

*Mindfulness
Based
Cognitive
Therapy*

Presented by

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Mindfulness

“Bringing one’s complete attention to the present experience on a moment-to-moment basis” (Marlatt & Kristeller)

“Paying attention in a particular way: on purpose, in the present moment and non judgmentally” (Kabat-Zinn)

“The nonjudgmental observation of the ongoing stream of internal and external stimuli as they arise” (Baer)

“Awareness of present experience with acceptance” (Germer, Segal & Fulton)

“Conscious awareness of you’re here-and-now experience, with openness, interest and receptiveness”

Mindfulness in ACT has four components:

1. Awareness of the present moment
2. Acceptance of experience as it arises – willingness to allow thoughts and feelings to be what they are even if they are unpleasant
3. Defusion – seeing thoughts and feelings as experiences you have in a larger field of awareness. Defusion involves understanding and having the experience that "you" are not your thoughts and feelings. [Fusion with thoughts refers to "stuff your mind tells you that gets in the way when you get caught up in it or hooked by it."]
4. Self as observer – noticing that you are noticing your experience.

Willingness

Being *willing* to have your own experience - whatever is there:

You don’t have to like, want it, or approve of it, simply:

- ⇒ allow it to be there
- ⇒ give it permission to be where it is already
- ⇒ let go of struggling with it
- ⇒ stop fighting with it
- ⇒ make peace with it
- ⇒ make room for it
- ⇒ soften up around it
- ⇒ let it be
- ⇒ breathe into it
- ⇒ stop wasting your energy on pushing it away

Attitudinal Foundations of Mindfulness Practice

Seven attitudinal factors constitute the major pillars of mindfulness practice as taught in the stress clinic. These attitudes are to be cultivated consciously when you practice. They are not independent of each other. Each one relies on and influences the degree to which you are able to cultivate the others. Working on anyone will rapidly lead you to the others. Since together they constitute the foundation upon which you will be able to build a strong meditation practice of your own, we are introducing them before you encounter the techniques themselves so that you can become familiar with these attitudes from the very beginning. Once you are engaged in the practice itself, you will want to continue to fertilize this attitudinal soil so that your mindfulness practice will flourish.

Non-Judging

Mindfulness is cultivated by assuming the stance of an impartial witness to your own experience.

Patience

Patience is a form of wisdom. It demonstrates that we understand and accept the fact that sometimes things must unfold in their own time.

Beginner's Mind

The richness of present-moment experience is the richness of life itself.

Trust As Self Reliance

Developing a basic trust in yourself and your feelings is an integral part of meditation training. It is far better to trust in your intuition and your own authority, even if you make some "mistakes" along the way, than always to look outside of yourself *for* guidance.

Non-Striving

Almost everything we do we do for a purpose, to get something or somewhere. But in meditation this attitude can be a real obstacle. It has no goal other than for you to be yourself.

Acceptance

Acceptance means seeing things as they actually are in the present. In the meditation practice, we cultivate acceptance by taking each moment as it comes and being with it fully, as it is. We try not to impose our ideas about what we should be feeling or thinking or seeing on our experience but just remind ourselves to be receptive and open to whatever we are feeling, thinking, or seeing, and to accept it because it is here right now.

Letting Be

In the meditation practice we intentionally put aside the tendency to elevate some aspects of our experience and to reject others. Instead we just let our experience be what it is and practice observing it from moment to moment. Letting go is a way of letting things be, of accepting things as they are. When we observe our own mind grasping and pushing away, We remind ourselves to let go of those impulses on purpose, just to see what will happen if we do. When we find ourselves judging our experience, we let go of those judging thoughts. Similarly when thoughts of the past or of the future come up, we let go of them. We just watch.

From Ful/ [Catastrophe Living](#), by Jon Kabat-Zinn, Ph.D.

Summary of Session I: Automatic Pilot.

In a car, we can sometimes drive for miles "on automatic pilot," without really being aware of what we are doing. In the same way, we may not be really "present," moment-by-moment, for much of our lives: We can often be "miles away" without knowing it.

On automatic pilot, we are more likely to have our "buttons pressed": Events around us and thoughts, feelings, and sensations in the mind (of which we may be only dimly aware) can trigger old habits of thinking that are often unhelpful and may lead to worsening mood.

By becoming more aware of our thoughts, feelings, and body sensations, from moment to moment, we give ourselves the possibility of greater freedom and choice; we do not have to go into the same old "mental ruts" that may have caused problems in the past.

The aim of this program is to increase awareness so that we can respond to situations with choice rather than react automatically. We do that by practicing to become more aware of where our attention is, and deliberately changing the focus of attention, over and over again.

To begin with, we use attention to different parts of the body as a focus to anchor our awareness in the moment. We will also be training ourselves to put attention and awareness in different places at will. This is the aim of the body scan exercise that is the main homework for next week.

Assignments for Week Following Session 1

1. Do the Body Scan Meditation (CD/tape I, Track1/Side I) six times before we meet again. Don't expect to feel anything in particular from listening to the tape. In fact, give up all expectations about it; just let your experience be your experience. Don't judge it. Just keep doing it, and we'll talk about it next week.
2. Record on the Homework Record Form each time you listen to the tape. Also, make a note of anything that comes up in the homework so that we can talk about it at the next meeting.
3. Choose one routine activity in your daily life and make a deliberate effort to bring moment-to-moment awareness to that activity each time you do it, just as we did in the raisin exercise. Possibilities include waking up in the morning, brushing your teeth, showering, drying your body, getting dressed, eating, driving, taking out the rubbish (garbage), shopping and so on. Simply zero in on knowing what you are doing as you are doing it.
4. Note any times when you find yourself able to notice what you eat, in the same way you noticed the raisin.
5. Eat at least one meal "mindfully" in the way that you ate the raisin.

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MINDFULNESS PRACTICES FOR EVERYDAY LIFE

Everyday life provides endless opportunities for us to stop, to focus, to remind ourselves to be fully awake and present to what is happening now. Pick a few ordinary activities from your daily life that you can turn into "mindfulness bells," i.e. reminders to stop and attend.

Some suggestions:

Brushing your teeth: Where is your mind when you are brushing your teeth? Pay careful attention to all the sensations, i.e., toothbrush in relation to the teeth, flavor of the toothpaste, moisture building up in the mouth, all the movements required to spit, etc.

Showering: Sensations of the water on your body, temperature, pressure; the movements of the hand as you wash, movement of the body as you turn and bend, etc. If you decide to take some of your showering time to plan or reflect, do so intentionally, with awareness that this is where you have decided to focus your attention.

Preparing food: Any food preparation is a great opportunity for mindfulness. Try focusing on making all the carrot slices the same thickness!

Eating: Try having part of a meal in silence, really focus on the food, the colors, shapes, perhaps thinking of how this food has come to you, focus on the sensations of eating....

Doing dishes: a great opportunity for exploring sensations, for constantly coming back to the present moment, rinsing this dish, water flowing,. sensation of temperature, etc.

Driving: Be aware of deciding- where to focus your mind while you are driving. If you decide to focus on the upcoming meeting, etc., know that that is the decision you have made. If you decide to make your primary focus something other than the actual driving, notice how quickly you can shift driving into the foreground of your attention when the situation demands. Notice if you are leaving the actual act of driving too far in the background of your attention!! Take some of your driving time to make your primary focus the driving, all the sensations, the movements of your hands, feet etc., the visual scanning you are doing, the shifting of your vision from close up to far away, etc.

Walking: Pay attention to the actual sensations of walking, notice when the mind goes elsewhere. Come back to "just walking."

Be me a model citizen! When crossing the street, use the "don't walk" sign as an opportunity to stand quietly and focus on your breath, rather than as an opportunity to try to beat the light.

Red lights: an opportunity to *sit* quietly, peacefully and be aware of your breath

Listening: When you are listening, notice when you aren't listening, when you start to think of something else, what you are going to say in response, etc. Come back to actually listening.

Enjoy stopping, refreshing yourself by becoming intentionally present in the moment.

