

clarity • tranquillity

equanimity • empathy

MEDITATION AT MACLEAY

Resource Booklet
and introduction to the
Winter Program
on the Sydney campus

Macleay College



This 'Resource Booklet' provides information on the 'what', 'why', and 'how' of meditation. It also provides resources to help you explore further.

The meditation practices we describe can be employed effectively without subscribing to any religious beliefs. We have presented a smorgasbord of options, rather than an integrated program that requires completion like a course of study. People respond to practices in different ways. Some may appeal to you, some may not. If there is only one practice that attracts you, then that's the one to try.

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Why?



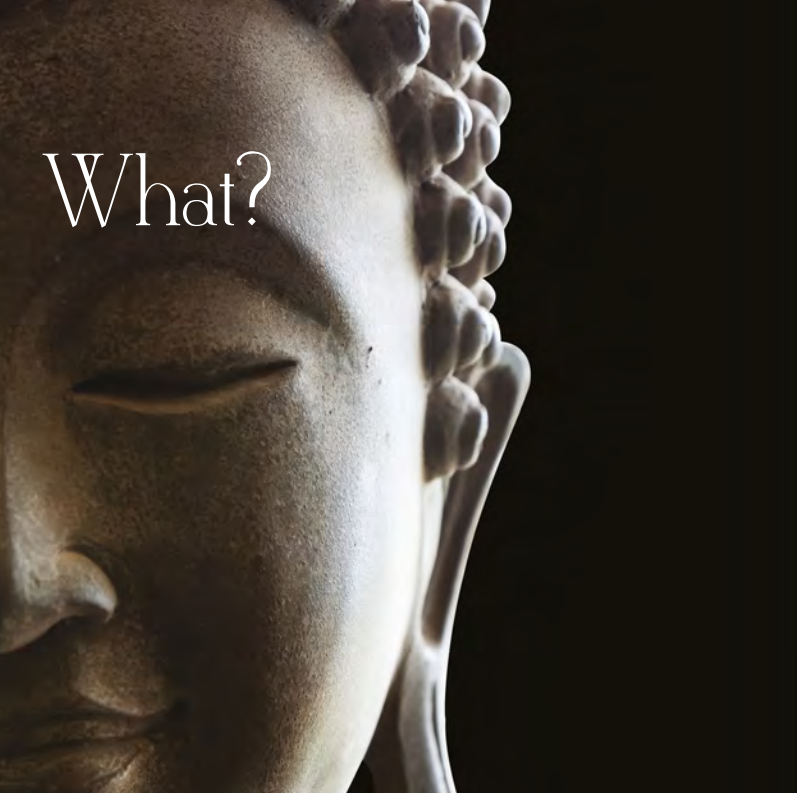
Macleay College is committed to the wellbeing of its staff and students, and their growth and development. Meditation has been scientifically proven to have a number of positive health and wellbeing benefits for practitioners, such as:

- **Reduced stress and anxiety** (Brown & Ryan, 2003, Grossman, P. et al 2004, Davis, D.M. & J.A. Hayes 2011);
- **Reduced symptoms of depression and an increase in emotional regulation** (Davis, D.M. & J.A. Hayes 2011);
- **An increased sense of wellbeing and an increase in positive emotional states** (Brown & Ryan, 2003)
- **Increased concentration and focus** (Moore, A. & P. Malinowski 2009; The Dalai Lama & Daniel Goleman, 2003);
- **Increased empathy and compassion** (Davis, D.M. & J.A. Hayes 2011);
- **Enhanced self-awareness** (Brown & Ryan, 2003);

- **A positive impact on immune functioning** (Davidson et al 2003).

To show the power of meditation, in one university experiment an experienced meditator had his startle reflex measured (The Dalai Lama & Daniel Goleman 2003). Previous experiments had demonstrated that our startle reflex is hardwired, an instinctive, primal reaction to a loud noise or other event. The question was whether a trained meditator could somehow over-ride this reflex and mask or muffle it. The meditator was wired up to detect any slight change to his heart rate, blood pressure and facial muscle movements. The sound of a pistol was fired next to his ear. Extraordinarily, this meditator (Matthieu Ricard) reduced his reaction to almost zero on every metric, re-writing the textbooks. For researchers, it demonstrated our capacity to ‘change our minds’, now known as ‘neuroplasticity’. As one academic research paper observed: “Neuroplasticity—the rewiring that occurs in the brain as a result of experience—now explains how regular mindfulness meditation practice alters the brain’s physical structure and functioning” (Davis, D.M. & J.A. Hayes 2011, p201).

