

# Wise Mindfulness Weekly Practice Guides

by Rebecca Dixon

Alameda Sangha, May 19, 2019

## Week 1 – Mindfulness of the Body and Vedana

- 1) Before you get out of bed in the morning, deeply feel your body breathe three times. Breathe in and out while being sensitive to the entire body. Then, paying just as much attention to the movements of your limbs, head and trunk, feel your body get out of bed and stand up. Try not to direct any of these separate movements – just be in your body, aware as it does these things naturally. You can also do this exercise sitting and then standing up, or standing still and then walking.
- 2) When you brush your teeth, pay attention to how your body is positioned and how it moves to accomplish this task, and what that feels like internally. Feel the brush against your teeth and gums, the toothpaste and the water in your mouth, and the arm and hand doing the work.
- 3) Pick some task you do every day, maybe getting dressed or cleaning up after a meal, and pay continuous attention to how it feels to do the things involved in the task. Compare doing it this way to your usual habits; is it more or less pleasant, or efficient?
- 4) Be alert to your reactions to things you like or don't like. How does it feel? How strong is the reaction when you realize you're feeling pleasure or displeasure? Can you notice when you're feeling neutral and what's happening at those times?

## Week 2 – Mindfulness of Vedana and Mind

- 1) During meditation, be alert for moments when you feel at peace, and notice any pleasure in the mind that accompanies that serenity. Then, see if you feel any physical pleasure.
- 2) During the day, seek to use your free time doing things that bring satisfaction or happiness to your heart, rather than short-term sensory pleasure. Notice the effect this has on your inner life.
- 3) Keep track of the mind states you notice arising either while meditating or during the day. There's no need to find the right word for them, just notice the experience they bring into your awareness, and whether or not they're pleasant.
- 4) During meditation, try to bring back a strong state of mind that's come up recently, and focus on how it makes you feel. Stay with the body's experience until it fades; don't let your attention go into the story around that mind state. If an insight does arise into the underlying (hidden) cause of that mind state, make note of it.

## Week 3 – Mindfulness of Mind and Dharma

- 1) Be aware of your mood each day. Do you wake up in it? Does it change as time passes? How does your mood influence your thinking, actions, and the way you interpret events?
- 2) Note when you're being hindered by desire, aversion, restlessness, sloth/torpor or doubt. What would you be thinking/feeling, or doing, if you weren't in this hindered state of mind?
- 3) Spend a day focusing on one of these Factors of Awakening until you've practiced with each: energy, joy, tranquility, and equanimity (or acceptance). Attempt small but frequent steps to make the factor more present, even at very mild levels. How does the increased presence of these factors affect you?

## The Satipatthana Flower

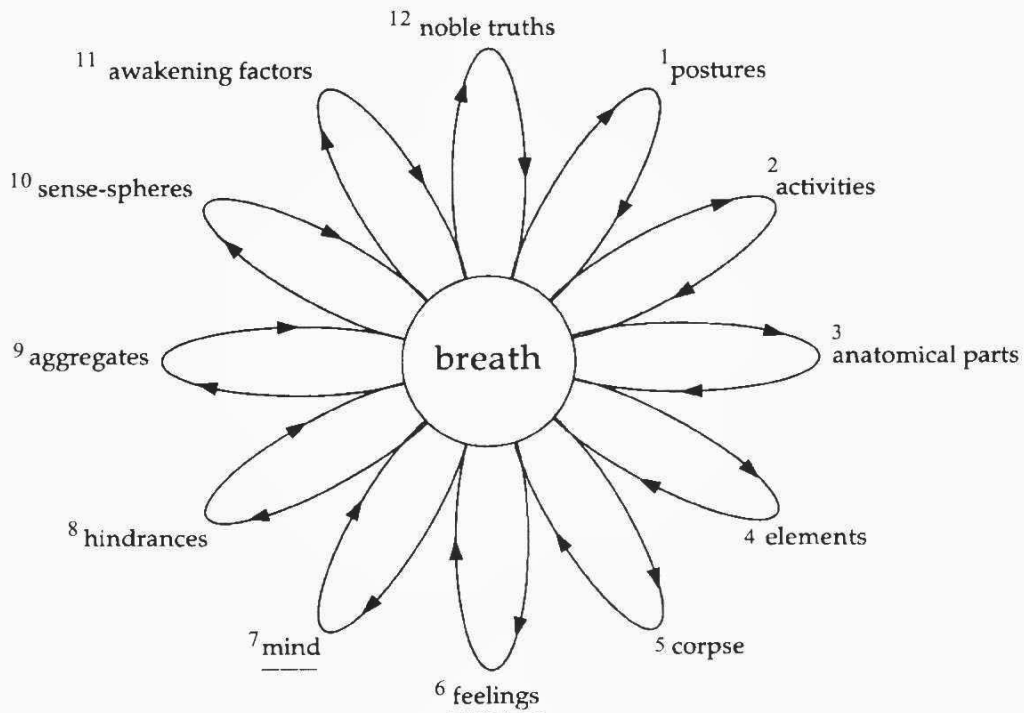


Fig. 15.2 Dynamic interrelation of the *satipaṭṭhāna* contemplations

From awareness of the main object of meditation, the dynamics of contemplation can at any given moment lead to any of the other *satipaṭṭhāna* exercises, and then revert to the main object. That is, from being aware of the process of breathing, for example, awareness might turn to any other occurrence in the realm of body, feelings, mind, or *dhammas* which has become prominent, and then revert to the breath. Otherwise, in the event that the newly-arisen object of meditation should require sustained attention and deeper investigation, it can become the new centre of the flower, with the former object turned into one of the petals.

from Analayo, pg. 270

Practiced in this way, satipatthana becomes an integrated four-faceted survey of one's present experience, taking into account its material, affective, and mental aspects from the perspective of the Dhamma.

pg. 271