Summary of Session 2: Dealing with Barriers

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

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

Tips for the Body Scan

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

Mindfulness of the Breath

1. Settle into a comfortable sitting position, either on a straight-backed chair or on a soft surface on the floor with your buttocks supported by cushions or a low stool. If you use a chair, it is very helpful to sit away from the back of the chair, so that your spine is self supporting. If you sit on the floor, it is helpful if your knees actually touch the floor; experiment with the height of the cushions or stool until you feel comfortably and firmly supported.
2. Allow your back to adopt an erect, dignified, and comfortable posture. If sitting on a chair, place your feet flat on the floor, with your legs uncrossed, gently close your eyes.
3. Bring your awareness to the level of physical sensations by focusing your attention on the sensations of touch and pressure in your body where it makes contact with the floor and whatever you are sitting on. Spend a minute or two exploring these sensations, just as in the body scan,
4. Now bring your awareness to the changing patterns of physical sensations in the lower abdomen as the breath moves in and out of your body. (When you first try this practice, it may be helpful to place your hand on your lower abdomen and become aware of the changing pattern of sensations where your hand makes contact with your abdomen, Having "tuned in" to the physical sensations in this area in this way, you can remove your hand and continue to focus on the sensations in the abdominal wall.)
5. Focus your awareness on the sensations of slight stretching as the abdominal wall rises with each in-breath, and of gentle deflation as it falls with each out-breath. As best you can, follow with your awareness the changing physical sensations in the lower abdomen all the way through as the breath enters your body on the in-breath and all the way through as the breath leaves your body on the out-breath, perhaps noticing the slight pauses between one in-breath and the following out-breath, and between one out-breath and the following in-breath.
6. There is no need to try to control the breathing in any way—simply let the breath breathe itself. As best you can, also bring this attitude of allowing to the rest of your experience. There is nothing to be fixed, no particular state to be achieved. As best you can, simply allow your experience to be your experience, without needing it to be other than it is.
7. Sooner or later (usually sooner), your mind will wander away from the focus on the breath in the lower abdomen to thoughts, planning, daydreams, drifting along—whatever. This is perfectly OK—it's simply what minds do. It is not a mistake or a failure. When you notice that your awareness is no longer on the breath, gently congratulate yourself - you have come back and are once more aware of your experience! You may want to acknowledge

briefly where the mind has been ("Ah, there's thinking"). Then, gently escort the awareness back to a focus on the changing pattern of physical sensations in the lower abdomen, renewing the intention to pay attention to the ongoing inbreath or outbreath, whichever you find.

8. However often you notice that the mind has wandered (and this will quite likely happen over and over and over again), as best you can, congratulate yourself each time on reconnecting with your experience in the moment, gently escorting the attention back to the breath, and simply resume following in awareness the changing pattern of physical sensations that come with each inbreath and outbreath.
9. As best you can, bring a quality of kindness to your awareness, perhaps seeing the repeated wanderings of the mind as opportunities to bring patience and gentle curiosity to your experience.
10. Continue with the practice for 15 minutes, or longer if you wish, perhaps reminding yourself from time to time that the intention is simply to be aware of your experience in each moment, as best you can, using the breath as an anchor to gently reconnect with the here and now each time you notice that your mind has wandered and is no longer down in the abdomen, following the breath.

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The Breath

Breath is life. You could think of the breath as being like a thread or a chain that links and connects all the events of your life from birth, the beginning, to death, the end. The breath is always there every moment, moving by itself like a river.

Have you ever noticed how the breath changes with our moods-short and shallow when we're tense or angry, faster when we're excited, slow and full when we're happy, and almost disappearing when we're afraid? It's there with us all the time, it can be used as a tool, like an anchor, to bring stability to the body and mind when we deliberately choose to become aware of it. We can tune into it at any moment during everyday life.

Mostly, we're not in touch with our breathing-it's just there, forgotten. So one of the first things we do in mindfulness-based stress reduction is to get in touch with it. We notice how the breath changes with our moods, our thoughts, our body movements. We don't have to control the breath. Just notice it and get to know it, like a friend. All that is necessary is to observe, watch, and feel the breath with a sense of interest, in a relaxed manner.

With practice, we become more aware of our breathing. We can use it to direct our awareness to different aspects of our lives. For example, to relax tense muscles, or focus on a situation that requires attention, Breath can also be used to help deal with pain, anger, relationships or the stress of daily life. During this program, we will be exploring this in great detail.

BASIC ELEMENTS OF SELF AWARENESS

SELF-AWARENESS

Self Awareness is a conscious and purposeful process of reviewing, understanding, organizing, and making sense of internal events and the way they influence interaction with the environment.

THOUGHTS

Thoughts are messages from the brain that express:

1. Wants (The experience of a desire. Self-awareness of wants helps us improve understanding of what is rewarding, motivating, and frustrating.)
2. Expectations. (A belief that some future event will occur.)
3. Comparisons.
4. Descriptions.
5. Evaluations.

FEELINGS

Feelings are internal states or experiences that (a) frequently result from a want, expectation or evaluation, (b) motivate (but not determine) behavior, and (c) may be experienced as either pleasant or unpleasant. The experience of feeling consists of two parts: physical and cognitive. The physical (affective) component consists of the bodily sensations that accompany arousal. The cognitive components are the thoughts that accompany the physical sensations. Four basic feelings and the thoughts most often associated with them:

Fear. You experience this feeling when you expect something to happen that you don't want.

Anger. You experience this feeling when you want or expect something and don't get it and you still want it.

Sadness. You experience this feeling when you want something, don't get it, and give up hope of ever getting it.

Happiness. You experience this feeling when you want something and you get it.

BEHAVIOR

Behavior refers to any action that can be seen or heard.

<i>THE FOUR THOUGHT- FEELING -- BEHAVIOR TRIADS</i>		
<i>Thought</i>	<i>Feeling</i>	<i>Behavior</i>
Expecting something bad	Fear	Avoid.
Wanting something and getting it.	happiness.	Positive approach.
Wanting and not getting it, and still wanting it.	Anger.	Negative approach.
Wanting and not getting it, and giving up hope.	Sadness.	Inactive or slow action

The above definitions are based Bedell and Lennox's *Handbook for Communication and Problem-Solving Training*, 1997.

Assignments for Week Following Session 2

1. Use the Body Scan CD/Tape for 3 days and record your reactions on the record form.
2. At different times, practice 20 minutes of mindfulness of breathing for 6 days. Being with your breath in this way each day provides an opportunity to become aware of what it feels like to be connected and present in the moment without having to do anything. Use CD/tape 1, track /side 2.
3. Complete the Pleasant Events Calendar on page 8 (one entry per day). Use this as an opportunity to become really aware of the thoughts, feelings, and body sensations around one pleasant event each day. Notice and record, as soon as you can, *in detail* (e.g., use the actual words or images in which the thoughts came) the precise nature and location of bodily sensations.
4. Complete the “Self Monitoring Assignment.” (page 9)
5. Choose a new routine activity to be especially mindful of (e.g., brushing your teeth, washing dishes, taking a shower, taking out garbage reading to kids, shopping, eating).

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Pleasant Events Calendar

Be aware of a pleasant event at the time it is happening. Use these questions to focus your awareness on the details of the experience as it is happening. Write it down later.

What was the experience? (Date?)	Were you aware of the pleasant feelings while they were happening?	How did your body feel, in detail, during this experience?	What moods, feelings, and thoughts accompanied this event?	What thoughts are in your mind now as you write this?

Self Monitoring Assignment

The purpose of this assignment is to help you become more aware of how you carry out “the struggle” and attempt to cope in your daily life.

See whether you can just notice all the things you normally do; all the ways you dig. Getting a sense of what digging is for you is important because, even if you put down the shovel, you will probably find that old habits are so strong that the shovel is back in your hands only instants later. So we will have to drop the shovel many, many times.

Make a list that we can look at what we get back together: all the things you have been doing to moderate, regulate, and solve this problem. Distraction, self blame, talking yourself out of it, avoiding situations, and so on. I am not asking you to change these actions; just try to observe how and when they show up.

What do you see?