Although meditating for 20 to 30 minutes every day can create a great daily practice, people can feel positive benefits from just 5 to 10 minutes a day. A variety of free apps are now available with guided meditations that make engaging with meditation far more easy and accessible (see the Resources section at the end of the booklet).



This section dispels some common misconceptions and is adapted with thanks from Sydney Buddhist Centre teaching materials.

Meditation is:

- An active process of increasing self-awareness
- Awareness of body/bodily sensations, feelings and thoughts in each moment
- Being able to string or link these moments together into a continuum, not only while sitting, but all the time
- Expanding your awareness to include your surroundings
- Balancing your physical, mental, emotional and intuitive faculties in harmony

Meditation is not:

- Making the mind go blank
- Going into a trance
- Passive
- Thinking/rumination
- Petitionary prayer
- Blissing out

In meditation, your mind will wander! This is not a mark of failure, it's just the way our mind is used to working. Remain patient and non-judgemental. Each time we notice our attention has wandered away from the breath we simply come back to the breath (or the focus of the meditation). How we go about meditating and examples of different practices are explained in pages 12 to 21.

Testimonials

Meditation, like art, is a portal to our inner life. Through meditation we can take responsibility for our own life experience. The Dhammapada, one of the greatest testaments of early Buddhism, presents a comparison between the carpenter who fashions wood and the wise who mould their lives. Meditative practices can be used to mould ourselves and ultimately our lives, by cultivating greater awareness, concentration, positivity and gratitude.



A friend of mine, Kevin Griffin, wrote in one of his books: *“When I went on my first retreat I imagined that I’d be accessing all sorts of bliss states and peacefulness, but instead my knees hurt, my mind wouldn’t stay still, and I kept falling asleep. It was as though I thought that in going out to a meditation center in the desert I would be leaving myself behind in Los Angeles. But of course I came along, with my physical and mental issues. Coming into a real state of meditative concentration for the first time is like breaking through some invisible membrane. Inside the membrane is your usual noisy self, but when it pops, you open into something spacious and still. Some thoughts may still be there, but they aren’t taking up all the space; they’re just part of a much larger landscape. Until you*

break through that membrane, meditation can be fairly frustrating” (Griffin, 2010, p198).

This is how it was for me. When I first started practising meditation I appreciated getting myself physically more relaxed and I liked the aesthetics of meditation, such as candles, incense, cushions, and Tibetan singing bowls. But that was about all I experienced. It was a couple of months into my attempts to practice that I had the sort of experience Kevin describes. It was like all the chatter in my head had suddenly fallen silent, giving way to a beautiful inner stillness. Within that stillness a deep sense of wellbeing emerged. It was almost like spending a couple of months staring at those 3D ‘Magic Eye’ computer drawings, and then finally seeing the depth and added dimension emerge. From that moment over 15 years ago I have never looked back and have integrated meditation into my life as a daily practice. I don’t see it as a daily burden, but rather something I look forward to. If my day is so crowded that I miss out on my meditation, I can usually sense the loss of calmness and clarity.

How would I describe my practice? I meditate every morning for around 30 minutes, even if it is on the bus. Ideally I get a cup of coffee and sit upright in a

A testimonial from
Paul Saintilan,
CEO, Macleay College

normal, comfortable chair. I use the Mindfulness of Breathing practice (described on page 13), focussing on the third stage, where we just work with the breath without counting the breaths. While maybe only a few minutes of the 30 will be spent in pure inner stillness, which I move in and out of fleetingly, it connects me to something deeper and makes me feel calmer and more centred. It is unpredictable. Sometimes my meditation is frustrating and my mind feels heavy, fuzzy and unfocussed. At other times, within moments of starting my meditation, it feels like I have been injected with serotonin and a sense of wellbeing flows through my body. There are days when I wake up and I've had four hours sleep and I can't imagine how I'm going to get through my day. But through my meditation a qualitative change takes place from feeling frazzled to calm and I can carry that calmness into my day.

