

Chapter 3: Simply Being Present With Feelings/Emotions; Part I

When we meditate, we invest in knowing what is happening in the present moment (in the *now*), as compared to our minds being occupied with what happened in the past or what will happen in the future. This knowing is sometimes called *bare attention*, and it is explained in the following quote from Joseph Goldstein's, book "*Mindfulness, A Practical Guide to Awakening*," Pages 230-231. Joseph was one of the founding teachers at the Insight Meditation Society (IMS) in Barre, MA.

The quality of bare attention can manifest on different levels and is called different things in the various Buddhist traditions: mindfulness, naked awareness, innate wakefulness. It is naked and bare because it is simple, direct, noninterfering and nonjudging. It's not making up stories about experience; it's just the simple awareness of things as they are.

We can bring this simplicity to our meditation practice. Munindra-ji would often say, "Sit and know you're sitting, and the whole of the Dharma will be revealed." But sometimes in our practice we're looking for something special, and so we miss this simplicity and overlook what is right in front of us. The power and strength of bare attention come not from special experiences but from a sustained continuity of awareness. We're not looking for any particular experience, for the breath or the body to be a special way. Rather, we're simply listening to, being aware of, and receiving the contact of whatever presents itself. It's like listening to a new piece of music when we're relaxed and attentive at the same time. It's not hard to be mindful; it just takes training to remember to be mindful.

Expanding Our Awareness to Include Feelings/Emotions

Setting the framework

This chapter is special for me. Growing up I learned to stuff my feelings, or to unskillfully act out or react to difficult circumstances rather than to respond to them. Role models skilled in being with and working with feelings were rarely present. More often unskillfully working with feelings was what I observed. Often the mode modeled to work with feelings was to stifle them and not deal with them. What is being presented in this chapter is what I have learned over the years through much study and practice. Teachers that I am particularly indebted to regarding this topic are Gil Fronsdal from the Insight Meditation Center of the Peninsula in Red Wood City, California, Tara Brach from the Insight Meditation Community in Washington, D.C., and Oren Jay Sofer, author and spiritual teacher. I am also grateful to have had the opportunity to work with the concepts covered here during my time at 3M Company where I co-developed a mindfulness-based team building curriculum for the IT Department.

Before we begin, know that not everyone experiences feelings/emotions (words used interchangeably from this point) while they are sitting in meditation. Some will experience them a lot; others only now and then. In meditation we do not fabricate or make things up. If emotions such as anger, sadness, gladness, fear, etc. are present during meditation, we work with them; if not, there is no reason to try to create them. When we are training to work with experience when we meditate, we are also training how to work with experience throughout our day. Experiencing emotions is part of the human

condition. So, if you are a person who does not experience many emotions while you sit in meditation, you most certainly will experience them as you live the days of your life.

When I titled this chapter, “Simply Being Present With Feelings/Emotions,” the thought occurred to me, *Can being with and working with feelings and emotions be simple?* In my younger days that would not have been my belief. The word, simply, in the title of any of the chapters in this book is not necessarily to be interpreted as easy. Simply, refers to the process of being with emotions. By process I mean being aware of how what we are experiencing feels in the body—allowing it and directly experiencing it. And, just as the process of being with the breath, body sensations or sounds is not complex, the process of being with emotions is not complex either.

What we have done in Chapters 1 and 2 has prepared us for the work here. We will invest three weeks working with this chapter, not because it is so much more difficult than the others, rather it is because there is so much to be mindful of when working with emotions.

So far in the first two chapters we’ve learned that in meditation we welcome all breaths, body sensations and sounds without favor. We flow with experience and work with whatever shows up. We work without:

- Judging our experience as good/bad, right/wrong (impartiality)
- Trying to make our experience go away or repress or inhibit it in any way
- Trying to change or fix our experience
- or Trying to make any experience different from what it is.