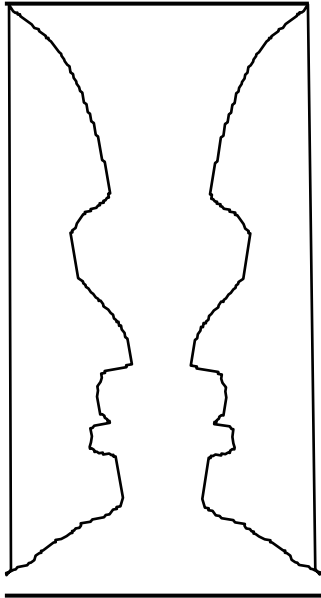


Figure 1

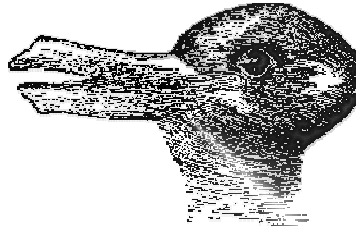
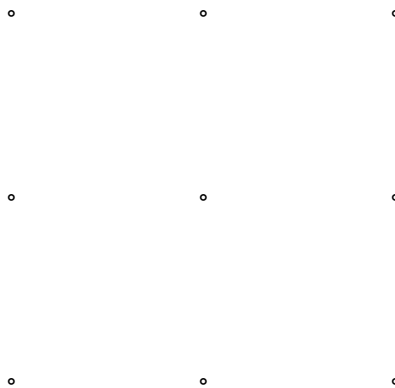


Figure 2



Figure 3

Connect all 9 dots using only 4 straight lines without lifting your pencil from the paper after you begin.



Summary of Session 3: Mindfulness of the Breath.

Focusing on the breath:

- Brings you back to this very moment-the *here and now*.
- Is always available as an anchor and *haven*, no matter where you are.
- Can actually change your experience by connecting you with a wider space and broader perspective from which to view things.

BASICS

It helps to adopt an erect and dignified posture, with your head, neck, and back aligned vertically-the physical counterpart of the inner attitudes of self-reliance, self-acceptance, patience, and alert attention that we are cultivating.

Practice on a chair or on the floor. If you use a chair, choose one that has a straight back and allows your feet to be flat on the floor. If at all possible, sit away from the back of the chair so that your spine is self supporting.

If you choose to sit on the floor, do so on a firm thick cushion (or a pillow folded over once or twice), which raises your buttocks off the floor 3 to 6 inches.

The 3 - Minute Breathing Space

Basic Instructions

I. AWARENESS

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

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

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

2. GATHERING

Then, gently redirect full attention to breathing, to each in breath and to each outbreath as they follow, one after the other.

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

3. EXPANDING

Expand the field of your awareness around your breathing, so that it includes a sense of the body as a whole, your posture, and facial expression.

The breathing space provides a way to step out of automatic pilot mode and reconnect with the present moment.

The key skill in using MBST is to maintain awareness in the moment. Nothing else.

Unpleasant Events Calendar

Be aware of an unpleasant event at the time it is happening. Use these questions to focus your awareness on the details of the experience as it is happening. Write it down later.

At the end of the day rate **Upset** (e.g. Anxiety, depression, worry 1=none to 10=extreme

Struggle – how much effort was put into getting this to go away? 1=none to 10=extreme

Workability –if life were more like this day, to what degree would doing what you did today be part of a vital, workable way of living 1= not at all workable; 10 =extremely workable

What was the experience? (Date?)	Were you aware of the unpleasant feelings while they were happening?	How did your body feel, in detail, during this experience?	What moods, feelings, and thoughts accompanied this event?	What thoughts are in your mind now as you write this?	U P S E T	S T R U G G L E	W O R K A B L E

Home Practice for Week Following Session 3

1. This week we are going to use two different recordings:
 - A. On days 1,3,5 use CD 1, track 3 to do yoga/movement instructions. Do a brief 5-10 minute sitting meditation as well.
 - B. On days 2,4, and 6 use CD 2, track 1 –Meditation on Breath and Body. Before doing this meditation do a few minutes of mindful movement or stretching.OPTIONAL: Do the Meditation on Breath and Body every day.

The point of the stretches and yoga is to provide a direct way to connect with awareness of the body. The body is a place where emotions often get expressed, under the surface, and without our awareness. As such it gives us an additional place from which to stand and look at our thoughts. If you have any back or other health difficulties that may cause problems, make your own decision as to which (if any) of these exercises to do.

Use the Homework Record Form every day to record what you are doing, reactions and questions.

2. Complete the Unpleasant Events Calendar (one entry per day) – use this as an opportunity to become really aware of the thoughts, feelings and body sensations in one unpleasant event each day *at the time that they are occurring*. Notice and record, as soon as you can, in detail (e.g. note the actual words or images in which the thoughts came, and the precise nature and location of bodily sensations). What are the unpleasant events that “pull you off center” or “get you down” (no matter how big or small)?
3. Practice using the 3-minute breathing space three times a day, at set times that you have decided in advance, and record each time by circling an R on the homework record form.

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Summary of Session 4: Staying Present

Difficult things are part and parcel of life itself. It is how we handle those things that makes the difference between whether they rule (control) our lives or whether we can relate more lightly to them. Becoming more aware of the thoughts, feelings, and body sensations evoked by events gives us the possibility of freeing ourselves from habitual, automatic ways of reacting, so that we can instead mindfully respond in more skillful ways.

In general, we react to experience in one of three ways:

1. with spacing out, or boredom, so that we switch out from the present moment and go off somewhere else "in our heads."
2. with wanting to hold on to things-not allowing ourselves to let go of experiences that we are having right now, or wishing we were having experiences that we are not having right now.
3. with wanting it to go away, being angry with it-wanting to get rid of experiences that we are having right now, or avoiding future experiences that we do not want.

As we will discuss further in class, each of these ways of reacting can cause problems, particularly the tendency to react to unpleasant feelings with aversion. For now, the main issue is to become more aware of our experience, so that we can respond mindfully rather than react automatically.

Regularly practicing sitting meditation gives us many opportunities to notice when we have drifted away from awareness of the moment, to note with a friendly awareness whatever it was that took our attention away, and to gently and firmly bring our attention back to our focus, reconnecting with moment-by-moment awareness. At other times of the day, deliberately using the breathing space whenever we notice unpleasant feelings, or a sense of "tightening" or "holding" in the body, provides an opportunity to begin to *respond* rather than *react*.

Staying Present

Remember to use your body as a way to awareness. It can be as simple as staying mindful of your posture. You are probably sitting as you read this. What are the sensations in your body at this moment? When you finish reading and stand, feel the movements of standing, of walking to the next activity, of how you lie down at the end of the day. Be in your body as you move, as you reach for something, as you turn. It is as simple as that.

Just patiently practice feeling what is there—and the body is always there—until it becomes second nature to know even the small movements you make. If you are reaching for something, you are doing it anyway; there is nothing extra you have to do. Simply notice the reaching. You are moving. Can you train yourself to be there, to feel it?

It is very simple. Practice again and again bringing your attention back to your body. This basic effort, which, paradoxically, is a relaxing back into the moment, gives us the key to expanding our awareness from times of formal meditation to living mindfully in the world. Do not underestimate the power that comes to you from feeling the simple movements of your body throughout the day.

Stress is a

"non-specific response of the body to a demand."