Meditation doesn't make you perfect and I can get irritable like anyone else. But it is comforting to know meditation is free and you take your breath wherever you go. Through meditation we also learn more about ourselves. We can begin to disengage things like actual physical pain, which is unavoidable, from suffering, which is the additional psychological stress we place on ourselves through fear and rumination. We can become aware of things going on within ourselves, both mental and physical. We can begin to note habitual patterns and behaviours. However, a word of caution. While meditative techniques can be profoundly positive for people who want to take responsibility for their life experience and for people looking to manage stress and emotional turbulence, meditation is not a quick fix for mental or emotional health. It is an activity whose power deepens and builds over time. Friends of mine who teach meditation have told me of people who come to their classes, try meditation, and then at the end of the first class say "it didn't really work for me...I think I might try yoga". Meditation is not a pill that provides an immediate cure (an easy misapprehension to have in today's instant gratification society). People can experience immediate benefits but this may not happen for everyone. People can experience transformative benefits, but this will happen over time. I would never have really experienced the power of meditation if I had not had some patience. I count meditation right up there with reading, writing, music and maths, as one of the great skills and tools that have transformed my life. In contrast to the ups and downs of daily life meditation gives me access to an intrinsic calmness and joy.

May it happen for you.



Testimonials

Lisa Faye,
Macleay Lecturer

Meditation and Positive Education

“Meditation: because not all of life’s questions can be answered by Google”.

Macleay College uses positive education as a means to develop student engagement and enhance wellbeing. This concept is not new to Macleay, but the practice of positive education has been evolving in the College over the last 12 months with students working on classroom activities under the guidance of lecturers to develop personal character strengths used to maximise each person’s potential to being at their best - even in difficult or stressful times.

We all need a bit of stress in our lives - it helps us get out of bed in the morning, be motivated and gets us working to deadlines and goals. However, too much results in personal decline in terms of effectiveness. Wellbeing practices are being implemented in organisations as a means to support staff and manage the stresses found in busy 21st century workplaces.

Stress affects us all - not only our students, and can manifest to be more than we need - even those of us who are the most experienced in the workplace. From senior managers, academics and frontline staff looking

after students and to those of us working to recruit and build our brand and reputation - the impacts of stress affects our happiness, levels of satisfaction, fulfilment and joy. Meditation is an amazing life skill and like many skills becomes mastered with practice.

Meditation fun fact: Meditation also makes you more attractive (Tan, 2016).

The Winter Program (see page 22) is designed to be a supported experience which can help staff (and interested students) develop a meditation practice. For those wanting to continue with the practice after the program, these skills will assist to find balance and wellbeing with the opportunity to flourish in life.

For those wanting more information about Positive Education at Macleay, the benefits of these programs, resources, academic readings, videos, quotes - please let me know.

I hope you take up the opportunity to flourish - see you on the mats!

You can contact me via
lfaye@macleay.edu.au



Ronan Healy,
Entrepreneurship
lecturer at
Macleay College

When the Global Financial Crises struck, my stress levels increased significantly. I realised that at times stress would lead me to make poor business decisions. Most significantly, stress affected my sales techniques as I was becoming desperate to make sales, or else I, and the 20 people I employed, wouldn't have a job.

So in 2007 I started a very simple ten minute morning meditation which is:

- 5 minutes concentrating on my breath
- 3 minutes giving thanks
- 2 minutes visualising my day

Visualisation was really beneficial, particularly when I was meeting potential customers, as I would visualise my tone of voice and body language being calm and confident.

One meditation session seemed to have an immediate impact as to my delight sales started increasing, so I've never stopped meditating since then.

In business (and life) your energy is your edge and meditation creates that recharging opportunity.

Testimonials

Julieann Brooker,
Macleay College Lecturer



I learnt the hard way how to 'survive' in demanding deadline-driven creative environments, for years ignoring the symptoms of stress taking their toll on my body and mind. At times I felt powerless, that I didn't have a choice, that I just had to learn to 'deal' with stress. Learning to meditate taught me to literally catch my breath and see things as they really are, and in that disciplined pause, choose my response.

My first introduction to meditation was over three decades ago via yoga, however, it took me several attempts to sustain a personal meditation practice. Ultimately, it became a no-brainer; the benefits simply outweighed the burden of fitting another task into my daily routine. At about the same time I began to realise meditating isn't a chore, and once I shifted my mindset, I began to 'allow' myself to enjoy the 'down time'. Who hasn't lamented they haven't 'got time' to meditate? On the contrary, meditation frees up time as we become more efficient, better able to concentrate, enjoy greater clarity to make decisions, find creative solutions, and so on.

The benefits of meditation are cumulative, just like building a rack of abs in the gym. The practices are a rigorous form of mental training which build our psychological immune system. To experience the benefits, we need to commit to a regular practice. John Kabat-Zinn, who is recognised as bringing mindfulness to the west, maintains that "you don't have to like it, you just have to do it" (Kabat-Zinn, 2011).