The key is to relax, receive and allow the direct experience in the body. This is true whether the experience is pleasant or unpleasant. It requires an attitude of being open, curious and saying, “This too!” As we practice, we cultivate the qualities of gentleness, patience, and kindness to ourselves. All of this was true when we were mindful and present for the breath, body sensations and sounds, and all of this will now also be true as we work with our experience with emotions.

The Buddhist spiritual tradition often refers to “suffering.” For many people in our culture, that word has a negative connotation. More accurate words to represent what Buddhists mean when they use the word “suffering” is “unease,” “dissatisfaction,” or “unreliability,” in life, or simply, “life’s challenges”—wanting something to be different from what it is (i.e. an unexpected divorce, suddenly losing a job, a respected friend saying something that is hurtful, the death of a loved one, etc.). When we look at suffering in our lives, much of it stems from emotions or obsessive thoughts and thinking.

It is not possible to rid ourselves of all the unease or challenges that life may present to us. Some unease is natural and a part of our being human. Our culture often teaches us that when things do not go the way we would desire them to go, or if we find it difficult to be with our life when things do not go our way, that we are failing, or worse yet, that we are a failure. We then often try to resolve our issues by taking a pill or some other compulsive behavior such as overeating, working too much, taking drugs, etc. Meditation practice teaches us that things not going our way at times is simply a part of our being human and that what is in our power is learning how to meet this unease with peace, calm, and an open heart.

Just as Buddhism talks a lot about suffering, it also talks a lot about freedom from suffering. To me, freedom from suffering is a major reason for learning how to meditate. Usually when our culture refers to the word, “freedom,” it comes from the angle of freedom *to do* something--freedom to vote, freedom

to do what we want and decide what we do in our lives, etc. When Buddhism refers to freedom, it comes from the angle of freedom *from* something--freedom that comes from not being caught in the throws of our emotions and thoughts, or freedom that comes from having our emotions not control us. It is freedom of *choice*. When difficult situations arise, because of awareness and knowing the reality of the moment, it is the freedom to choose to respond to the situation rather than to automatically react to the situation out of habit or past conditioning.

I used to believe that the idea of peace and contentment had to do with everything in my life being positive and of everything going the way I wanted it to go. I equated being positive and things going my way with happiness. I saw those as the conditions necessary in order for me to see myself, or anyone else to see me, as successful. In meditation, I've learned that peace and happiness has more to do with my *relationship* to what I am experiencing than it has to do with things always going my way. I began to see that I can be peaceful and contented when things are not going my way, just as well as when they are. I began to see that peace is not the absence of chaos, and that peace can exist even in the midst of chaos.

In this chapter we will learn how to be present with and work with our emotions when they show up either during a sit or throughout our day. We will learn how to be with our emotions (whether pleasant or unpleasant) without them controlling us. Our goal will not be to create peace and calm; rather it will be to create the conditions for peace and calm to arise naturally from within. We learned in Chapters 1 and 2 that the conditions for peace and calm to arise naturally are to receive and allow each breath, body sensation, and sound to be in any moment just as it is without judgment or trying to change or fix them. When we allow each emotional experience (i.e. anger, hurt, joy, etc.) to be just as it is, we are welcoming that emotional experience without contention or resistance. We have a respectful relationship with it; we honor it. If we try to rid ourselves of that emotional experience, energetically we are resisting it and not wanting to experience it. As anything we resist will persist, the resistance typically prolongs the experience we wish we were not having.

Notice the word "motion" in emotion. Emotions want to move through us. Being with an emotion in the body gives it some space and allows it to process and move. It is when we resist an emotion or push it away that the emotion gets stuck, and it then tends to stay with us much longer. So, when an uncomfortable or uneasy feeling arises, the shortest path to the end of the feeling is through allowing the direct experience of all the uneasiness and nuances in the body that come with it. The longest journey through an emotion is to resist it and try to push it away or fix it by taking a pill, staying busy so you don't have to feel it, stuffing it, making a story about it, etc. Unfortunately, this way of working with emotions is common conventional thinking in our culture.

