

## **FIVE-WEEK INTRODUCTORY COURSE IN MINDFULNESS MEDITATION** **2<sup>ND</sup> WEEK – MINDFULNESS OF THE BODY**

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Mindfulness of breathing is a wonderful beginning to cultivating awareness. It strengthens our ability to concentrate and steadies the attention on our present moment experience. It also weakens our tendency to get lost in reactive emotions and mental preoccupations. With time, attention to the breath helps us to develop a clear, non-reactive awareness that can then be turned to the full range of our human experience. As mindfulness develops, we begin to bring this awareness to other areas of our lives.

Mindfulness is an embodied practice. By practicing mindfulness, we learn to live in and through our bodies. Learning to be mindful of bodily experiences is one of the most useful aspects of mindfulness. It is much easier to have a balanced, healthy awareness of the rest of our lives when we are in touch with our immediate physical experience.

During this week we expand the practice to include the body.

Many people ignore their bodies. The busier a person's life, the easier it is to discount the importance of staying in touch with how the body feels. Many people may be attentive to their body, but it is from the outside in; that is, they are concerned about body image and appearance. Mindfulness of the body is attention from the inside out. We notice what the body is feeling, in and of itself. We give a generous amount of time to be with the felt sense of the body. Not only does this help the body relax, remaining mindful of the body is a safeguard from getting wound up with mental preoccupations.

### **BENEFITS OF MINDFULNESS OF THE BODY**

Mindfulness of the body has several benefits. First, cultivating mindfulness of the body increases our familiarity with our bodies and with how the body responds to our inner and outer lives, to our thoughts and emotions, and to events around us. The Buddha saw the human mind and body as unified. When we suppress or ignore aspects of our emotional, cognitive, and volitional lives, we tend also to disconnect from the body, from the physical manifestations of our experience. Conversely, when we distance ourselves from our physical experience, we lose touch with our inner life of emotions and thoughts. The awakening of the body from within that comes with mindfulness can help us to discover, not only our repressed emotions, but also, more importantly, a greater capacity to respond to the world with healthy emotions and motivations.

Second, in cultivating mindfulness we are developing non-reactivity, including the ability to be present for our experience without turning away, habitually seeking or resisting change, or clinging to pleasant and avoiding unpleasant experience. All too often, our automatic desires, aversions, preferences, and judgments interfere with our ability to know what is actually happening. Learning to not respond automatically and unconsciously makes possible a deeper understanding of the present moment and our reaction to it, and gives us more freedom to choose our response. Being non-reactively present for our physical experience goes a long way in learning to do so with the rest of our lives.

Last, but not least, mindfulness of physical sensations helps us both to relax tension and to understand its causes.

1. Continue your daily twenty-minute meditation session.
2. In the midst of your regular activities, devote two one-hour periods during the week to being mindful of your body. During this time, perhaps using a timer or some other cue to remind yourself, periodically check in with your body, maybe every five minutes or so. Notice, in particular, your shoulders, stomach, face, and hands. If you find tension in any of these places, relax.
3. Devote one meal to eating slowly and mindfully, paying attention to the tastes, textures, temperature, and other qualities of your food, and to the experience of your body eating. (When does your body tell you that have had enough?) If possible, take the meal in silence, with no other activities to distract you. You might want to put down your spoon or fork between bites. Whenever your mind wanders, or whenever you get caught up in reactions to what is happening, relax and come back to the simplicity of eating mindfully.
4. Start noticing when, how and by what, your attention becomes distracted or fragmented. Are there any common themes or patterns in the kinds of thoughts, feelings, activities, or pre-occupations where your mindfulness disappears? If you discover any, discuss what you find with somebody: a friend, relative, or colleague.

**MEDITATION INSTRUCTION: MINDFULNESS OF THE BODY**

During meditation, center your awareness primarily on the physical sensations of breathing. With dedication, but without strain, keep the breath in the foreground of attention. The idea is to be relaxed and receptive while alert and attentive. As long as other experiences such as bodily sensations, sounds, thoughts, or feelings are in the background of your awareness, allow them to remain there while you rest your attention with the sensations of breathing.

When a strong physical sensation makes it difficult for you to stay with the breath, simply switch your awareness to this new predominant experience. The art of mindfulness is recognizing what is predominant and then sustaining an intimate mindfulness on whatever that is. When the mind wanders and you lose the mindful connection with the sensation, gently and without judgment return your attention to the physical sensation.

As if your entire body was a sensing organ, sense or feel the physical experience. Simply allow it to be there. Drop whatever commentary or evaluations you may have about the experience in favor of seeing and sensing the experience directly in and of itself. Carefully explore the particular sensations that make it up - hardness or softness, warmth or coolness, tingling, tenseness, pressure, burning, throbbing, lightness, and so on. Let your awareness become as intimate with the experience as you can. Notice what happens to the sensations as you are mindful of them. Do they become stronger or weaker, larger or smaller, or do they stay the same?

As an aid to both acknowledging the physical experience and sustaining your focus, you can ever so softly label the experience. The labeling is a gentle, ongoing whisper in the mind that keeps the attention steady on the object of mindfulness. You should primarily sense directly the experience and what happens to it as you are present for it.

Be alert for when the focus of your attention moves from the physical sensations to your reactions to the sensations and your thoughts about them. If this happens move your attention back to the felt-sense of the sensations. Try to keep yourself independent of whatever thoughts and reactions you have. Relax.

Once a physical sensation has disappeared or is no longer compelling, you can return to mindfulness of breathing until some other sensation calls your attention.