

## Buddhist Recovery Outline

### The Triple Gem/Three Refuges

*They go to many a refuge, to mountains, forests, parks, trees, and shrines:  
people threatened with danger.*

*That's not the secure refuge, that's not the supreme refuge, that's not the refuge,  
having gone to which,  
you gain release  
from all suffering and stress.*

*But when, having gone for refuge  
to the **Buddha, Dhamma, and Sangha**, you see with right discernment  
the **four noble truths**—*

***stress,  
the cause of stress,  
the transcending of stress,  
and the noble eightfold path, the way to the stilling of stress:***

*That's the secure refuge, that, the supreme refuge, that is the refuge, having gone to which,  
you gain release  
from all suffering and stress.*

*—Dhp, 188-192*

### ***We take refuge in.....***

- **The Buddha** – the Awakened One and the potential for my/our own awakening, the enlightened master who awoke from craving, ill will, and delusion, and the endless cycle of rebirths (Samsara), and found freedom from stress, and discontentedness and the suffering that it creates (Dukkha),
- **The Dhamma/Dharma** – the truth, the teachings, the path to awakening from Samsara, and finding freedom from Dukkha.
- **The Noble Sangha** – the community of wise friends and mentors on this path. The enlightened community of disciples of the Buddha, who practice his Dhamma well, who preserve his Dhamma well, who support our practice, and are worthy of our gifts, our honor and support. (This last part mostly pertains to the monastic community, as well as lay teachers who teach the **Dhamma** (Pali)/**Dharma** (Sanskrit).

## **The First Noble Truth – There is Dukkha (stress, dissatisfaction, discontentedness and the suffering it causes.)**

*Having heard the Dhamma, we know this:*

*Birth is stressful, sickness, aging, and death are stressful, sorrow, regret, pain, distress, & despair are stressful, association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful.*

Applying this to our addictive behaviors, we can ask ourselves the following questions –

### **FIRST NOBLE TRUTH INVENTORY**

*(For mentors) Ask them to share their story with you. Then share your story. You might use the following questions to help guide your conversation. This information will help increase your understanding and experience with the First Noble Truth.*

- 1)** List a few examples of how you tried to stop or moderate your behavior unsuccessfully once you began to use/act out.
- 2)** List a few examples of how you unsuccessfully tried to stay away from your addictive behavior/drug of choice. Explain some of the mental twists *(Irrational thoughts that lead you back to using or acting out.)*
- 3)** Share a few examples of how your addiction has progressed over the years.
- 4)** List a few examples of what the addiction has cost you. *(Mentally, emotionally, financially, job/education health, relationships, legal, spiritually, etc.)*

The disease of addiction has affected many areas of our lives. The following inventory will help you identify ways in which your life became unmanageable as a result of your addiction.

## CONSEQUENCES INVENTORY

Check each of the following that you have experienced:

### Emotional Consequences

- \_\_\_\_\_ 1. Attempted suicide
- \_\_\_\_\_ 2. Suicidal thoughts or feelings
- \_\_\_\_\_ 3. Homicidal thoughts or feelings.
- \_\_\_\_\_ 4. Feelings of extreme hopelessness and despair.
- \_\_\_\_\_ 5. Failed efforts to control the addiction.
- \_\_\_\_\_ 6. Feeling like 2 people - living a public and a secret life.
- \_\_\_\_\_ 7. Emotional instability (depression, paranoia, fear of going insane.
- \_\_\_\_\_ 8. Loss of touch with reality.
- \_\_\_\_\_ 9. Loss of self-esteem.
- \_\_\_\_\_ 10. Loss of life goals.
- \_\_\_\_\_ 11. Acting against your own values and beliefs.
- \_\_\_\_\_ 12. Feelings of guilt and shame.
- \_\_\_\_\_ 13. Feelings of isolation and loneliness.
- \_\_\_\_\_ 14. Emotional exhaustion.
- \_\_\_\_\_ 15. Other emotional consequences; specify