Emotions manifest in the body. When an emotion presents itself, our body becomes activated. For example, when experiencing anger, your breathing may become shallow and restricted, your muscles may become tense, and your blood pressure may skyrocket. If one of your close friends says something unwarranted and hurtful to you, your body may tighten up, your face may get flushed, and your heart may beat faster. If you get news at 6 a.m. that a meeting has been canceled allowing you to sleep longer, you may be joyful and your body may relax in happiness. So, working with emotions is an in-the-body experience. We become mindful of the sensations that are concurrently happening in our body. When we are aware of how our body is responding, we will begin to identify and label emotions as "hurt," "anger," "joy," etc.

Our bodies live in the present moment, and our bodies do not lie! Our bodies do not have an agenda. They simply respond to what is happening in the moment, and this response happens automatically and spontaneously. Our bodies do not follow our mind; they are not convinced by justifications. They have no opinion about our emotions. Our bodies just know, “This does not feel good,” or “This is stressful,” or “I like that,” or “This is dangerous,” or “This is a lie.” So, our bodies are great messengers; they tell us how we are doing emotionally.

The problem many times is that our minds are so busy that even though our body is giving us messages, we are not alert enough to receive them. We simply don’t even notice them. And even sometimes when we are aware, we would rather put our trust in something that we read, or something someone else (an authority) tells us, or something printed by the computer (which may not even be the truth), than trust what our bodies are telling us. At times we may not have the courage to hear what our bodies are telling us. In the process of becoming aware of the messages our bodies are sending us, we will begin to see how those messages are a real asset in helping us make wise decisions that allow us to respond to situations rather than reacting automatically and irrationally.

In meditation we will see that there is one more component to noticing body sensations as it relates to feelings. *What we are feeling may not be as important as our relationship to what we are feeling.* When we see that there are no mistakes in mediation, we are open to all emotions without favor. We will not judge any emotion as good or bad. So whatever we are feeling is not a problem. We simply work with whatever shows up. Our relationship to a particular feeling, however, may present a problem for us. For example, say you are feeling the emotion of anger. If your existing belief system tells you that experiencing anger is bad (or that you are bad for having it), you may want to repress or stifle your anger. Your relationship to the emotion then might be one of resistance and aversion. You may want to shut it down and push it away. If, instead, your belief system says that all emotions are messengers and that when you are angry, it is likely a message saying that something is not right, you will likely see that and welcome the message as something to explore and work with. So, your relationship to the emotion can either keep you from working with the emotion thus keeping you in a state of suffering, or it can be a catalyst to help you work through and dissolve the emotion. What you resist will persist, and often it gets stronger. In meditation we will bring mindfulness to knowing our relationship to emotions.

Language of Emotions

When I was in my late 30’s I was working on some personal issues, and I was a participant in some group counseling sessions. We began each session by going around the room with everyone telling how their last week was. In one session, after one person spoke, the counselor asked me, “David, how do you feel about what this person just said?” I froze. I had no clue how to answer. I did not know words to express feelings. The counselor then asked, “Well, what is going on in your body? How does your body feel?” Again, having no clue what she was asking of me, I froze. At that point in my life I not only did not know words used to express feelings, I also had no awareness that my body was sending me messages to help me know what I was feeling, let alone, how to respond.

The process of becoming mindful and aware of my body and of feelings over the past 35 years has been a rich journey. While at 3M Company I worked with teams on mindfulness-based

communications. When working with conflict resolution, I found that, just like me in my late 30's, almost universally people did not know how to express their feelings, nor did they have any awareness or clue about the messages their bodies were giving them. Just like me in my late 30's, they had no clue how they were creating their own suffering around feelings, let alone how to be free from that suffering.

