

Several Styles of Sitting Meditation

Mindfulness Worksheet

Date / Time:

What have you brought mindful awareness to today? Check all that apply.

Heart

Mind

Body

Breath

Environment

To begin this Meditation, please bring kind awareness to

- why you chose this topic
- how your belly, chest, and head each feel when you reflect on this topic
- the emotions that you can associate with these visceral feelings
- the positive or negative impact of any stories you believe in regarding this topic
- the fact that many others are feeling similarly about this topic as you
- how you might feel with increased awareness around this topic
- when you can apply increased mindfulness to this topic in your day-to-day life



Excerpts from *The Work of This Moment*, by Toni Parker

Sitting quietly, doing nothing, not knowing what is next and not concerned with what was or what may be next, a new mind is operating that is not connected with the conditioned past and yet perceives and understands the whole mechanism of conditioning.

It is the unmasking of the self that is nothing but masks -- images, memories of past experiences, fears, hopes, and the ceaseless demand to be something or become somebody. This new mind that is no-mind is free of duality -- there is no doer in it and nothing to be done.

The moment duality ceases, energy that has been tied up in conflict and division begins to function wholly, intelligently, caringly.

The moment self-centeredness takes over the mind, energy is blocked and diverted in fearing and wanting; one is isolated in one's pleasures, pain, and sorrow. The moment this process is completely revealed in the light of impartial awareness, energy gathers and flows freely, undividedly, all-embracingly.

Awareness, insight, enlightenment, wholeness -- whatever words one may pick to label what cannot be caught in words -- is not the effect of a cause. Activity does not destroy it and sitting does not create it.

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It isn't a product of anything -- no technique, method, environment, tradition, posture, activity, or non-activity can create it.

It is there, uncreated, freely functioning in wisdom and love, when self-centered conditioning is clearly revealed in all its grossness and subtleness and defused in the light of understanding.

What it is

1. Sitting is simple and because of that, can be difficult to do.
2. It is impossible to do wrong – if done with sincerity. And it is very tempting to continually assess ourselves, berate ourselves.
3. Sitting is a practice in observation, in acceptance, in compassion, in stillness, in discovering our true nature.
4. You do not have to believe anything to do sitting – it does not exclude any religion.

How to do it

1. Sit up straight in the chair with your feet flat on the floor.
2. Gaze at a spot on the floor 6–8 feet in front of you.
3. Bring your awareness to your breath. Do not change your breathing; begin to observe it.
4. Say quietly to yourself “in” when you inhale and “out” when you exhale. Between breaths bring your attention to the points where your body touches the chair, where your feet touch the floor.
5. Focus all of your attention on your breath. If you find your attention wandering, simply say “thought” to yourself and bring your attention back to your breathing. You may wish to label the thoughts as “planning,” “memory,” “fantasy,” and so on.
6. You may simply use the word “thought” if you wish. If you begin to judge yourself, simply say “thought” or “judgment” and return your attention to your breathing.

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7. Acknowledge any sensations in your body by saying “sensation” and return your attention to your breathing. Do the same with any emotions or feelings that may occur.

Sitting—Close Attention to Experience

1. Sit with your back straight and your hands resting comfortably in your lap. Align your ears over your shoulders. Line up your nose over your navel.
2. Say quietly to yourself, “Space” on your in-breath, and “Dissolve” on your out-breath.
3. Carefully observe your experience. Precisely label each component of your experience that takes you away from awareness of the breath; e.g., “planning about work,” “anger about what Bob said,” etc.
4. After you label the thought, feeling, emotion, memory, judgment or body sensation, immediately return to awareness of the breath.
5. Label any judgments about how you’re sitting as “judgments about how I’m sitting” and return to your awareness of your breath, repeating “space” and “dissolve.” Sit for 20 minutes each day following these instructions.

Sitting With Loving Kindness

1. Sit comfortably with your back straight. Do the sitting meditation as you normally would and include reciting the following phrases quietly to yourself.
2. As you say them allow the phrases to enter and warm your heart, bathing you in loving kindness. Allow yourself to fully experience being loved.

May I be filled with loving kindness.

May I be well.

May I be peaceful and at ease.

May I be happy.

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Sitting—Healing Ourselves and the World

1. Sit comfortably with your back straight. Do the sitting meditation as you normally would and include reciting the following phrases quietly to yourself.
2. As you say them allow your heart to open. Allow yourself to feel your world filled with loving kindness.

May I dwell in the heart.

May I be healed.

May all beings be freed from suffering.

May all beings be at peace

Sitting—Meditation on Making the Demons Part of the Path

1. Choose one of the most frequent and difficult demons that arises in your life, such as irritation, fear, boredom, lust, anger, doubt, or restlessness. In your daily meditation, be particularly aware each time this state arises.
2. Carefully name it. Notice how it begins and what precedes it. Notice if there is a particular thought or image that triggers this state. Notice how long it lasts and when it ends. Notice what state usually follows it. Observe whether it ever arises very slightly or softly.
3. Can you see it as just a whisper in the mind? See how loud and strong it gets. Notice what patterns of energy or tension reflect this state in the body.
4. Soften and receive even the resistance. Finally, sit and be aware of your breath, watching and waiting for this demon, allowing it to come and go, greeting it like an old friend.
5. Continue the same awareness and acceptance, as much as possible, when you move back into activity.

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How will you take what you learned from this forward into your life?