Hans Selye

The body's stress response (also called the General Adaptation Syndrome) occurs in three stages:

Alarm

Resistance

Exhaustion

Automatic Thoughts Questionnaire

Below are listed some **typical dysfunctional beliefs and thoughts that pop into people's heads in emotional disorders**. For each one circle the frequency level and degree of belief that each thought occurred to you **over the past week**. **For frequency:** 1= not at all; 2=sometimes; 3=moderately often; 4 = often; 5 = all the time. **For degree:** 1=not at all; 2 =somewhat; 3=moderately; 4 =very much; 5= totally

Frequency 1 2 3 4 5		Degree of Belief 1 2 3 4 5
1 2 3 4 5	1. I have to do a perfect job in pleasing my guests or my reputation will be ruined.	1 2 3 4 5
1 2 3 4 5	2. If somebody criticizes my work, it means that he thinks poorly of me.	1 2 3 4 5
1 2 3 4 5	3. If my readers do not like this particular story, I may lose my job.	1 2 3 4 5
1 2 3 4 5	4. If my clients are dissatisfied with me, they will talk about it and it will ruin my reputation.	1 2 3 4 5
1 2 3 4 5	5. If I don't make a concerted effort to get my fellow workers to like me, they will shun me and I won't have any friends.	1 2 3 4 5
1 2 3 4 5	6. If people are angry at me, it means I won't have any friends.	1 2 3 4 5
1 2 3 4 5	7. If I expose any weaknesses, people will cut me up.	1 2 3 4 5
1 2 3 4 5	8. Therefore, I have to appear perfect and invulnerable at all times.	1 2 3 4 5
1 2 3 4 5	9. If I start to experience anxiety or other dysfunctions, it will be apparent to other people and they will reject me -- consider me weak and neurotic.	1 2 3 4 5
1 2 3 4 5	10. I can't afford to experience any anxiety at all because once it starts, the anxiety can escalate into a full-blown panic attack.	1 2 3 4 5
1 2 3 4 5	11. If I experience anxiety and other dysfunctions, I will be unable to perform the task (complete the examination or continue with a speech).	1 2 3 4 5
1 2 3 4 5	12. My transgressions will be unforgivable; mistakes will be unforgettable; and errors will be irreversible.	1 2 3 4 5
1 2 3 4 5	13. I feel like I am up against the world.	1 2 3 4 5
1 2 3 4 5	14. I'm no good.	1 2 3 4 5
1 2 3 4 5	15. Why can't I ever succeed?	1 2 3 4 5
1 2 3 4 5	16. No one understands me.	1 2 3 4 5
1 2 3 4 5	17. I've let people down.	1 2 3 4 5
1 2 3 4 5	18. I don't think I can go on.	1 2 3 4 5
1 2 3 4 5	19. I wish I were a better person.	1 2 3 4 5
1 2 3 4 5	20. I am so weak.	1 2 3 4 5
1 2 3 4 5	21. My life is not going the way I want it to.	1 2 3 4 5
1 2 3 4 5	22. I am so disappointed in myself.	1 2 3 4 5
1 2 3 4 5	23. I can't stand this anymore.	1 2 3 4 5
1 2 3 4 5	24. What is wrong with me?	1 2 3 4 5
1 2 3 4 5	25. I wish I were somewhere else.	1 2 3 4 5
1 2 3 4 5	26. I can't get things together.	1 2 3 4 5
1 2 3 4 5	27. I hate myself.	1 2 3 4 5
1 2 3 4 5	28. I am worthless.	1 2 3 4 5
1 2 3 4 5	29. I wish I could just disappear.	1 2 3 4 5
1 2 3 4 5	30. What's the matter with me?	1 2 3 4 5
1 2 3 4 5	31. I'm a loser.	1 2 3 4 5
1 2 3 4 5	32. My life is a mess.	1 2 3 4 5
1 2 3 4 5	33. I'm a failure.	1 2 3 4 5
1 2 3 4 5	34. I feel so helpless.	1 2 3 4 5
1 2 3 4 5	35. It's just not worth it.	1 2 3 4 5

Adapted from Segal, Williams, and Teasdale(2002), and from Hollon and Kendall (1980).

CLEAN VERSUS DIRTY DISCOMFORT DIARY

Instructions: Each time you run into a situation in which you feel "stuck" or in which you are struggling with your thoughts or feelings, please complete each column here.

Situation	(Clean stuff) My first reactions	Suffering level	(Dirty stuff)What I did about my reactions	New suffering
What happened to start this?	What immediately "showed up" in the way up thoughts, feelings, memories, or physical sensations?	Rate your immediate distress level on a 1-100 scale (1 = no suffering, 100 = extreme suffering).	Did I struggle with things I didn't like? Did I criticize myself? Did I try to shove my reactions back in, or pretend they weren't there	Rate your a new suffering level on the same 1 – 100 scale

Home Practice for Week Following Session 4

1. Practice Sitting Meditation for 6 out of the next 7 days and record your reactions on the Homework Record Form. Use the MBCT CD 2, track 3 (Sitting Meditation) including awareness of body, breath, sounds AND thoughts.
2. Alternative option: Alternate Sitting Meditation with Mindful Movement or Mindful Yoga.
3. Take one mindful walk.
4. 3 -- minute breathing space - Regular: Practice three times a day, at set times that you have decided in advance, and record each time by circling an R next to the appropriate day on the Homework Record Form.
5. 3 -- minute breathing space - Coping: Practice whenever you notice unpleasant feelings. Record each time you do it by circling an X on the Homework Record Form. Note any comments or difficulties.
6. Be aware of stress reactions during the week, without trying to change them in any way.
Be aware of feeling stuck.
Be aware of blocking, numbing, shutting off to the moment when it happens this week.
Complete the CLEAN VERSUS DIRTY DISCOMFORT DIARY
7. Positive Experiences Diary. Begin keeping a daily journal. Every day write down at least two positive experiences that you had that day.

Summary of Session 5: Allowing/Letting Be

The basic guideline in this practice is to become mindfully aware of whatever is most predominant in our moment-by-moment experience. So if the mind is being repeatedly drawn to a particular place, to particular thoughts, feelings, or bodily sensations, we deliberately and intentionally take a gentle and friendly awareness to that place. That is the first step.

The second step is to notice, as best we can, how we are relating to whatever arises in that place. Often, we can be with an arising thought, feeling, or bodily sensation, but in a nonaccepting, reactive way. If we like it we tend to hold onto it: we become attached. If we do not like it because it is painful, unpleasant, or uncomfortable in some way, we tend to contract, to push away out of fear, irritation, or annoyance. Each of these responses is the opposite of acceptance.

The easiest way to relax is, first, to stop trying to make things different. Accepting experience means simply allowing space for whatever is going on, rather than trying to create some other state. Through acceptance, we settle back into awareness of what is present. We let it be--we simply notice and observe whatever is already present. This is the way to relate to experiences that have a strong pull on our attention.

For example, if you notice that your awareness keeps being pulled away from the breath (or other focus of attention) to particular sensations in the body associated with physical discomfort, emotions, or feelings, the first step is to become mindfully aware of those physical sensations, to deliberately move your focus of awareness to the part of the body where those sensations are strongest. The breath provides a useful vehicle to do this - just as you practiced in the body scan you can take a gentle and friendly awareness to that part of the body by "breathing into" that part on the inbreath, and "breathing out" from it on the outbreath.

Once your attention has moved to the bodily sensations and you have the item in the field of awareness, say to yourself, "It's OK. Whatever it is, it's OK Let me feel it." Then, just stay with the awareness of these bodily sensations and your relationship to them, breathing with them, accepting them, letting them be. It may be helpful to repeat, "It's OK. Whatever it is, it's OK. Let me feel it" using each outbreath to soften and open to the sensations of which you become aware.

Acceptance is *not* resignation: Acceptance, as a vital first step, allows us to become fully aware of difficulties, and then, if appropriate to *respond* in a skillful way rather than to react in knee-jerk fashion, by automatically running off some of our old (often unhelpful) strategies for dealing with difficulties.

Using the Breathing Space Extended Instructions

When you are troubled in thoughts or feelings:

I. AWARENESS

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

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

2. REDIRECTING ATTENTION

Gently *Redirect* your full attention to the breath.

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

Try noting "at the back of your mind," "Breathing in . . . breathing out" or counting, "Inhaling, one. . . exhaling, one; inhaling, two ... etc."

3. EXPANDING ATTENTION

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

Become aware of and adjust your posture and facial expression.

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

CLEAN VERSUS DIRTY DISCOMFORT DIARY

Instructions (Do A or B on any day): A: Each time you run into a situation in which you feel "stuck" or in which you are struggling with your thoughts or feelings, please complete each column here.
 B: Use the diary along with your sitting meditation to record how you deal with difficulties that arise in meditation.