So, let's start at the beginning and take a look at words we use to express feelings. The ones that might immediately come up are mad (anger), glad, sad, afraid (fear), and there are hundreds more. Without taking a look at Appendix A, page 12 (where there's a partial list of feeling words), take a personal inventory of words you commonly use to express feelings. Write at least ten down here; then we will share.

Once we know words to use to express feelings, the next step is to learn how to express them. Expressing feelings is a learned skill. As other books have been expressly written to do that exact thing, I will not go into depth here. One of the better books that comes to mind is *"Say What You Mean"* by Oren Jay Sofer. I have taken classes from Oren and attended some of his retreats. In my opinion his depth of knowledge and skill of facilitating is phenomenal. Should you wish to attend any of Oren's sessions, simply do a Google search to find his website. To help show you the significance of skillfully expressing feelings, I've included below some examples that I've adapted from Oren's book.

First, when we express a feeling, we take responsibility for how we are feeling; we do not blame someone else for them. We speak directly.

For example, *"When you said that, I was hurt,"* or *"I got angry because I was afraid he was going to hurt me."*

Sometimes we think we are expressing a feeling when we are actually expressing a thought. You typically know you are doing this if you follow *"I feel"* with *"like," "that,"* or *"as."*

For example, *"I'm talking, and I feel as if you are not listening,"* or *"I feel like that is a stupid idea."* *"I feel as"* or *"I feel like"* is another way of saying *"I think."* Neither of the above examples expresses a feeling. If you say, however, *"When I'm talking and I assume you are not listening, I get frustrated,"* or *"My interpretation is that that is a stupid idea, and that idea scares me"* you are expressing feelings.

Sometimes we think we are expressing a feeling when we are actually using false feeling words. False feeling words refer to an emotion by blaming the other person.

Here's an example: *"When you said that, I felt like I was cornered."* No feeling is being expressed. Blaming is expressed by the assumption that someone else is responsible for cornering you. If you say, *"When I sensed I was cornered, I grew angry,"* then you are expressing a feeling and taking responsibility for it. A list of false feeling words are shown in Appendix B.

Those are just a couple of examples of how to express feelings with some clarity. Communicating with integrity is a skill, and it involves being able to express feelings. If you have an intuitive sense that you could grow in this area, I strongly encourage you to search out sources to do that. From experience I can tell you that speaking clearly with integrity and kindness, coming from a stance of caring for both self and the other, has been one of the benefits and blessings of my last 35 years of practice. It has been very freeing.

Typography of Emotions in the Body

At a retreat at IMS (Insight Meditation Society in Barre, MA) teacher Pascal Auclair introduced me to the concept of “typography of emotions.” It has been most useful. All emotions have a typography in the body. Before we look at what that means, let’s first relate typography to another situation. In the box below, write the name of your favorite national park. Once you have done that, use words or phrases to write what it is about that park that makes it your favorite--appearances/characteristics. What is it about that park that makes it different from any other national park? In other words, “What is it’s typography?”

If I were to have responded to the above questions, I would say, Glacier-Waterton International Peace Park in northwest Montana. If I were to describe it, I might have said high mountains, glaciers, cold streams filled with trout, beautiful lakes, grizzly bears, rocky mountain sheep, and hiking trails, etc. I might have added, “I worked in the park for two summers.” Someone else might select Acadia National Park in Maine, and they may describe the shore line, the rocks, the sound and smell of the ocean, the trees, etc. Because each park has its own characteristics (or typography) you would know that when you are in Acadia that you are not in Glacier, and vice versa.

Just as each national park has a different typography, each emotion has a different typography in our body. When we are angry, the muscles in our neck might be tight, our face flushed, our jaw clenched, our heart racing, and our mind might be closed down with constricted and narrow thinking. When we are happy or glad, our body might be light with our muscles relaxed, we may have a smile on our face, and our mind might be expansive looking at all kinds of possibilities, etc. Anger and gladness feel very different in our body. Anger feels like this, glad feels like that. Their typography is different. When we are in a state of anger, we know we are not happy, and vice versa. A major part of learning how to sit in meditation with emotions or to work with them throughout your day, is to be mindful that they exist and to become aware of what is happening in your body when they are present.. Here is an exercise to look at how our bodies tell us how we experience some of our emotions.

