS		
PASSIVE	ASSERTIVE	AGGRESSIVE
To please, to be liked	To communicate, to be respected.	To dominate or humiliate.

FEELINGS		
PASSIVE	ASSERTIVE	AGGRESSIVE
<p>You feel anxious, ignored, hurt, manipulated, and disappointed with yourself. You are often angry and resentful later.</p>	<p>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.</p>	<p>You feel self-righteous, controlling, and superior. Sometimes you feel embarrassed or selfish later.</p>

Your apparent payoffs:

PASSIVE	ASSERTIVE	AGGRESSIVE
You avoid unpleasant situations, conflicts, short-term tensions, and confrontation. You don't have to take responsibility for your choices.	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.	You get some anger off your chest. You get a feeling of control. You feel superior.

The effects on others (they feel):

PASSIVE	ASSERTIVE	AGGRESSIVE
They feel guilty, superior, frustrated or even angry.	They feel respected or valued. They feel free to express themselves.	They feel humiliated, depreciated, or hurt.

Their feelings towards you:

PASSIVE	ASSERTIVE	AGGRESSIVE
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.	They usually respect, trust and value you. They know where you stand.	They feel hurt, defensive, humiliated, or angry. They resent, distrust and fear you. They may want revenge.

Probable outcome of each type of behavior:

PASSIVE	ASSERTIVE	AGGRESSIVE
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.	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.	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.

Adapted from: a handout from the Center for Mindfulness, University of Massachusetts Medical School Center for Mindfulness in Medicine, Health Care, and Society, Worcester, MA.

METHODS OF COMMUNICATION by Virginia Satir

1. **Placate: so the other person doesn't get mad.**
The placater always talks in an ingratiating way, trying to please, apologizing, never disagreeing, no matter what. He is a yes man. He talks as though he could do nothing for himself; he must always get someone to approve of him.
2. **Blame: so the other person will regard him as strong. If she goes away it will be her fault not yours.)**
The blamer is a faultfinder, a dictator, and a boss. She acts superior, and seems to be saying, "If it weren't for you everything would be all right." The *internal feeling* is one of tightness in the muscles and in the organs. Meanwhile the blood pressure is increasing. The voice is hard, tight, and often shrill and loud.
3. **Compute: with the resultant message that you are attempting to deal with the threat as though it was harmless, and you are trying to establish your self-worth by using big words.**
The computer is very correct, very reasonable with no semblance to any feeling showing. He is calm, cool, and collected. He can be compared to an actual computer or a dictionary. The body feels dry, often cool, and disassociated. The voice is a dry monotone, and the words are likely to be abstract.
4. **Distract: so you ignore the threat, behaving as though it were not there. (Maybe if you do this long enough, it will really go away.)** Whatever the distractor does or says is irrelevant to what anyone else is saying or doing. She never makes a response to the point. Her internal feeling is one of dizziness. The voice can be singsong, often out of tune with the words, and can go up and down without reason because it is focused nowhere.
5. **Leveling or Flowing:** In this response all parts of the message are going in the same direction – the voice says words that match the facial expression, the body position, and the voice tone. Relationships are easy, free and honest, and there are few threats to self-esteem. With this response there is no need to blame, retreat into a computer, or to be in perpetual motion.

Adapted from: A handout from the Center for Mindfulness, University of Massachusetts Medical School Center for Mindfulness in Medicine, Health Care, and Society, Worcester, MA.

Information for the Mindfulness Retreat

The silent day of Mindfulness is a gift of deep practice, nourishment, and rest. This is an opportunity to step away from, or retreat from everyday activities. It is an opportunity for silence, to not have to be “on” for anyone. A luxury: nothing to do, nowhere to go; rather, to simply be present with oneself while in a dedicated, practice community.

During our silent day of Mindfulness, we shall engage in a variety of guided Mindfulness practices; as well as enter into, and honor: Noble Silence. Noble Silence is a quieting of the body, and voice that helps cultivate a calm, peaceful practice environment. We listen in many ways. Not only do we listen with our ears, but with our whole being. In our busy world, often the most effective way to hear ourselves with more clarity is through silence.