Situation	(Clean stuff) My first reactions	Suffering level	(Dirty stuff)What I did about my reactions	New suffering
What happened to start this?	What immediately "showed up" in the way up thoughts, feelings, memories, or physical sensations?	Rate your immediate distress level on a 1-100 scale (1 = no suffering, 100 = extreme suffering).	Did I struggle with things I didn't like? Did I criticize myself? Did I try to shove my reactions back in, or pretend they weren't there? How willing was I to accept my negative reaction as just another event in the mind or body?	Rate your a new suffering level on the same 1 – 100 scale

Assignments for Week Following Session 5

1. Practice sitting meditation daily (CD 2, track 3) for six days. Try doing the meditation without the CD or tape on two or three days.
2. Practice the standing stretch/yoga (CD 2, track 2) on at least one or two days in addition to the sitting meditation.
3. 3 -- minute breathing space - Regular: Practice three times a day, at set times that you have decided in advance, and record each time by circling an R on the homework record form.
4. 3 -- minute breathing space - Coping: Whenever you notice unpleasant thoughts or feelings (paying particular attention to thoughts). If negative thoughts are still around after the breathing space, then write them down. You might like to use some of the ideas in the handouts to get a different perspective on these thoughts. Record each time you use of the three-minute breathing space – coping by circling an X on the homework record form; note any comments/difficulties.
5. Be aware of stress reactions during the week, without trying to change them in any way.
Be aware of feeling stuck.
Be aware of blocking, numbing, shutting off to the moment when it happens this week.
6. Complete the CLEAN VERSUS DIRTY DISCOMFORT DIARY once each day to record either how you reacted to a situation that arose spontaneously during the day OR how you reacted to a situation that arose while you were meditating.

Summary of Week 6

Thoughts Are Not Facts

Our thoughts can have very powerful effects on how we feel and what we do. Often those thoughts are triggered and run off quite automatically. By becoming aware, over and over again, of the thoughts and images passing through the mind and letting go of them as we return our attention to the breath and the moment, it is possible to get some distance and perspective on them. This can allow us to see that there may be other ways to think about situations, freeing us from the tyranny of the old thought patterns that automatically "pop into mind." Most importantly, we may eventually come to realize deep "in our bones" that *thoughts are only mental events* (including the thoughts that say they are not), that *thoughts are not facts*, and that we *are not our thoughts*.

Thoughts and images can often provide us with an indication of what is going on deeper in the mind; we can "get hold of them," so that we can look them over from a number of different perspectives, and by becoming very familiar with our own "top ten" habitual, automatic, unhelpful thinking patterns, we can more easily become aware of (and change) the processes that may lead us into downward mood spirals.

It is particularly important to become aware of thoughts that may block or undermine practice, such as "There's no point in doing this" or "It's not going to work, so why bother?" Such pessimistic, hopeless thought patterns are one of the most characteristic features of depressed mood states, and one of the main factors that stop us taking actions that would help us get out of those states. It follows that it is particularly important to recognize such thoughts as "negative thinking" and not automatically give up on efforts to apply skillful means to change the way we feel.

Ways You Can See Your Thoughts Differently

Here are some of the things you can do with your thoughts:

1. Just watch them come in and leave, without feeling that you have to follow them.
2. View your thought as a mental event rather than a fact. It may be true that this event often occurs with other feelings. It is tempting to think of it as being true. But it is still up to you to decide whether it is true and how you want to deal with it.
3. Write your thoughts down on paper. This lets you see them in a way that is less emotional and overwhelming. Also, the pause between having the thought and writing it down can give you a moment to reflect on its meaning.
4. Ask yourself the following questions: Did this thought just pop into my head automatically? Does it fit with the facts of the situation? Is there something about it that I can question? How would I have thought about it at another time, in another mood? Are there alternatives?
5. For particularly difficult thoughts, it may be helpful to take another look at them intentionally; in a balanced, open state of mind, as part of your sitting practice: Let your "wise mind" give its perspective.

When You Become Aware of Negative Thoughts

When you become aware of negative thoughts and images in your mind, hold them in awareness, with an attitude of gentle interest and curiosity, perhaps expanding awareness to include one or more of the following (go back to the breath after each one):

Perhaps I am confusing a thought with a fact?

Perhaps I am jumping to conclusions?

Perhaps I am thinking in black-and-white terms?

Perhaps I am condemning myself totally because of one thing?

Perhaps I am concentrating on my weaknesses and forgetting my strengths?

Perhaps I am blaming myself for something that isn't my fault? Perhaps I am judging myself?

Perhaps I am setting unrealistically high standards for myself, so that I will fail?

Perhaps I am mind reading/crystal ball gazing?

Perhaps I am expecting perfection?

Perhaps I am overestimating disaster?

The keynote attitude to take with your thoughts is gentle interest and curiosity.

Relating to Thoughts - I

It is remarkable how liberating it feels to be able to see that your thoughts are just thoughts and not "you" or "reality." For instance, if you have the thought that you must get a certain number of things done today and you don't recognize it as a thought, but act as if it's "the truth," then you have created in that moment a reality in which you really believe that those things must all be done today.

One patient, Peter, who'd had a heart attack and wanted to prevent another one, came to a dramatic realization of this one night, when he found himself washing his car at 10 o'clock at night with the floodlights on in the driveway. It struck him that he didn't have to be doing this. It was just the inevitable result of a whole day spent trying to fit everything in that he thought needed doing today. As he saw what he was doing to himself, he also saw that he had been unable to question the truth of his original conviction that everything had to get done today, because he was already so completely caught up in believing it.

If you find yourself behaving in similar ways, it is likely that you will also feel driven, tense, and anxious without even knowing why, just as Peter did. So if the thought of how much you have to get done today comes up while you are meditating, you will have to be very attentive to it as a thought or you may be up and doing things before you know it, without any awareness that you decided to stop sitting simply because a thought came through your mind.

On the other hand, when such a thought comes up, if you are able to step back from it and see it clearly, then you will be able to prioritize things and make sensible decisions about what really does need doing. You will know when to call it quits during the day. So the simple act of recognizing your thoughts as thoughts can free you from the distorted reality they often create and allow for more clear-sightedness and a greater sense of manageability in your life.

This liberation from the tyranny of the thinking mind comes directly out of the meditation practice itself. When we spend some time each day in a state of non-doing, observing the flow of the breath and the activity of our mind and body, without getting caught up in that activity, we are cultivating calmness and mindfulness hand in hand. As the mind develops stability and is less caught up in the content of thinking, we strengthen the mind's ability to concentrate and to be calm. And if each time we recognize a thought as a thought when it arises and register its content and discern the strength of its hold on us and the accuracy of its content, then each time we let go of it and come back to our breathing and a sense of our body, we are strengthening mindfulness. We come to know ourselves better and become more accepting of ourselves, not as we would like to be, but as we actually are.

Relating to Thoughts - II

The thinking level of mind pervades our lives; consciously or unconsciously, we all spend much or most of our lives there. But meditation is a different process that does not involve discursive thought or reflection. Because meditation is not thought, through the continuous process of silent observation, new kinds of understanding emerge.

We do not need to fight with thoughts or struggle against them or judge them. Rather, we can simply choose not to follow the thoughts once we are aware that they have arisen.

When we lose ourselves in thought, identification is strong. Thought sweeps our mind and carries it away, and, in a very short time, we can be carried far indeed. We hop a train of association, not knowing that we have hopped on, and certainly not knowing the destination. Somewhere down the line, we may wake up and realize that we have been thinking, that we have been taken for a ride. And when we step down from the train, it may be in a very different mental environment from where we jumped aboard.

Take a few moments right now to look directly at the thoughts arising in your mind. As an exercise, you might close your eyes and imagine yourself sitting in a cinema watching an empty screen. Simply wait for thoughts to arise. Because you are not doing anything except waiting for thoughts to appear; you may become aware of them very quickly. What exactly are they? What happens to them? Thoughts are like magic displays that seem real when we are lost in them but then vanish upon inspection.

But what about the strong thoughts that affect us? We are watching, watching, watching, and then, all of a sudden-whoosh!- We are gone, lost in a thought. What is that about? What are the mind states or the particular kinds of thoughts that catch us again and again, so that we forget that they are just empty phenomena passing on?