As indispensable as brushing my teeth, meditation has been a non-negotiable part of my daily routine for decades. I make meditating a priority in the morning, and it sets me up for the day before societal 'busy-ness' takes hold. For even the most disciplined of meditators, however, some days may be hard to fit a session in. Know that there may also be days when you lose sight of the benefits, and you may even spend more time ruminating over why you don't have time, than the time it would take to enjoy a short sit of 10 minutes. Know too that you have not failed if you miss a day. We just pick it up the next day, and that day doesn't have to be a Monday or the beginning of a new month.

We all deserve to learn how to thrive, not just survive. Meditation can be a transformative practice. I've experienced such profound benefits in my own life that I am committed to helping everyone learn at least some basic tools to develop mindfulness. I teach mindfulness meditation with and without yoga, as a powerful approach-based modality to promote wellbeing.

So I encourage you to give it a go. You may never be able to sit comfortably on the floor – nor do you need to – but one day you may notice you responded more favourably to confrontation, or really listened to a family member like they really mattered. Once you notice a subtle shift in your life, it may well become an indispensable skill you wish you'd started practising years ago.



HOW ?

PREPARATION FOR MEDITATION BODY SCANNING AND RELAXATION

*“Body Like a Mountain,
Heart Like the Ocean,
Mind Like the Sky”*

Before trying any of the practices in the following sections, try the following tips to get yourself set up.

Make sure you are comfortably seated. For beginners this does not usually involve being in a full lotus position on a meditation mat. It usually means sitting in a comfortable chair. Make sure you are sitting upright and not slouched. Slouching on a sofa can induce lethargy and drowsiness, and create back problems. Sitting upright is better for alertness and concentration.

Take some conscious, long, deep breaths. Inhale deeply, release and relax. Repeat. Let your body become completely still. Then breathe normally. Scan your body for any sources of tension. Is anything clenched or tight? Relax the area and let the muscles soften. Slowly and gently move your awareness up the length of your body, from your feet through your legs, thighs, hips, back, shoulders, arms and hands, neck, head and face. Soften, relax and let go of any tension.

You may realise for the very first time that you are storing tension in an area such as the back of your neck. Even after you have tried to relax an area you may find that some residual tension remains and you can relax it even further.

If your thoughts drift away to the pressures of the day, just patiently return to your preparation and calmly scan the body for tension.

Turn your attention to the rise and fall of your breath. You are now ready to meditate (in fact, you are meditating).

Mindfulness of the Senses Practice

Imagine that you only had a week to live. Almost everything you were seeing or doing, you were doing for the very last time. Imagine how vivid everything would appear. Patients with terminal illnesses, or prisoners on death row report such a vividness. Dennis Potter (a UK TV screenwriter and novelist) observed some plum tree blossoms from his office window, just weeks before his death from cancer:

“last week looking at it through the window when I’m writing, I see it is the whitest, frothiest, blossomiest blossom that there ever could be, and I can see it. Things are both more trivial than they ever were, and more important than they ever were, and the difference between the trivial and the important doesn’t seem to matter. But the nowness of everything is absolutely wondrous..” (Potter, 1994).

In Mark Epstein’s book *Thoughts Without a Thinker*, Thai Buddhist master Achaan Chaa picks up a glass of water and comments:‘

“You see this goblet? For me, this glass is already broken. I enjoy it; I drink out of it. It holds my water admirably, sometimes even reflecting the sun in beautiful patterns. If I should tap it, it has a lovely ring to it. But when I put this glass on a shelf and the wind knocks it over or my elbow brushes it off the table and it falls to the ground and shatters, I say, ‘Of course’. But when I understand that this glass is already broken, every moment with it is precious.”
(pp 80-81)

For beginners trying to understand mindfulness, try to bring this same heightened sense of awareness and appreciation to the normal objects that you use every day on ‘automatic pilot’. Take an apple for example. Instead of munching on it while doing other chores and throwing the core in the bin, slow down and appreciate it. Smell it. Savour the taste of it. Savour the texture. Concentrate on the actual sensory experience. Pretend it is the last time that you will ever see or hold an apple. Meditation techniques support us being mindful, by moving us from automatic pilot to awareness. Mindfulness doesn’t stop when the gong goes at the end of our meditation ‘sit’, we carry it into our day.



Mindfulness of Breathing Meditation Practice

The practice uses the breath as the object of attention and is broken into four stages (Paramananda, 1996, Bodhipaksa, 2003). Each stage (which could be done for a few minutes or ten minutes) encourages a progressively more refined and subtle awareness of the breath. Although the first two stages involve counting, these are like training wheels, to show where we have lost concentration. When we (inevitably) become aware of our mind wandering, we patiently return our attention to the rise and fall of the breath. In this practice we just breathe naturally, not in a forced manner.