Exercise: Typography of an emotion

Think of a situation where you were emotionally charged—either in anger, fear, hurt, joy/happiness, anxiety, or sadness. It is not necessary to pick the most difficult situation in your life; simply pick one that stands out to you. See if you can recall your situation to the point that you can re-experience it. Feel what was going on in your body, as well as in your mind. Then, using words or phrases, fill in the spaces below for the one situation and emotion you chose. I have partially filled in the blanks for “anger” to help you know what is expected here.

The Typography of My Emotion

	Anger	Fear	Hurt	Happy; Joy	Anxiety	Sadness
Associated Body Sensations: How was your body telling you that you were experiencing the emotion?	Tense shoulders Churning stomach Furled eyebrow. . .					
Associated Thoughts in your mind: were your thoughts <u>expansive</u> (including wide range of resolutions, and inclusive of others) or <u>constrictive</u> (consisting of one-sided views and very “I” centered?) Were there assumptions, judgments, opinions. . .	Narrow thinking Few options Thoughts were of past/future Very “I” centered Proving that I am right . . . Attached to a view					
At the time the emotion was happening, were you mindfully aware of these body sensations and thoughts? (Y/N)	No awareness of body sensations Was in my head, not my body					
How did you relate to how you were feeling at the time? Like? Dislike? Neutral? Did you want it to stay or did you push it away?	At the time, didn’t even think of this					
Where did this emotion come from? How much lead time did you have before this emotion arrived?	No lead time All happened fast and automatically Don’t know where it came from					

Often when people work on this exercise their response is to describe the situation and what happened instead of responding how the emotion felt in terms of sensations in their body. When we learned how to be present with the breath in Chapter 1, we talked about experiencing the breath in the body—the direct experience of knowing when we are breathing in and when we are breathing out, knowing the belly rising, being with the breath as it enters your nose. Describing the breath is something different. It is an activity of the mind. It works the same way with emotions. The direct experience of any emotion is felt in the body. We are mindful of our breathing, tight or relaxed muscles, heart rate, etc. As we progress through the remainder of the chapter, we will find that being in the body with emotions helps us greatly in working with them. Being in the body slows us down, which, if only for a second or two, may give us the time to access insights that will help us know how to respond to the situation rather than automatically reacting out of habit and past conditioning.

Some Added Thoughts About Emotions

Much of the pain in life does not come from the pain of what is actually happening, but rather it comes from *wanting* what is happening to be different from what is happening. It comes from the grasping and the striving to make something (that may even be beyond our control) different from what it is. It can also come from our own self-critical minds. The following story of the Two Arrows explains how many times we take a life challenge, which is a normal part of being human, and on our own volition we turn it into suffering. Yes, many times we create our own suffering. When we are mindful, we can consciously choose not to do this.

Story of the Two Arrows

(Taken from the website dharmapunxnyc.blogspot.com)

When hit with discomfort, the conventional reaction is to whine and regret, kick oneself, take it hard. So we feel two afflictions: 1. the inevitable, physical feelings (a first arrow the world blasts us with) and 2. the additional, mental reactions (the second arrow we shoot into ourself). We may fail to note any relief or escape from uncomfortable feelings (the first arrow) other than to distract ourselves with sensual pleasure. So we cling to diversions, rather than observing what is actually present, the arising and passing of feelings.” --The Buddha, The Arrow Sutta’

This teaching is often summarized as “Pain is inevitable, but suffering is optional.” We have in life two forms of distress in life. The first arises from the unavoidable events that occur in life; the pains, insults, rejections, losses, separations, aging, sickness and on. Such events quickly give rise to inevitable, uncomfortable physical expressions, such as feelings that the wind knocked out of us, a hollowness in the chest, a tight stomach, dizziness, tears, etc. The second form of distress lies in our thought based reactions to the event: “Why me? This is unfair. How do I change this? What will happen now?” We add more anguish to the mix by taking universal experiences personally, trying to escape the unavoidable.