It is amazing to observe how much power we give unknowingly to uninvited thoughts: "Do this, say that, remember; plan, obsess, judge." They have the potential to drive us quite crazy, and they often do!

The kinds of thoughts we have, and their impact on our lives, depend on our understanding of things. If we are in the clear; powerful space of just seeing thoughts arise and pass, then it does not really matter what kind of thinking appears in the mind; we can see our thoughts as the passing show that they are.

From thoughts come actions. From actions come all sorts of consequences. In which thoughts will we invest? Our great task is to see them clearly, so that we can choose which ones to act on and which simply to let be.

MANIPULATIVE COMMUNICATION and "I" MESSAGES

- 1) PLACATING: Pacifying, soothing over differences, being nice, protective, defending others gently, covering up. "Oh, it's not so bad, really" "We agree basically."
- 2) AVOIDING: Being quiet, pretending not to understand, changing the subject, playing weak, playing helpless. "I can't help it," "I didn't hear you."
- 3) BLAMING: Judging, bullying, comparing, complaining. "It's always your fault." "You never ---" "why don't you--"
- 4) PREACHING: Lecturing, moralizing, using outside authority, "You should ---" "YOU must --" proving that you 're right by explaining, calculating, using logic, etc. "Dr. Spock says ---" "What you're actually doing is ---"
- 5) RIDICULE: Name calling. "You Dummy"
- 6) CRITICISM "You always make mistakes." "You should know better."
- 7) GIVING SOLUTION: "Don't feel sad." "I'll do it for you." " Just do it like this.
- 8) QUESTIONING: (expressing suspicion or doubt) "How long have you been in this job?" "Did you follow all the directions exactly?" "Didn't you read the chart?"

Instead of using any of the above forms of communication strive to use an "I" **message** as illustrated below:

- | | |
|--|------------------------------|
| 1. Describe the behavior of the other person. | <i>When you...</i> |
| 2. State feelings that were and are experienced. | <i>I felt ...</i> |
| 3. State the impact the other's behavior had on you. | <i>Because ..</i> |
| 4. Listen and affirm the other person | |
| 5. State your needs and goals. | <i>I need for you to ...</i> |

Example:

(1) *When you shouted at me* (2) *I felt angry and hurt* (3) *because I'm doing the best that I can.* (4) *you are frustrated and* (5) *I need for you to work this out with me*

A COMPARISON OF PASSIVE. ASSERTIVE. AND AGGRESSIVE BEHAVIORS

VERBAL BEHAVIORS

Passive: 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, Frequent use of "You know," "Well...", " " mean...", "I guess," "I'm sorry." You allow others to choose for you.

Assertive: 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 objective. They are few and well chosen.

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

NON-VERBAL BEHAVIORS

Passive: 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 or stand as far away as you can from the other person. You don't know what to do with your hands and they are trembling or clammy. You look uncomfortable; shuffle, and are tense or inhibited.

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

Aggressive: You make an exaggerated show of strength. You are flippant. You have an air of superiority. Your voice is tense, loud, cold or demanding. You are "deadly quiet." Your eyes are harrow, *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 in fists or your fingers are pointed at the other person. You are tense and angry appearing.

YOUR APPARENT GOALS AND FEELINGS

GOALS

- Passive:** To please, to be liked.
- Assertive:** To communicate, to be respected.
- Aggressive:** To dominate or humiliate;

FEELINGS

- Passive:** You feel anxious, ignored, hurt, manipulated, and disappointed with yourself. You are often angry and resentful later.
- Assertive:** You feel confident and successful. You feel good about yourself at that time and later. You feel in control, you have self-respect and you are goal-oriented.
- Aggressive:** You feel self-righteous, controlling, and superior. Sometimes you feel

embarrassed or selfish later.

YOUR APPARENT PAYOFFS

PAYOFFS

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

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

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

THE EFFECTS ON THE FEELINGS OF OTHERS

Passive: They feel guilty, superior, frustrated or even angry.

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

Aggressive: They feel humiliated, depreciated, or hurt.

THEIR FEELINGS TOWARD YOU

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

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

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

PROBABLE OUTCOMES OF EACH TYPE OF BEHAVIOR

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

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

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

Directions: Label each of the following as either assertive (AS), passive (PA), or aggressive (AG)

The situation you might be in:

What you say and do:

- | | |
|---|--|
| 1. You are watching a movie, but people seated in the front of you are making it hard to hear the sound. | You sit and fume, clearing your throat occasionally. |
| 2. At a meeting, one person often interrupts you when you are speaking. | You look at the person and say firmly, "Excuse me, I'd like to finish what I'm saying." |
| 3. You'd like a raise. | You shuffle into your boss' office and say, "Do you think that, ah, you could see your way clear to giving me a raise?" |
| 4. You have talked with your boss about a helpful suggestion for organizing the work in the office. He says that he thinks this is a good idea and that he will ask someone else to put the change into effect. | You put your hands on your hips and shout, "This was my suggestion, and I'll not stand for someone else getting all the credit for it." |
| 5. You are looking forward to a quiet night alone. A relative calls and asks you to baby-sit. | You communicate caring, but strength as you say "I put aside tonight for myself and I won't be able to baby-sit." |
| 6. Your parents or in-laws call and tell you they are dropping by. You are busy. | In a loud voice you say, "You always call two minutes before you are here and expect me to drop everything." |
| 7. Two workers in your office are talking about personal matters. The work has been piling up, others have been complaining. You are their supervisor. | You call the offenders together, lean towards them and say, "I know how easy it is for time to slip by when you are relaxing and talking to your friends. But your work is piling up and I would like you to use the 20-minute break for personal conversation." |
| 8. A good friend is always late for things you plan to do together. You have not said anything for several weeks. | When your friend arrives you look like you are ready to explode. You say "You're never on time!" |
| 9. A date and time are being set for a weekly meeting. The time is not convenient for you. The times are set when it is impossible for you to make the meetings regularly. | When asked about the time, you look down and almost whisper, "Well, I guess it's okay. I'm not going to be able to come very much, but if it fits everyone else's schedule, it's o.k. with me." |
| 10. You are the only woman (or man) in a group of men (or women). You are asked to be the Secretary of the meetings. | You respond; "I'm willing to do my share and take the notes at this time. I'd like others to take their turn." |

Answers to review questions: 1. P 2. AS 3. P 4. AG. AS 6. AG 7. AS 8. AG 9. P 10. AS

(Reprinted from: Stress Management: A Comprehensive Guide to Wellness, E. Charlesworth & R. Nathan, Biobehavioral Press, Texas, 1982)the

Assignments following Session 6

1. Meditation. Alternate days using CD/tape (CD 2, track 3) with days using NO CD/tape, sitting with silence for 20 to 40 minutes a day. Record your reactions on the Homework Record Form.
2. 3-- minute breathing space - Regular: Practice three times a day, at set times that you have decided in advance, and record each time by circling an R on the homework record form.
3. 3 -- minute breathing space - Coping: Whenever you notice unpleasant thoughts or feelings (paying particular attention to thoughts). If negative thoughts are still around after the breathing space, then write them down. You might like to use some of the ideas in the handouts to get a different perspective on these thoughts. Record each time you use of the three-minute breathing space – coping by circling an X on the homework record form; note any comments/difficulties.
4. Note situations in which you use the breath as an anchor to *handle the situation as it is happening*, and situations in which you use the mindfulness practice to *deal with the issues later*.

Summary of Session 7: How Can I Best Take Care of Myself

What we actually do with our time from moment to moment, from hour to hour; from one year to the next, can be a very powerful influence affecting our general wellbeing and our ability to deal skillfully with depression.

You might like to try asking yourself these questions:

1. Of the things that I do, what nourishes me, what increases my sense of actually being alive and present rather than merely existing? (up activities)
2. Of the things that I do, what drains me, what decreases my sense of actually being alive and present, what makes me feel I am merely existing, or worse? (down activities)
3. Accepting that there are some aspects of my life that I simply cannot change, am I consciously choosing to increase the time and effort I give to up activities and to decrease the time and effort I give to down activities?