### Physical Consequences

- \_\_\_\_\_ 1. Continuation of addictive behaviors despite the risk to you health.
- \_\_\_\_\_ 2. Extreme weight loss or gain.
- \_\_\_\_\_ 3. Physical problems (e.g. ulcers, high blood pressure)
- \_\_\_\_\_ 4. Physical injury or abuse buy others.
- \_\_\_\_\_ 5. Involvement in potentially abusive or dangerous situations.
- \_\_\_\_\_ 6. Vehicle accidents (e.g. automobile, motorcycle, bike, etc. )
- \_\_\_\_\_ 7. Self abuse or injury (e.g. cutting, burning, bruising)
- \_\_\_\_\_ 8. Sleep disturbances (e.g. too much or not enough

### Relationship Consequences

- \_\_\_\_\_ 1. Risking loss of partner or spouse
- \_\_\_\_\_ 2. Loss of partner and spouse
- \_\_\_\_\_ 3. Increase in marital or relationship problems
- \_\_\_\_\_ 4. Jeopardizing the well being of you family
- \_\_\_\_\_ 5. Loss of family member's or partner's respect
- \_\_\_\_\_ 6. Increase in problems with your children
- \_\_\_\_\_ 7. Loss of family of origin
- \_\_\_\_\_ 8. Other family or partnership consequences; specify:

### Career and Educational Consequences

- \_\_\_\_\_ 1. Decrease in productivity at work.
- \_\_\_\_\_ 2. Demotion at work.
- \_\_\_\_\_ 3. Loss of co-workers' respect
- \_\_\_\_\_ 4. Loss of opportunity to work in the career of you choice
- \_\_\_\_\_ 5. Failing grades in school
- \_\_\_\_\_ 6. Loss of educational opportunities
- \_\_\_\_\_ 7. Loss of business
- \_\_\_\_\_ 8. Forced to change careers
- \_\_\_\_\_ 9. Not working to capability (underemployed)
- \_\_\_\_\_ 10. Termination from job
- \_\_\_\_\_ 11. Other career or educational consequences; specify:

### Other Consequences

- \_\_\_\_\_ 1. Loss of important friendships
- \_\_\_\_\_ 2. Loss of interest in hobbies or activities

- \_\_\_\_\_ sleep)
- \_\_\_\_\_ 9. Physical exhaustion
- \_\_\_\_\_ 10. Other physical consequences specific to your addiction. (e.g. blackouts, venereal disease, Hepatitis, AIDS, bleeding from throat or nose, vulnerability to disease, etc.)

**Spiritual Consequences**

- \_\_\_\_\_ 1. Feelings of spiritual emptiness
- \_\_\_\_\_ 2. Feeling disconnected from yourself and the world.
- \_\_\_\_\_ 3. Feeling abandoned by God or Higher Power.
- \_\_\_\_\_ 4. Anger at your Higher Power or God.
- \_\_\_\_\_ 5. Loss of faith in anything spiritual
- \_\_\_\_\_ 6. Other spiritual consequences; specify:

- \_\_\_\_\_ 3. Few friends who don't participate in your addiction
- \_\_\_\_\_ 4. Financial problems
- \_\_\_\_\_ 5. Illegal activities (arrests or near-arrests)
- \_\_\_\_\_ 6. Court or legal involvement
- \_\_\_\_\_ 7. Lawsuits
- \_\_\_\_\_ 8. Prison or workhouse
- \_\_\_\_\_ 9. Stealing or embezzling to support your behavior
- \_\_\_\_\_ 10. Other consequences; specify:

**Second noble Truth – There is a cause of Dukkha**

*In short, the five clinging-aggregates (5 Components of Existence) are stressful, namely the aggregates of:*

- **Form** – such as our bodies and anything solid
- **Feeling/Experience** – our initial and automatic reactions to mental and physical stimuli
- **Perception** – perceiving things as
  - pleasant
  - unpleasant
  - neither pleasant or unpleasant (neutral)
- **Mental and Karmic fabrication** (our thoughts, emotions and self-will/ego's will. )
- **Consciousness** (seeing, hearing, smelling, tasting, touching, and thinking)

The cause of Dukkha is the fueling of cravings, ill will, and delusions associated with the 5 Components of Existence, which are impermanent (Anicca) and impersonal (Anatta – Not-Self). Dukkha arises when we try to make things that are impermanent permanent, and when we cling to an ego identity that is impermanent and ignorant of the true nature of the Four Noble Truths and therefore is not really a true “Self.”.)