These optional, second arrows of torment can play out in different ways:

- 1) We can blame and denounce others for shooting us with those first arrows (their rejections, insults, dismissals, wrongs of all varieties) and feel picked on by the universe.*
- 2) We can castigate and condemn ourselves for being human and not avoiding life’s inescapable disappointments, reaching the conclusion we are particularly damaged or fated to misery.*
- 3) We can chase short term distractions and pleasures: stuffing our feelings with food, retail therapy, deluging ourselves in work, seeking refuge in television or sex, drugs and alcohol. . .*

All of these approaches distract us, until they eventually let us down. No matter how much we blame ourselves or others, or keep ourselves busy, the discomforts we've been avoiding and abandoning resurface; from high-flying financiers to destitute heroin addicts, whatever diversionary tactics we choose will wear thin and return us to emotional conditions of vulnerability, loss, emptiness. No matter how much we've been sweeping under the rug, we will have to face the challenging feelings from which we've been hiding.

The spiritual solution is to put aside the distractions and to attend to the uncomfortable feelings directly after being hit with those first arrows. How does it feel to be fired? Dumped? Rejected? Abandoned? Not good, but if we hold the sensations in our awareness, it turns out they're not as overwhelming as we thought; with compassion and care the body softens, the mind becomes less agitated, the impressions arise and pass. It turns out we can survive being hit by an arrow, so long as we don't shoot too many into ourselves in return.

To have an emotion (whether we see it as good or bad or something we like or don't like) show up during meditation or in our life does not have to be a problem. Our relationship to it and how we work with it determines how much we suffer, or not. In Buddhism, receiving the first arrow is called suffering or what I believe more accurately could be called the "unease," "dissatisfaction" or "challenges" of life. It is part of being human, and though it may be painful, it generally does not compare to the suffering we cause ourselves by reacting and hitting ourselves with a second arrow.

When we react, we cause our own suffering. When we are aware, we are more likely to not shoot ourselves with the second arrow which will support us in responding, rather than reacting, to the emotion. In Buddhism we also learn that whatever is happening is not permanent. Nothing lasts forever. We also learn to not take things personally. That is, we are not the only one who has ever experienced what we are now experiencing. Being aware of these understandings helps us work with emotions. All this may be intellectually easy to understand, yet that does not mean that working with emotions is always easy.

One final comment and reminder. Emotions are not obstacles to overcome; they become gateways into a new way of being—being responsive to situations as compared to reactive to them. As stated before, the word freedom from a Buddhist perspective is not freedom *to do* something (like freedom to vote or freedom to bear arms); it is freedom *from* being caught by our emotions or freedom from being controlled by them which allows us to respond to life rather than react to our circumstances. This is a major reason why we meditate. When our mind is calm and when we are present in our body, we are creating the conditions for peace and calm to arise naturally and without effort.

Between Now and Next Time; Homework

1. Sit – (*Experiential Knowledge*)

Aim to Meditate 6 out of 7 days for about 10-15 minutes (whatever works for you). Don't be too concerned yet about including emotions as part of your meditation. Just continue to concentrate on mindfulness of your breath, body sensations, and sounds.

2. Study – (*Intellectual/Cognitive Knowledge*)

Read/Review Chapter 3, Part I as it meets your needs

Read Chapter 3 – Part II which will be sent to you this coming week. Please have a paper copy or electronic version available with you to follow along in next week's class.

3. Integrate (Daily Life Practice) – (*Experiential Knowledge*)

Here are some options for you to consider. Pick and choose. You might even choose to concentrate on a different option on different days.