We refrain from eye contact, refrain from speaking, and go within. The practice of Noble Silence supports this process by cultivating deeper levels of wisdom, perception, and vision. By refraining from keeping busy, we may find deep rest.

Silence will be broken as a community at the end of the Mindfulness retreat in order to create time and space to understand the experience. A precious gift to give yourself: the gift of peace and quiet.

Particular Items of Interest:

Noble Silence: Silence is respectful and welcoming to movements of the heart. Once we have begun, we shall refrain from any speaking until the end of our time together. To that end, please do not interrupt another’s silence by texting, chatting, or talking. This is a rare opportunity.

Technology Free: (Adaptations for online retreat). Please make arrangements to be unavailable- put your phone, iwatch, and tablet away. If you have it, *please turn it completely off, no buzzers, vibrations, etc.* unless it is necessary. These actions will take away from your experience, and the experience of others. Please do not check email, texts, or use a tablet to read.

Custody of the Eyes: Please refrain from eye contact as best you can during the day, as it will draw you out of yourself, and disturb others. On retreat, this is not impolite.

Smells (in person retreat): Please do not use perfumed products of any kind such as lotions, deodorant, hair products, and oils out of respect for those with environmental allergies. Use products without a scent. Even the smallest perfumes will create physical symptoms that will cause someone allergic to leave the retreat due to feeling ill. Thank you for respecting this.

Food: We shall have a silent lunch. We ask that you prepare your own delicious lunch—something nourishing, comforting, and fulfilling.

Time: The teacher will keep track of time, and you will know when each period of practice ends. You will need to wear a watch to track time when going outside. This is a precious opportunity.

Environment: Have everything ready for a comfortable day of practice including yoga mats, blankets, cushions, pillows, lunch, extra snacks, liquids, etc. Please have raingear, cold gear, and layered clothing.

Transportation and Parking (in person retreat at Old St. Patrick's):

- Des Plaines Structure OSP Indoor Parking: You may park in the indoor parking structure on the southeast corner of Des Plaines and Adams. Entrance off Des Plaines. Stop at the *second ticket machine* (not the 1st one or you will pay) with the Old St. Pat's logo; press the button for a ticket. It is *free* for the day.
- Public Transportation: If taking public transportation please check train/bus schedules ahead of time for ease and convenience.

Generosity (in person retreat): As an act of generosity please offer other participants a ride to and from retreat, or to the train as this is a wonderful gift.

Week #7 Theme: Kindness, Compassion, Healthy Patterns,**MBSR At Home Practice:** Use MBSR practice log for tracking and reflections

1. Practice x 6 days without audio recordings. Choose any Mindfulness practice: Body Scan, Standing or Lying Down Mindful Movement, Sitting, Mindful Walking. You may also wish to use audio recording of the Guided Mindful Bell meditation, the second track: Bells x 3, then 30 minutes of silence, then bells x 3 to end.
2. Informal practice in everyday life: Set an intention to be awake throughout the day. Take time each morning to Pause, become aware of the breath and body, and repeat this at the end of the day as the last thing you do before bed.
3. Being awake throughout the day knowing that everything is an opportunity for practice. Offering loving kindness to oneself and others. Checking in often with yourself: What do you notice? What is this? What's here?

Mindfulness Home Practice Log

Each time you practice Mindfulness, you are invited to record it on the Practice Log.

Date and Day:	Which Practice?	Comments, Thoughts, Questions:
Date: Day:		
Day: Date:		
Day: Date:		
Day: Date:		
Day: Date:		
Day: Date:		

Week #8 Theme: Everything Is Held In Mindful Awareness

MBSR At Home Practice: Use MBSR practice log for tracking and reflections

1. Choosing one of the 'formal' Mindfulness practices to focus on for the next 4 weeks
2. Choose an 'informal' Mindfulness practice to focus on for the next 4 weeks
3. Pause, and notice the breath, the hands, the feet at different moments throughout the day, reconnecting with your intention to notice the body, to be awake and aware in life.
4. Make the practice your own and enjoy!