**Cravings** – What I want to experience

**Ill Will** – What I don't want to experience

**Delusion** – The stories I create around cravings and ill-will towards things that are impermanent (everything is transitory), and not-self (we tend to attach ourselves to our egos, our false concepts of self, which is ignorant of the true reality found in the 4 Noble Truths.)

**Questions to consider:**

- What are some of the addictive experiences I have wanted to have, and keep having? What happened when the experiences were no longer there due to impermanence? How did this cause suffering and dissatisfaction for me? How did it effect my peace of mind?
- What are some of the experiences I have wanted to avoid or to extinguish? Was I able to see that they would eventually pass? Was I able to not identify with it? If not, how did this cause suffering and dissatisfaction for me? How did it effect my peace of mind?
- What are some of the ways I obsessed over my addiction? What were some of the narratives I created that only led to more suffering?

**Third Noble Truth – There is the possibility to free ourselves of Dukkha**

This is possible by eliminating cravings for what we desire, accepting the reality of what is unpleasant, and eliminate delusion - the stories that we create which take us away from the present moment, and ignorance of true reality (The 4 Noble Truths) – by truly realizing the nature of impermanence and Not-Self.

“Many times, the Buddha emphasized that -

- **Form** is inconstant - Form is not-self,
- **Feeling** is inconstant - Feeling is not-self,
- **Perception** is inconstant - Perception is not-self,
- **Mental Fabrications** are inconstant - Fabrications are not-self,
- **Consciousness** is inconstant - Consciousness is not-self.

All fabrications are inconstant. All phenomena are not-self.”

When we realize the impermanent and impersonal nature around these things, it is easier to let them go.

*“I therefore live frugally with*

- *The clothes I wear*
- *the food I eat*
- *the lodgings I utilize,*
- *and the medicines I take*

*Using only what is necessary to maintain the physical body and support the spiritual life.”*

\*In other words, when we are able to let go of our attachment to things that are impermanent, and not self, we can be free from discontentedness and the suffering it creates for ourselves and others.

**Questions to consider for the Third Noble Truth –**

- Do I believe in the possibility of ending my stress, discontentedness and the suffering it causes?
- Am I willing to do whatever it takes to be able to let go and eliminate these cravings, ill-will, and delusions? If not, what is the reason? What would help you to gain the willingness?

If you are willing to do whatever it takes to become free from these addictive thoughts and behaviors, great, **BUT HOW DO WE DO THIS? THIS LEADS TO....**



**Fourth Noble Truth – there is a Path that leads to waking up to reality, and becoming free of Dukkha. This is the Eightfold Path.**

The Eightfold Path can be divided into 3 broad categories –

- **Wisdom**
- **Moral behavior**
- **Mental Training**

In each of these categories we find 2 or 3 of the 8 factors of the Eightfold path.

- **Wisdom**
  - **Wise Understanding**
  - **Wise Intention**
- **Moral behavior**
  - **Wise Speech**
  - **Wise Action**
  - **Wise Livelihood**
- **Mental Training**
  - **Wise Effort**
  - **Wise Mindfulness**
  - **Wise Concentration**

## WISDOM

### Wise Understanding – Understanding the 4 Noble Truths.

This includes understanding the 4 Noble Truths discussed earlier. This understanding should not just be intellectual. It should be experiential as well. Answering the above questions for the first three Noble Truths can help make it a more personal experience for you.

*“And what, monks, is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the stopping of stress, knowledge with regard to the way of practice leading to the stopping of stress: This, monks, is called right view”*

### Wise Intention –

*“And what is right intention? The intention of renunciation, of freedom from ill will, of harmlessness: This is called right intention.”*

- **Renunciation** – letting go of unwholesome qualities. Developing wholesome qualities.
- **Freedom from Ill-Will** – this would include aversion, hatred, resentment, avoidance, etc. Developing good-will toward all.
- **Harmlessness** – Refraining from actions that would lead to harm to self or others.