1. Everyday – continue to *STOP* and *PAUSE*

Do as many times a day as you remember—take a few breaths and check in with yourself. See what your reality of the moment is. What body sensations are present? What is your mood—and what body sensations do you associate with that mood? What is going on in your mind--constrictive/expansive? What is your general state of well-being (or not well-being)? Is an emotion present? There is absolutely no need to judge how you are or try to change or fix how you are. Simply notice and receive. And if you notice that you are caught in a difficult emotion, simply take a few calming breaths, and note what is going on in your body and what thoughts are going on in your mind. There is no need to chase it away; be with it. Just notice; no need for judgment or changing or fixing anything—more on this as we continue with Chapter 3 – Parts II and III.

2. Notice your body when you are having a conversation

Begin noticing when you are having conversations with friends and coworkers how your body responds to different things that are said. Examples: What happens in your body when someone gives you a compliment, or the reverse, criticism? What happens in your body when you hear gossip? What happens in your body when politics are discussed? Your body is your messenger for what is real for you in each moment. There is more on this to come as we continue working with Chapter 3.

3. Become mindful of facts and thoughts

If you have time, write down a conversation you want to have with a friend. Line by line, state whether your statement is either a fact, thought (assumption, interpretation, opinion, judgment, belief, perception), feeling, want, or action statement. An alternative activity might be to watch a portion of a tv news program (right leaning or left leaning) and do the same activity. Do this for your most-often-watched and least-often-watched program. Even doing this for 5 minutes of the show may be enlightening.

4. Become aware of first and second arrows

Notice challenging situations that come up and any 1st or 2nd arrows

Appendix A – Words Used to Express Feelings

There are thousands of words used to express feelings, so this is not an exhaustive list. This partial list was selectively taken from “*Say What You Mean*” by Oren Jay Sofer, page 142.

When Our Needs Are Met

Peaceful; Calm, Content, Loving, Fulfilled, Relaxed, Carefree

Loving; Affectionate, Tender, Friendly, Grateful, Open, Passionate

Glad; Happy, Excited, Hopeful, Delighted, Touched, Proud

Playful; Energetic, Invigorated, Alive, Giddy, Adventurous

Interested; Inquisitive, Alert, Curious, Enthusiastic, Intrigued

When Our Needs Are Not Met

Mad; Impatient, Irritated, Frustrated, Agitated, Disgusted, Angry

Sad; Lonely, Hurting, Overwhelmed, Dismayed, Sorrowful, Blue

Scared; Afraid, Anxious, Worried, Frightened, Insecure, Terrified

Tired; Exhausted, Fatigued, Lethargic, Sleepy, Bored, Mopey

Confused; Perplexed, Uncomfortable, Apathetic, Helpless, Suspicious

Appendix B – False Feeling Words (words that sound like feelings, but actually are not. They end up blaming another for how you really feel.)

Again, there are many possibilities, so this is not an exhaustive list. This partial list was selectively taken from “*Say What You Mean*” by Oren Jay Sofer, page 150.

Abandoned, Abused, Bullied, Cheated, Dismissed, Disrespected, Let down, Misunderstood, Neglected, Rejected, Taken Advantage of, Treated Unfairly, Threatened, Unappreciated, Invisible, Used, Unsupported

Processing what we've learned in Chapters 1, 2 and 3 (Part I). We will use these for check-in at the beginning of the next class.

Using only words and/or phrases, take a few moments to respond to these questions:

1. What was your experience of sitting at home last week? What issues came up for you in terms of integrating mindfulness of the breath, body sensations, and sounds into your meditation?

2. There were four options or opportunities to integrate mindfulness into your day. What experiential knowledge did you gain from them, and how did mindfulness of them impact your experience?

The *STOP* and *PAUSE* practice.

Noticing what body sensations were present and what was going on in your mind when you were having conversations with friends, coworkers, etc.

Becoming mindful of facts and thoughts

Becoming aware of first and second arrows

3. What questions, in general, do you have about any of the material we've covered in Chapters 1, 2, 3 (Part I)?