Stage one

Add a silent count after each **out-breath**.

- Breathe in, breathe out – silently count 1.
- Breathe in, breathe out – silently count 2.
- Breathe in, breathe out – silently count 3.
- And so on up to 10, then start again at 1.

If you lose count or go beyond 10 just go back to 1.

Stage two

Add a silent count before each **in-breath**.

- Silently count 1 – breathe in, breathe out.
- Silently count 2 – breathe in, breathe out.
- Silently count 3 – breathe in, breathe out.
- And so on up to 10, then start again at 1.

If you lose count or go beyond 10 just go back to 1

Stage three

Drop the counting and use the rise and fall of your breath as the focus of attention. Feel the breath coming in and out of the body. If you get distracted, gently and patiently come back to the breath.

Stage four

Focus your attention on the subtle sensations of the breath entering and leaving your body. Watch where the breath first enters and last leaves the body. This is usually just inside the nostrils or on the top lip. No longer follow the whole breath, just watch this particular sensation. Again, if you get distracted, just return to the sensation at this point in the body.

“The ‘Mindfulness of Breathing’ meditation practice is one of the most ancient. It is incredibly simple, but may not appear so when practising it.”



*"Maybe there's something else I
want all the time...That something
oneself, rather than as a result of
- Cheri Huber*



*“Our life rests upon a single
breath” **

*to life than just getting what you
ng else is finding the joy within
of life circumstances.”*

Visualisation Mindfulness Practices

Visualisation techniques can be extremely useful practices to help calm the mind into a state of meditation, especially for those people who are naturally visual.

The practice is incredibly simple: we take the busy mind away from the million and one things that it has going on and we give it an image to hold as a focus. The beauty of this is that we aren't asking the mind to be blank or give up being busy instantly - this won't happen! We're using what it's already doing, only in a more targeted way. This kind of practice is common in Yoga where the idea of a mindful technique and the state of meditation are considered separate. In other words, we allow our mind to be mindful of a particular image or images and as it starts to calm down a state of peaceful calm tends to arise. This is the state of meditation.

Almost anything can be used as an object of visualisation, though the body, colours and tranquil scenes in nature are common. These are frequently guided by a teacher as they can be quite detailed, however there are many simple visualisations you can take with you. Here are two:

Gold light: Sit or lie down, whatever suits you, and start to take some deep breaths. There's no need to force the



breath to deepen, simply allow each exhalation to get a little longer. Start to visualise your body in space, where it is sitting or lying down and how it is positioned. Then imagine a gold light start to form at your navel. As you inhale imagine this light expanding slightly out like a small balloon - and contracting back to the navel as you breathe out. Keep going like this, allowing the gold light to expand out a little more, and then all the way back, each time. Do this until the light reaches the extremities of your body. If you have time, stay here with this image of your entire body bathed in warm, gold light.

Ocean waves: Sit or lie down, whatever suits you, and start to take some deep breaths. Imagine that you are by the beach. Notice every detail: the feeling of the sand between your toes, the cool breeze easing the warmth of the sun, the children playing around you. Watch as you wander down to the shoreline and you dip your feet into the cool and pleasant water. Notice how the cool blue water comes in and washes over your feet as you inhale, and then recedes as you exhale, washing away any tension in the body. Stay here, noticing the water wash up and then wash back with the rhythm of your breathing.

Metta Practice

'Metta practice' involves the cultivation of positive emotion (Paramananda, 1996) and empathetic awareness (Bodhipaksa, 2003). Metta means well-wishing, loving-kindness, friendliness, caring for the wellbeing of others. While the Mindfulness of Breathing provides clarity and focussed concentration, it does not help with things like emotional warmth and resilience. Metta practice is sometimes called the 'Metta Bhavana' because Bhavana means 'bringing into being' or 'cultivating'.

Metta practice customarily involves five stages (Paramananda, 1996, Bodhipaksa, 2003) and we can spend anything from a few minutes to 10 minutes on each stage. The first stage is directed at ourselves, because many of us can be very hard and down on ourselves. We then move to a friend, and after that a neutral person we may encounter every day. The fourth stage is directed towards someone we find difficult or to whom we have an aversion. Sometimes we can harbour resentments towards others that are internally corrosive. The final stage extends that positive emotion to everyone and everything. In each stage we may silently speak the words "may I/you/he/she be happy" or "may they be well". Memories as well as imagination can be employed to strengthen the emotion.

Stage 1: Yourself - Begin the practice by acknowledging your current emotional state, and identify any elements of metta that may be already present with a view to increasing them. Contact and develop an attitude of positive emotion in relation to yourself.