By being actually present in more of our moments and making mindful decisions about what we really need in each of those moments, we can use activity to become more aware and alert, and to regulate mood.

This is true for dealing with both the regular pattern of our daily lives and periods of low mood that may lead to depression—we can use our day-by-day experience to discover and cultivate activities that we can use as tools to cope with periods of worsening mood. Having these tools already available means that we will be more likely to persist with them in the face of negative thoughts such as "Why bother with anything?" that are simply part of the territory of depressed mood.

For example, one of the simplest ways to take care of your physical and mental well-being is to take daily physical exercise - as a minimum, aim for three brisk, 10 minute walks a day and also, if at all possible, other types of exercise, such as mindful stretching, yoga, swimming, jogging, and so on. Once exercise is in your daily routine, it is a readily available response to depressed moods as they arise.

The breathing space provides a way to remind us to use activity to deal with unpleasant feelings as they arise.

USING THE BREATHING SPACE: THE ACTION STEP

After reconnecting with an expanded awareness in the breathing space, it may feel appropriate to take some *considered action*. In dealing with depressed feelings, the following activities may be particularly helpful:

1. Do something pleasurable.
2. Do something that will give you a sense of satisfaction or mastery.
3. Act mindfully.

Ask yourself: What do I need for myself right now? How can I best take care of myself right now?

Try some of the following:

- I. Do something pleasurable.

Be kind to your body: Have a nice hot bath; have a nap; treat yourself to your favorite food without feeling guilty; have your favorite hot drink; give yourself a facial or manicure.

Engage in enjoyable activities: Go for a walk (maybe with the dog or a friend); visit a friend; do your favorite hobby; do some gardening; take some exercise; phone a friend; spend time with someone you like; cook a meal; go shopping; watch something funny or uplifting on TV; read something that gives you pleasure; listen to music that makes you feel good.

2. Do something that gives you a sense of mastery, satisfaction, achievement, or control.

Clean the house; clear out a cupboard or drawer; catch up with letter writing; do some work; pay a bill; do something that you have been putting off doing; take some exercise (N.B. It's especially important to congratulate yourself whenever you complete a task or part of a task *and to break tasks down into smaller steps and only tackle one step at a time.*) .

3. Act mindfully (read Staying Present, Handout 9.4).

Focus your entire attention on just what you are doing right now; keep yourself in the very moment you are in; put your mind in the present (e.g., "Now I am walking down the stairs. . . now I can feel the banister beneath my hand. . . now I'm walking into the kitchen... now I'm turning on the light.. "); be aware of your breathing as you do other things; be aware of the contact of your feet with the floor as you walk.

REMEMBER

1. Try to perform your action as an experiment. Try not to prejudge how you will feel after it is completed. Keep an open mind about whether doing this will be helpful in any way.
2. Consider a range of activities and don't limit yourself to a favorite few. Sometimes, trying new behaviors can be interesting in itself. "Exploring" and "inquiring" often work against "withdrawal" and "retreat."
3. Don't expect miracles. Try to carry out what you have planned as best you can. Putting extra pressure on yourself by expecting this to alter things dramatically may be unrealistic. Rather; activities are helpful in building your overall sense of control in the face of shifts in your mood.

When Depression Is Overwhelming

Sometimes you may find that depression comes out of the blue. For example, you may wake up feeling very tired and listless, with hopeless thoughts going through your mind.

When this happens, it may be useful for you to tell yourself, "*Just because I am depressed now does not mean that I have to stay depressed.*"

When things come out of the blue like this, they set off negative ways of thinking in everyone.

If you have been depressed in the past, it will tend to trigger old habits of thought that may be particularly damaging: full of overgeneralizations, predictions that this will go on forever; and "back to square one" thinking. All of these ways of making sense of what is happening to you will tend to undermine your taking any action.

Having these symptoms does not mean that it needs to go on for a long time or that you are already in a full-blown episode of depression.

Ask yourself, "What can I do to look after myself to get me through this low period?"

Take a breathing space to help gather yourself. This may help you see your situation from a wider perspective. This wider perspective allows you to become aware of both the pull of the old habits of thinking and what skillful action you might take.

Activity and Mood Worksheet

Take a moment to bring to mind what you do during a typical working day. If your days are filled with doing the same thing repeatedly, try breaking the activity down into smaller parts. Also include evenings and weekends. List all these activities below:

Expand the list of nourishing activities to include any other activities that give you pleasure or a sense of mastery:

Optimizing your day:

Values Worksheet

Values are our heart's deepest desires for the way we want to interact with and relate to the world, other people, and ourselves. They are leading principles that can guide us and motivate us as we move through life. Sometimes it is frightening even to think about this.

Values are not the same as goals. **Values** are directions we keep moving in, whereas **goals** are what we want to achieve along the way. **Goals** can be achieved or 'crossed off', whereas **values** are an ongoing process.

Deep down inside, what is important to you? What do you want your life to stand for? What sort of qualities do you want to cultivate as a person? How do you want to be in your relationships with others? Name some values that are important to you. (The list below may provide some ideas.)

- | | |
|----|----|
| 1. | 4. |
| 2. | 5. |
| 3. | 6. |
-
- | | | |
|---|---|---|
| 1. Compassion | 12. Open-mindedness, not jumping to conclusions, flexible perspective, wisdom | 19. Appreciating beauty, appreciating skill |
| 2. Preserving the environment, living non-materialistically | 13. Leading, organizing, encouraging - others | 20. Kindness, generosity |
| 3. Contributing to society, a better world | 14. Honesty, genuineness | 21. Working as a team, sharing fairly, being loyal |
| 4. Curiosity and interest in the world | 15. Understanding others, supporting others | 22. Humor, playfulness |
| 5. Creativity, originality | 16. Capacity to love and be loved | 23. Making wise choices even when emotions are strong |
| 6. Love of learning | 17. Gratitude, not taking good things for granted | 24. Seeing the best in others, not speaking badly of others |
| 7. Zest, enthusiasm, and energy | 18. Working hard, finishing what you start, persevering | 25. Sense of higher purpose, spirituality |
| 8. Bravery, courage | | 26. Being modest, humble |
| 9. Fairness, social justice | | |
| 10. Hope | | |
| 11. Forgiveness, mercy | | |

Some examples of how I act on my values currently

A value that is important to me and I would like to act on more (or in new ways) *this week* is:

<i>Some of the goals related to these values are</i>	<i>Activities needed to achieve these goals</i>

Assignments for Week Following Session 7

1. From all the different forms of formal mindfulness practice you have experienced (CD's 1 and 2, tapes, mindfulness of breath/body without tape, etc.), settle on a form of practice that you intend to use on a regular daily basis for the next 5 weeks. Use this practice on a daily basis this week, and record your reactions on the Homework Record Form.
2. 3-Minute Breathing Space-Regular: Practice three times a day at times that you have decided in advance. Record each time you do it by circling an *R* for the appropriate day on the Homework Record Form; note any comments/difficulties.
3. 3-Minute Breathing Space-Coping plus Action: Practice whenever *you notice unpleasant thoughts or feelings*. Record each time you do the coping breathing space by circling an X for the appropriate day on the Homework Record Form; note any comments/difficulties.
4. Complete the Valued Directions Worksheet.
5. **RELAPSE PREVENTION** What are your warning signals that depression, anxiety, worry, etc. might be trying to take hold again (e.g., becoming irritable; decreased social contact-just "not wanting to see people"; changes in sleeping habits; changes in eating habits; getting easily exhausted: giving up on exercise; not wanting to deal with business such as opening mail, paying bills, etc.; postponing deadlines)?

Set up an Early Warning System - write down on the Relapse Signs and Action Plan sheet the changes that you should look out for (if it feels comfortable, include those *with whom you share your life* in a collaborative effort to *notice* and then to *respond* rather than to react to these signs). Also write down on suggestions to yourself for an Action Plan that you can use as a framework for coping action, once you or your friends/family have noticed early warning signs (remember to address the *frame of mind* that you will be in at the time, e.g., "I know you probably will not be keen, on this idea but I think that, nonetheless, it is very important that you__"). For example, you might put on a yoga, body scan, or mindfulness tape; remind yourself of what you learned during the class that was helpful then; take frequent breathing spaces leading into thought review or considered action; read something that will "reconnect" you with your "wiser" mind, and so on.