The Closing Circle

Thank you for your dedication towards living a fully awake, and fully alive life. You have completed a commitment to yourself over these past 8 weeks of the MBSR Program. This is a New Beginning... ***Congratulations!***

You Reading This, Be Ready

Starting here, what do you want to remember?
 How sunlight creeps along a shining floor?
 What scent of old wood hovers,
 What softened sound from outside fills the air?

Will you ever bring a better gift for the world
 Than the breathing respect that you carry
 Wherever you go right now?
 Are you waiting for time to show you some better thoughts?

When you turn around, starting here, lift this new glimpse that you found; Carry into evening all that you want from this day.
 This interval you spent reading or hearing this, keep it for life -

What can anyone give you greater than now,
 Starting here, right in this room,
 When you turn around?

William Stafford: *The Way It Is.*

I. Meditation supplies, Bells, Applications:

1. Bodhisattva Trading Company, Inc., 1-800-588-5350, www.bodhisattva.com
2. Insight Timer, an application for the smartphone, www.insighttimer.com
3. Dharma Crafts, 1-800-794-9862, www.dharmacrafts.com
4. Meditation Timer, Enso Pearl, timer with meditation bells, www.salubrion.com
5. Tush Cush Seat and Lumbar Cushions, 1-800-451-6206, www.tushcush.com

II. Movies and Talks:

1. CD's & DVD's of Jon Kabat-Zinn, www.mindfulnessstapes.com
2. Sounds True Audio, 1-800-333-9185, www.soundstrue.com
3. Dharma Seed Library, www.dharmaseed.org Free meditation and teachings.
4. Parallax Press, 1-800-863-5290, www.parallax.org Resources for Thich Nhat Hahn.
5. Great Path Tapes, Books, www.pemachodrontapes.org Resources for Pema Chodren.
6. Insight Dialogue: Global relational community. <https://insightdialogue.org>

III. Mindfulness Retreat, Education, and Training Centers in person and online:

1. Oasis Institute UMASS Center for Mindfulness, Wooster, MA.
www.umassmed.edu/cfm/oasis/
2. Mindfulness-Based Professional Training Institute, UCSD Center For Mindfulness, San Diego, CA. <http://mbpti.org/>
3. Mindfulness Center, Brown University, Providence, RI.
<https://www.brown.edu/academics/public-health/research/mindfulness/service/mindfulness-based-stress-reduction-mbsr>
4. Insight Meditation Society, Barre, MA. www.dharma.org
5. Spirit Rock, Woodacre, CA. www.spiritrock.org
6. Omega Institute, Rhinebeck, NY. www.eomega.org
7. Kripalu Center for Yoga and Health, Stockbridge, MA. www.kripula.org
8. Barre Center for Buddhist Studies, Barre, MA. <https://www.buddhistinquiry.org>.
9. 1440 Multiversity, Scotts Valley, CA. <https://1440.org>
10. Insight Dialogue: Global relational community. <https://insightdialogue.org>

IV. Sitting Groups and Retreats in person and online:

1. Illinois Insight Dialogue: Insight Dialogue practice community meets monthly for relational mindfulness practice. Prerequisites: MBSR graduate, read the book: *Insight Dialogue* by Gregory Kramer. Calendar: www.mindfulnessforliving.org or contact Holly Nelson-Johnson: hjohnson@icloud.com
2. Insight Dialogue Community: For retreats, programs: <https://insightdialogue.org>
3. Insight Chicago: 1-312-493-9015, www.insightchicago.org This is a local Vipassana Organization that sponsors retreats and weekly sitting groups located in Evanston, Chicago, Beverly, Elgin, Park Ridge, Park Forest and other communities.
4. Prairie Sangha, www.prairiesangha.org This is the Midwest organization for all the Vipassana Communities in the Midwest.
5. Meditation Centers in the Chicago Area, www.gosit.org This is a site that lists multiple meditation centers hosting weekly sitting groups to retreats. They include many different traditions in addition to Vipassana or Mindfulness Meditation.