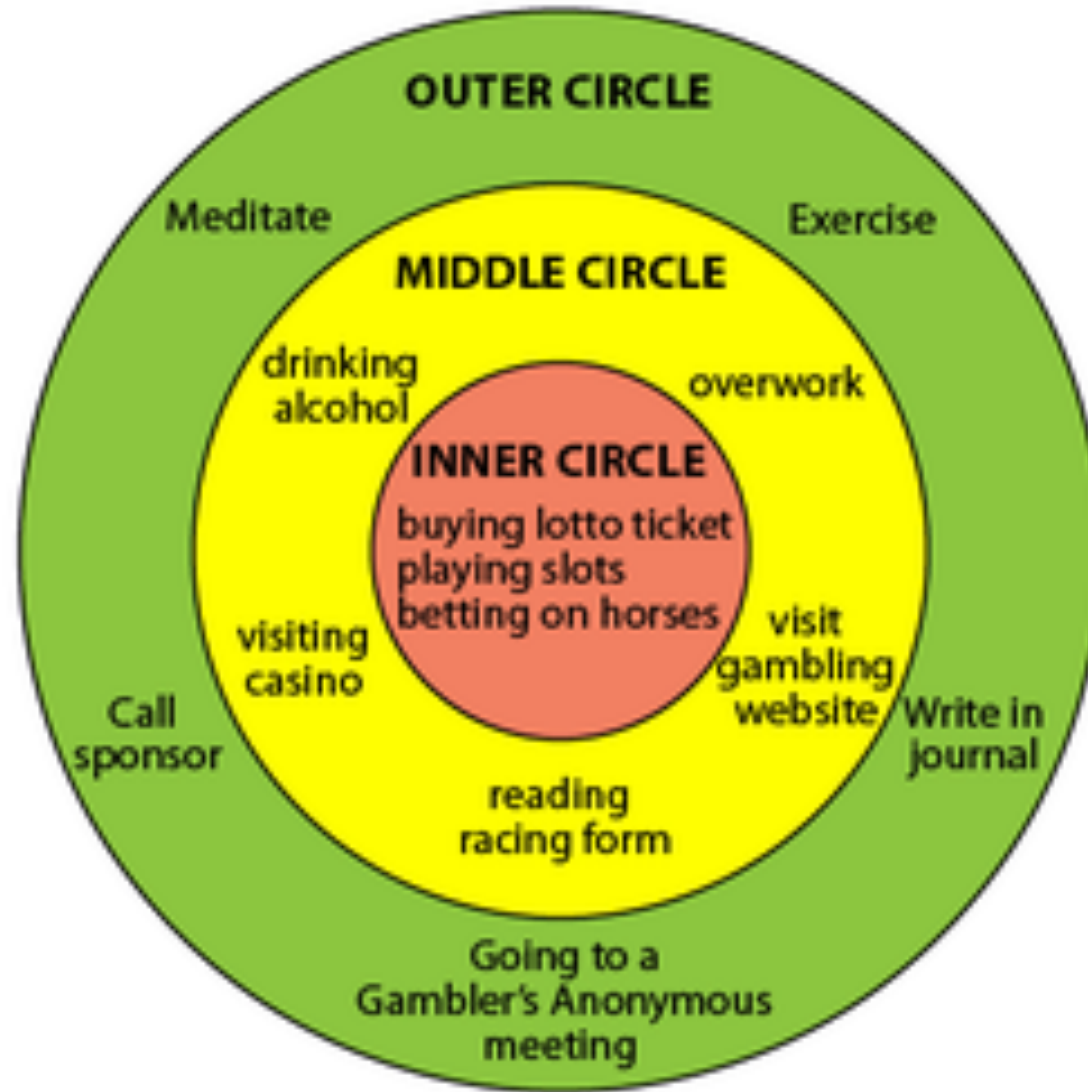
### Questions to Consider for Wise Intention

- Are you willing to set the intentions to give up unwholesome qualities and develop wholesome qualities as they relate to Renunciation, Freedom from Ill Will, and Harmlessness?
- If not, which ones are you having trouble with? What do you think is blocking you from setting these intentions?
- What would help you to meet these intentions?