It may be helpful to remind yourself that what you need at times of difficulty is no different from what you have already practiced many times throughout this course.

Summary of Session 8

Using What Has Been Learned to Deal with Future Moods

The advantages of awareness, acceptance, and mindfully responding to situations rather than immediately running off preprogrammed, "automatic" reactions has been a recurring theme throughout this course.

Acceptance may often be the springboard to some form of skillful action directed at achieving change in participants' inner or outer worlds. However, there are also situations and feelings that it may be very difficult, or actually impossible, to change. In this situation, there is the danger that, by carrying on, trying to solve an insoluble problem, or by refusing to accept the reality of the situation one is in, one may end up "banging one's head on a brick wall," exhausting oneself, and actually increasing one's sense of helplessness and depression. In these situations, you can still retain some sense of dignity and control by making a conscious, mindful, decision not to attempt to exert control and to accept the situation as it is, if possible, with a kindly attitude to the situation and your reactions to it. Choosing not to act is much less likely to increase depression than being forced to give up attempts at control after repeated failures.

In the so-called "Serenity Prayer," we ask for the grace to accept with serenity the things that cannot be changed, the courage to change the things that should be changed, and the wisdom to distinguish one from the other:

Where do we find this grace, this courage, this wisdom? At some level, we already have all of these qualities—our task is to realize them (make them real), and our way is none other than moment-by-moment mindful awareness.

THE FUTURE

Remember Jon Kabat-Zinn's advice to weave your parachute every day, rather than leave it to the time you have to jump from the plane!

Decide, right now, what your regular pattern of practice will be over the next weeks, until we meet again, and stick to it as best you can throughout this period. Note any difficulties that you have, so that we can discuss them next time.

Also, remember that the regular breathing space practice provides a way of "checking in with yourself" a few times a day. Let it also be your first response in times of difficulty, stress, or unhappiness—KEEP BREATHING!

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Daily Mindfulness

When you first wake up in the morning, before you get out of bed, bring your attention to your breathing. Observe five mindful breaths.

Notice changes in your posture. Be aware of how your body and mind feel when you move from lying down to sitting, to standing, to walking. Notice each time you make a transition from one posture to the next.

Whenever you hear a phone ring, a bird sing, a train pass by, laughter, a car horn, the wind, the sound of a door closing-use any sound as the bell of mindfulness. Really listen and be present and awake.

Throughout the day, take a few moments to bring your attention to your breathing. Observe five mindful breaths.

Whenever you eat or drink something, take a minute and breathe. Look at your food and realize that the food was connected to something that nourished its growth. Can you see the sunlight, the rain, the earth, the farmer, the trucker in your food?

Pay attention as you eat, consciously consuming this food for your physical health. Bring awareness to seeing your food, smelling your food, tasting your food, chewing your food, and swallowing your food.

Notice your body while you walk or stand. Take a moment to notice your posture. Pay attention to the contact of the ground under your feet. Feel the air on your face, arms, and legs as you walk. Are you rushing?

Bring awareness to listening and talking. Can you listen without agreeing or disagreeing, liking or disliking, or planning what you will say when it is your turn?

When talking, can you just say what you need to say without overstating or understating? Can you notice how your mind and body feel?

Whenever you wait in a line, use this time to notice standing and breathing. Feel the contact of your feet on the floor and how your body feels. Bring attention to the rise and fall of your abdomen. Are you feeling impatient?

Be aware of any points of tightness in your body throughout the day. See if you can breathe into them and, as you exhale, let go of excess tension. Is there tension stored anywhere in your body? For example, your neck, shoulders, stomach, jaw, or lower back? If possible, stretch or do yoga once a day.

Focus attention on your daily activities such as brushing your teeth, washing up, brushing your hair, putting on your shoes, doing your job. Bring mindfulness to each activity.

Before you go to sleep at night, take a few minutes and bring your attention to your breathing. Observe five mindful breaths.

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MBCT-MBSR

LOOKING BACK

Spend a few minutes thinking about your answers to these questions.

When you are ready share your responses. As others in the group share remember to practice mindful listening.

1. Looking back now I can see
2. Think back to why you came to this group originally. What were your expectations? Why did you stay?
3. What did you want/hope for?
4. What did you get out of it, if anything? What did you learn?
5. What sacrifices did you make? What were the costs to you?
6. What are your biggest blocks/obstacles to growth and healing?
7. What strategies might help you not get stuck?

Resources
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- Kabat-Zinn, Jon. Full Catastrophe Living. New York: Dela Corte Press, 1990.
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- Kornfield, Jack. A Path With Heart. New York: Bantam, 1994.
- Luskin, Fred Forgive For Good. 2002
- Santorelli, Saki. Heal Thy Self. New York: Bell Tower, 1999.

Mindfulness Resources

I. Tapes

- A. Jon Kabat-Zinn Mindfulness meditation Practices Tapes
- (1) Series 1- two tapes - \$20/set +2.00 shipping and handling
 Tape 1: 45 min. body scan; 45 min. yoga-floor postures
 Tape 2: 45 min. sitting meditation; 45 min, yoga standing postures
- (2) Series 2 - five tapes - \$35/set +4.00 shipping and handling
 10, 20, 30 minute meditations, plus mountain and lake meditations.
 To order, write to:
 Stress Reduction Tapes, P.O. Box 547, Lexington, MA 02137
 Or call University of Mass. Bookstore at: 508-856-3213
- B. Saki Santorelli - Mindfulness Meditation Practice Tapes
 Five tapes - \$35.00/set +4:00 shipping and handling
 15, 20, 30 minute meditations including loving kindness for the body, opening your heart to life, awareness of breathing, cultivating compassion.
 To order write to/make check payable to:
 Guest-House Tapes, P.O. Box 1050, Beichertown, MA 01007
- C. SoundsTrueAudio, 735 Walnut Street, Boulder, CO 80302
www.Soundstrue.com (800-333-9185)
 A variety of guided meditation tapes. Also tapes of presentations by meditation teachers including: Sylvia Boorstein - Road Sage: The Courage To Be Happy; Tara Brach - Radical Self Acceptance
- D. Dharma Seed Tape Library, Box 66, Wendel Depot, MA 01380
 (800-969-7333) www.dharmaseed.org
 Guided mindfulness meditation tapes and teacher's presentations on fundamental principals of practice. To listen to tapes online www.dharmastream.com

E. Parallax Press, P.O. Box 7355, Berkeley, CA 94707
1-800-863-5290 www.parallax.org Books and Tapes of Thich Nhat Hanh

II. Meditation Supplies (cushions, mats, back-jack chairs)

Dharma Crafts (800-794-9862) www.dharma.crafts.com

III. Mindfulness Retreats and Centers

- A. Omega Institute, 260 Lake Drive, Rhinebeck, NY 12572. 800-944-1001
www.eomega.org. Sponsors retreats with Jon Kabat-Zinn and other
mindfulness teachers.
- B. Insight Meditation Society, 1230 Pleasant Street, Barre, MA 01005,
508-355-4378; www.Dharma.org; sponsors silent meditation retreats
- C. The Philadelphia Meditation Center (Insight tradition, mindfulness), 8 East
Eagle Road, Havertown, PA 19083; 610-853-8200
www.philadelphiameditation.org
Sitting schedule: Sun, Tues & Thurs. evenings. Workshops and Retreats.
- D. Shambhala Center Philadelphia, 2030 Sansom Street, Philadelphia, PA.
19103. Telephone: (215) 568-6070 Email: info@philashambhala.org

Class Summary

REMEMBER

**BE HERE
RIGHT NOW
ALWAYS**

Larry Rosenberg's tips on stepping into "being" mode rather than staying in "doing" mode. (*Breath by Breath*. Boston: Shambhala, 1998)

1. When possible, do just one thing at a time.
2. Pay full attention to what you are doing.
3. When the mind wanders from what you are doing, bring it back.
4. Repeat step 3 several BILLION times.
5. Investigate your distractions.