Stage 2: A Good Friend - Extend this attitude of positive emotion towards someone you like or appreciate. To more easily disengage metta from other emotional responses it is usually best to choose a living person of about your own age, and for whom you don't have sexual feelings

Stage 3: A Neutral Person - Now extend your well-wishing and positive emotion towards a 'neutral' person, preferably someone you have some contact with but for whom you have no particular feelings of like or dislike. This may be someone like a shopkeeper or a waiter you know in a restaurant or café.

Stage 4: A Difficult Person - Extend your positive emotion to a person you dislike or currently have a difficulty with (not someone you loathe which might be too confronting; also bear in mind that well-wishing does not necessarily imply approval of any of their specific behaviours).

Stage 5: Everyone - First equalise your well-wishing across all four people so far: yourself, the friend, neutral person and difficult person, and then extend it further to everyone and everything as a universal act.

Mindfulness-based Cognitive Behavioural Therapy

Mental health professionals are becoming more aware of the powerful benefits of meditation on the mind alongside more conventional therapeutic techniques. This has led to a wonderful fusion of the two, which can be particularly useful for those of us dealing with anxiety and stress. These practices, while based on the techniques common in various spiritual traditions, have a distinctly secular and scientific feel. Acceptance and Commitment Therapy (ACT) is one popular modality.

The goal of ACT is to create a rich and meaningful life, while accepting the pain that inevitably goes with it. 'ACT' is a good abbreviation, because this therapy is about taking effective action guided by our deepest values and in which we are fully present and engaged. It is only through mindful action that we can create a meaningful life. Of course, as we attempt to create such a life, we will encounter all sorts of barriers, in the form of unpleasant and unwanted 'private experiences' (thoughts, images, feelings, sensations, urges, and memories). ACT teaches mindfulness skills as an effective way to handle these private experiences (Harris, 2006).

ACT provides a means of detaching from unhelpful thoughts and feelings, reconnecting with the present moment and the individual's personal values, and finally, encourages mindful and effective action in line with those actions. A good example would be detaching from anger caused by stress long enough to remember that you don't want to be the person that snaps at her colleagues.

by Vanessa Wakely



Naikan

'Naikan' is a Japanese word meaning "looking inside" and is a method of self-reflection influenced by Buddhism (Krech, 2002). It was developed in Japan in the 1940s by Ishin Yoshimoto and is now widely practised in Japan in schools, businesses, hospitals, and prisons (Krech, 2002).

We naturally tend to concentrate on the negatives and problems in our life and become habituated to (i.e. ignore) the positives. This is great for survival, but not much good for happiness. Through egocentricity we tend to overestimate the generosity of our own actions relative to what we receive. We also overestimate the degree to which we have contributed to group achievements. These attitudes result in a distorted perception of life. Naikan helps to correct this distortion. In a similar way our perception of reality is distorted by the evening news. We might read the story of a plane crashing. But we do not read a story that says "Yesterday 100,000 flights landed safely". Naikan helps to correct these distortions.

A Naikan Exercise:

Choose an accomplishment of which you are proud. Using this accomplishment as a focal point, spend 30 minutes reflecting on these three questions:

- What support or help did I receive from others in order to accomplish this?
- What did my accomplishment do for others?
- In the process of working towards this accomplishment, what troubles and difficulties did I cause others?

(Adapted [with gratitude!] from Krech, 2002 p 50-52)

Vipassana Practice

The word vipassana means to see things as they really are.

A vipassana meditation involves self-observation to concentrate the mind, by observing the natural breath and the changing nature of body and mind.

We intentionally pay attention to whatever is here in the moment. That's the good, the bad and the ugly. Like a sudden need to scratch your nose, or a stiffness in your hip, a sudden desire for chocolate, or remembering you forgot to return an important phonecall.

Through practice, we learn to be more present – neither thinking about what we're going to do next, nor what happened yesterday.

We learn to notice our reactions to what surfaces, to welcome whatever we feel, and observe it without an autopilot response. As we train our mind in this skill, this new habit filters out to other parts of our life, and we develop emotional self-regulation to pause and choose how we react to stimuli, cravings, triggers, and so on.

“The entire path (Dhamma) is a universal remedy for universal problems and has nothing to do with any organised religion or sectarianism. For this reason, it can be freely practised by everyone, at any time, in any place, without conflict due to race, community or religion, and will prove equally beneficial to one and all.”