6. Lakeside Sangha, www.lakesidebuddha.org A local weekly sitting group based on the teachings of Thich Nhat Hanh and Mindfulness Meditation.
7. Shambala Meditation Center of Chicago, www.chicagoshambhala.org This group hosts various Buddhist programs on meditation and study.

V. Mindful Movement/Yoga Resources in person and online:

1. Corinne Peterson: <https://www.corinnepeterson.com> Evanston, IL
2. Amy Beth Treciokas, Yoga Now, www.yoganowchicago.com Chicago, IL
3. Svastha Yoga Ayurveda, www.svastha.com The Mohan's: Worldwide programs.
4. American Viniyoga Institute, www.viniyoga.com Gary Kraftsow: US programs.
5. Moksha Yoga, <http://www.mokshayoga.com/chicago-yoga-studios.html> Chicago, IL
6. Grateful Yoga, Nick and Lela Beem, <http://www.gratefullyoga.com> Evanston, IL
7. Yoga U, YogaUOnline.com, Yoga Alliance Endorsed Partner: Worldwide programs.

Mindfulness Resources of Interest

- ***Bays, J.C.** (2009). *Mindful Eating*. Boston: Shambhala Publications, Inc.
- ***Brach, T.** (2012). *True Refuge: Finding Peace and Freedom in Your Own Awakened Heart*. New York: Bantam Books.
- ***Brewer, J.** (2017). *The Craving Mind*. New Haven: Yale University Press.
- ***Chodron, P.** (2012). *Living Beautifully with Uncertainty and Change*. Boston: Shambhala Publications, Inc.
- ***Kramer, G.** (2007). *Insight Dialogue: The Interpersonal Path to Freedom*. Boston: Shambhala Publications, Inc.
- ***Germer, C.** (2009). *The Mindful Path to Self-Compassion*. New York: Guilford.
- ***Hanson, R.** (2018). *Resilient: How to Grow An Unshakable Core of Calm, Strength, and Happiness*. New York: Harmony Books.
- ***Hanson, R.** (2013). *Hardwiring Happiness*. New York, Penguin Random House.
- ***Hoelzel, B.K., Carmody, J., Vangel, M., Congleton, C., Yerramsetti, Gard, T., Lazar, S. W.** (2011). Mindfulness practice leads to increases in regional brain gray matter density. *Psychiatry Research Neuroimaging*, 191, 336-43.
- ***Kabat-Zinn, J.** (1994). *Wherever You Go There You Are*. New York: Hyperion.
- ***Kabat-Zinn, J.** (2013) *Full Catastrophe Living*. New York: Bantam Books.
- ***Kraftsow, G.** (1999). *Yoga for Wellness*, New York: Penguin Random House, Inc.
- ***Kramer, G.** (2007). *Insight Dialogue: The Interpersonal Path to Freedom*. Boston: Shambhala Publications.
- ***Mohan, A.G.** (2002). *Yoga for Body, Breath, and Mind*. Boston: Shambhala Publications, Inc.
- ***Rosenbaum, E.** (2012). *Being Well (Even When You're Sick): Mindfulness Practices for People with Cancer and Other Serious Illnesses*. New York: Shambhala Publications.
- ***Santorelli, S.** (1999). *Heal Thy Self*. New York: Bell Tower.
- ***Segal, Z.** Williams, M., Teasdale, J. (2002). *Second Edition: Mindfulness-Based Cognitive Therapy for Depression*, New York: Guilford.
- ***Siegel, D.** (2011). *Mindsight*, New York: Penguin Random House, Inc.
- ***Stanley, E. A.** (2019). *Widen the Window: Training Your Brain and Body to Thrive During Stress and Recover from Trauma*, New York: Avery.
- ***Treleaven, D.** (2018). *Trauma-Sensitive Mindfulness*. New York: W.W. Norton and Company.
- ***Williams, M.** Teasdale, J., Segal, Z., Kabat-Zinn, J. (2007). *The Mindful Way through Depression*, New York: Guilford Press.