Vipassana Meditation Australia, in the tradition of Sayagyi U Ba Khin as taught by S N Goenka.

by Julieann Brooker



Taking mindfulness into our daily lives

As we become more ‘mindful’ – bringing our attention to the present moment; what’s going on right now – instead of getting caught up with what just happened or what’s next, we learn we don’t have to meditate ‘formally’ to practice mindfulness.

We understand that mindfulness is a practice and a process, not a ‘thing’.

We continue a formal meditation practice and when practicing mindfulness informally, the intention is to be more mindful in everything we do. We learn to become mindful in our daily routine and in our unpredictable activities. We expand our inward focus to a larger field of attention. It begins to be a way of being, and positively influences our actions, choices, mindset and emotions.

We learn to pause regularly for brief moments, even something as regular as putting a key in a lock to open a door. These pauses ground us, decompress time, bring us back to the moment and centre us (Steindl-Rast, 1990).

From boring repetitive tasks to our important and challenging roles, we can apply mindfulness to any activity we are engaged in. Even for two minutes or three or four breaths, our developing skills will help to stabilise equilibrium.

We learn to breathe, eat, walk and talk with mindful attention. We experience gratitude with a hot or refreshing beverage; we chew our food without ‘mindlessly’ emptying our plates and wanting more. We learn we can do this at any time and anywhere.

Activity: Mindful eating exercise with a single raisin (Kabat-Zinn, Centre for Mindfulness, UMASS Medical School).

(See also the Mindfulness of the Senses section on page 12)

by Julieann Brooker



2017 Winter Meditation Program, Sydney Campus

To support staff and students experimenting with meditation, a free, supported program will be offered on the Sydney campus during the 2017 winter Trimester (T2). This program has been made possible through a private donation and will involve experienced instructors. While it is primarily targeted at interested Macleay staff, (including sessional lecturers), students are also welcome. Some cushions, mats and stools will be available, but the expectation is that most people will elect to sit on chairs. Six of the practices outlined in this booklet will be covered.

Venue: Room 113, Level 1, Macleay College, 28 Foveaux Street, Surry Hills.

Time: 1:10pm to 1:45/50pm

Format: The session will involve participants getting comfortably seated, a short talk on a meditation practice, some body scanning (see page 11) and a 15-20 minute guided meditation practice broken into stages.

We will be looking to video record at least one of these sessions and have it available on Moodle.

Week	Date	Facilitator /Teacher	Practice
Week 1	Wed 31/5	Jeremy Godwin	Mindfulness of Breathing (see page 13 of this resources booklet)
Week 2	Wed 7/6	Vanessa Wakely	Visualisations (see page 16)
Week 3	Wed 14/6	Jeremy Godwin	Metta practice (see page 17)
Week 4	Wed 21/6	Vanessa Wakely	Mindfulness Based Cognitive Behavioural Therapy
Week 5	Wed 28/6	Julieann Brooker	Vipassana Meditation (see page 20)
Week 6	Wed 5/7	Julieann Brooker	Taking Mindfulness into our Daily Lives (see pages 12 and 21)

Resources

Resources for Beginners

Meditation Apps:

The following meditation apps have some free guided meditations and are available for iOS and Android:

- Buddhify (recommended)
- Calm
- Headspace
- Insight Timer (highly recommended)
- Smiling Mind
- Welzen

Meditation Books for Beginners:

Bodhi Books (375 King Street Newtown) carries stock of some of the recommended titles and other resources overleaf:

Most recommended:

Bodhipaksa 2003 *Guided Meditations for Calmness, Awareness, and Love* (CD)
Wildmind

Bodhipaksa 2003, 2010 *Wildmind: A Step-by-Step Guide to Meditation*, Windhorse Publications

This CD and book (which do not need to be purchased together) guide us through two of the meditations included in the winter program: the Mindfulness of Breathing and Metta practice.



Other references:

Other Meditation References:

(some of these resources are available in the Macleay Library on the Sydney campus)

The Dalai Lama & Kamalashila 2001 *Stages of Meditation: Training the Mind for Wisdom*, Rider.

The Dalai Lama & Daniel Goleman 2003 *Destructive Emotions: And How we Can Overcome Them*, Bloomsbury.

Epstein, Mark 1996 *Thoughts Without a Thinker*, Duckworth.

Griffin, Kevin 2004 *One Breath at a Time*, Rodale Press & 2010 *A Burning Desire*, Hay House Inc. (books on using Buddhist practice to deal with dependency issues and integrating it with Twelve Step recovery)

Kamalashila 1988 *Sitting: A Guide to Good Meditation Posture*, Windhorse Publications

Kornfield, Jack 2004 *Meditation for Beginners*, Bantam Books.

Kornfield, Jack 1994, 2002 *A Path With Heart*, Rider.

Krech, Gregg 2002 *Naikan: Gratitude, Grace, and the Japanese Art of Self-Reflection*, Stone Bridge Press.

Paramananda 2007 *The Art of Meditation: The Body*, Windhorse Publications.

Paramananda 1996 *Change Your Mind: A Practical Guide to Buddhist Meditation*, Windhorse Publications.

Thich Nhat Hanh 2012 *Making Space: Creating a Home Meditation Practice*, Parallax Press, Berkeley.

Vessantara 2005, 2011 *The Art of Meditation: The Breath*, Windhorse Publications.

Metta: The Practice of Loving Kindness, Windhorse Publications.

DVDs/Video/CDs:

Doing Time Doing Vipassana (Vipassana in Tihar Jail, New Delhi)
English DVD, 53 Minutes. © 1997
Karuna Films Ltd / Vipassana Research Institute, www.vri.dhamma.org,
Dhammagiri, Igatpuri – 422403, India.
Distributed by Dhamma Books.

Academic Articles and other Books Cited:

Batchelor, Martine 1999 *Thorsons Principles of Zen*, Thorsons, HarperCollins

Brown, Kirk, W. & Richard M. Ryan, 2003 'The benefits of being present: mindfulness and its role in psychological well being', *Journal of Personality and Social Psychology*, Vol. 84, no. 4, pp 822-848.

The Dalai Lama & Daniel Goleman 2003 *Destructive Emotions: And How we Can Overcome Them*, Bloomsbury.

Davidson, R.J., J. Kabat-Zinn, J. Schumacher, M. Rosenkranz, D. Muller, S. Santorelli, F. Urbanowski, A. Harrington, K. Bonus, & J.F. Sheridan 2003 'Alterations in brain and immune function produced by mindfulness meditation', *Psychosomatic Medicine*, Vol. 65, pp 564-570.

Davis, D.M. & J.A. Hayes 2011 'What are the benefits of mindfulness? A practice review of psychotherapy related research', *Psychotherapy*, Vol. 48, no. 2, pp 198-208.

Grossman, P., L. Niemann, S. Schmidt & H. Walach 2004 'Mindfulness-based stress reduction and health benefits: a meta analysis', *Journal of Psychosomatic Research*, Vol. 57, pp 35-43.

Harris, R. 2006 'Embracing your demons: an overview of Acceptance and Commitment Therapy', *Psychotherapy in Australia*, Vol. 12, no. 4, August 2006.

Moore, A. & P. Malinowski 2009 'Meditation, mindfulness and cognitive flexibility', *Consciousness and Cognition*, Vol. 18, pp 176-186.

Potter, D. 1994 *Seeing the Blossom*, Faber and Faber



Resources: Courses and Meditation Groups

Jeremy Godwin (a contributor to the winter program) facilitates sessions on 'Mindfulness of Breathing' & 'Metta Practice' at Coogee on Thursday evenings and Sunday mornings.

<https://www.facebook.com/CoogeeMeditationGroup/>

The meditation group meets at the Coogee Croquet Club Thursdays 7pm to 8.30 pm, and Sundays 8am to 9am. The Croquet Club is in Bream Street, Coogee, opposite the Tennis Courts and Bowling Club. Regular and 'Drop in' participation welcome. No prior experience is necessary however if you did not participate in the winter program please arrive at least 15 minutes early so that you can have the practice being done that session explained to you (this booklet provides the same induction). There will only be minimal leading given during the meditation sit itself. There is a suggested donation of \$10. Please wear comfortable clothing (tracksuit pants, tights or other loose, comfortable clothing suited to meditation posture - tight jeans, dresses and restrictive clothing may lead to discomfort / loss of circulation). Meditation equipment is provided such as mats, cushions, stools as well as chairs.

Contact: coogeed Meditation@gmail.com or (0425) 201 209.

Introduction to Meditation

Sydney Buddhist Centre

24 Enmore Road, Newtown.

<http://www.sydneybuddhistcentre.org.au/classes/introduction-meditation-2>

First Class Starts: Tuesday, 5 September 2017 - 7:00pm

Repeats every week every Tuesday until Tue Oct 17 2017

Introduction to Vipassana Meditation

Buddhist Library, 90-92 Church St, Camperdown, Sydney

<http://buddhistlibrary.org.au/events/vipassana-meditation-course/>

Four Friday evenings, 7pm to 8:30pm: 9th June, 16th June, 23rd June, 30th June, 2017

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