Mindfulness-Based Stress Reduction Support Service Resources

Chicago Loop/River North Area:

1. Dr. Ann Cusack: 312-437-5721: 25 E. Washington, Suite 1606/+Wilmette
2. Dr. Joan Leska: 312-553-9898: 35 E. Wacker, Suite 1855
3. Dr. Katherine Uphoff: 312-553-0793: 35 E Wacker, Suite 1855
4. Dr. Karen Stickler: 312-458-9258: 35 E Wacker, Suite 1855
5. Dr. Anita Stauffer: 312-475-1563: 435 W. Erie, Suite 2208
6. Dr. Karen Wiviott MD: 312-251-1404: 30 N. Michigan, Suite 1201
7. Dr. Joseph Morello MD: 312-373-7292: 737 N. Michigan, Suite 1200
8. Dr. Roger Thompson: 312-263-8034: 30 N. Michigan, Suite 1008
9. Dr. Mary Connors: 312-372-5501: 30 N. Michigan, Suite 1008
10. Dr. Becca Meyer: 312-282-4448: 30 N. Michigan, Suite 1008
11. Julie Gerut LCSW: 312-925-8737: 180 North Michigan, Suite 605/+Oak Park
12. Dr. Chandon Bhagia: 773-609-0361: 30 N. Michigan, Suite 2029
13. Sarah Thompson, LPC: 773-696-2486: 711 West Monroe, Old St. Patrick's
14. Dr. Brian Brown: 773-417-6068: 53 W. Jackson, Suite 1018
15. Mary Ann Daly, LCPC: 312-504-3408: 111 N. Wabash, Suite 1521

Chicago South Side:

1. Rodger Mrazek, LCPC: 773-879-8696: 2445 West 112th, Beverly
2. Dr. Charles Berry: 773-717-2983: 1525 East 53rd Street, Suite 503, Hyde Park
3. Sarah Thompson: 773-696-2486: 5536 S. Everett Avenue, Hyde Park

Near North:

1. Gail Dreas, LCSW: 773-743-2466: 2500 W. Farwell, Chicago
2. Dr. Tom Brennan: 773-743-2466: 2500 W. Farwell, Chicago
3. Georgia Jones, LCSW: 773-368-9619: 5537 N. Clark Street, Chicago
4. Noelle McWard, LCSW: 773-271-1400: 4256 North Ravenswood, Suite 216
5. Dr. Kathleen Occhipinti: 312-498-4560: St. Michael's Center, 458 West Eugenie, Chicago

North Suburbs:

1. Dr. Michael Maslar: 847-733-4300 X 648: NW-618 Library Place, Evanston
2. Dr. Christine Yoo: 847-864-563-4414: 626 Church Street, Suite 619, Evanston
3. Amy Steinhauer, LCSW: 847-425-1500: 800 Custer Avenue, Suite 5, Evanston

Western Suburbs:

1. Dr. John Farrell: 708-957-3662: 18132 Martin Ave., Homewood
2. Dr. Karen Farrell: 708-957-3662: 18132 Martin Ave., Homewood
3. Dr. Chris Johnson: 630-368-0122: 120 Oak Brook Ctr, Suite 720, Oakbrook
4. Linda Renzi, LCPC: 630-561-3690: 1550 Spring Rd., Suite 125, Oakbrook
5. Dr. Marc Schneider: 630-719-5454: 1341 Warren Ave., Downers Grove
6. Dr. Susanne Johnson: 630-640-2980: 1501 Ogden, Suite 6, Downers Grove
7. Dr. Susan Schmidt: 630-585-0039: 3675 Darlene Ct., Suite B, Aurora/+Naperville
8. Dr. Jennifer Patterson: 815-735-0732: 1415 Maple Rd., Joliet
9. Dr. Melissa Rowland: 815-735-0732: 1415 Maple Rd., Joliet
10. Dr. Karen Pedigo: 815-735-3251: 3624 W. 216th Street, Matteson
11. Penny McGrath LCPC: 708-482-0299, La Grange; + 705-425-0310 Oak Lawn
12. Kimberly DeJong, LCPC: 705-425-0310: 9411 S. 51st, Oak Lawn
13. Dr. Michael Ideran: 708-535-7320: 6006 W. 159th, Bldg. C, Oak Forest