## The Three Circles Worksheet

The three circles is an exercise / diagram used by recovering addicts to describe and define behaviors that lead either to a relapse into or recovery from addictive behaviors. Some treatment groups and 12-step recovery programs encourage recovering addicts to complete the three circle exercise to help the addict identify behaviors that promote or endanger their sobriety. The first use of the term is found in a pamphlet publication of Sex Addicts Anonymous, entitled "Three circles: Defining sobriety in S.A.A." Minneapolis, MN: SAA Literature (1991). It has since been republished.<sup>[1]</sup>

When creating the three circles diagram, the addict draws three concentric circles, one inside the other (like a bull's eye). The addict then lists behaviors in each of the circles that reset, endanger or promote their sobriety.



## **Inner Circle**

The addict lists behaviors they want to stop engaging in in the inner-most circle. Engaging in any of these "inner circle" or "bottom-line" behaviors would result in a loss of sobriety for the addict. Addicts typically consider their "sobriety date" to be the last day they engaged in these "inner circle" behaviors.

**List your inner circle/bottom line behaviors:**

## **Middle Circle**

The addict then lists "middle line" or "boundary behaviors" in the second or "middle circle." These include behaviors that may or may not be appropriate but lead to the bottom line behaviors listed in the inner circle. Examples of middle-circle behaviors include not getting enough sleep, overwork, procrastination, etc.

**List your Middle Circle behaviors:**

## **Outer Circle**

Finally, the addict list their "top lines" or healthy behaviors in the "outer circle." These "outer circle" behaviors lead the addict away from the objectionable behavior listed in the inner circle. Examples include going to a recovery meeting, calling one's sponsor or other person in the addict's support group, spiritual reading, recovery writing, etc.

**List your Outer Circle/Healthy Behaviors:**

## **MORAL BEHAVIOR**

### **Wise speech**

**Wrong Speech** – speech that is

- dishonest,
- harsh,
- divisive,
- gossip,
- shallow and unnecessary

**Right speech** – Speech that is

- honest
- gentle
- kind
- beneficial
- and is said at the right time

## Wise Action - The 5 Moral Precepts

We abstain from -

1. **Purposely killing or harming all life, including my own. I respect all life including my own.**
  - Instead, we practice goodwill and respect for all life, including our own.
2. **Taking what's not given. (*Stealing*)**
  - Instead, we practice generosity.
3. **Sexual misconduct**
  - “And how is one made impure the bodily action of sexual misconduct? There is the case where a certain person engages in sensual misconduct. They get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with spouses, those who entail punishments, or even those crowned with flowers by another person. This is how one is made impure in sexual misconduct.”
  - Instead, we practice fidelity and respect in our intimate relationships, and practice renunciation from sexual activity when appropriate.
4. **False speech (We also watch out for divisive speech, frivolous speech, harmful speech, incorrect speech. )**
  - Instead, we only speak that which is in alignment with the Dhamma. We practice speech that is true, kind, gentle, beneficial, and is said at the right time. When appropriate, we practice silence.
5. **Taking intoxicants which cloud the mind and lead to carelessness.**
  - We commit to being awake to the truth/reality

\*Some lists also include abstaining from **gambling**

## Wise Livelihood – making a living that does not cause harm to self or others.

Livelihood that avoids causing suffering to sentient beings by cheating them, or harming or killing them in any way. Right Livelihood does not trade in weapons, living beings, meat, alcoholic drink or poison.

### **Mindful Self-Assessment List Instructions**

It is the purpose of this list to develop a clear look at current self-centered patterns of behaviors and past harms done to self and others. It is not necessary to list every person in your life in order to create this list. One page (and often less than one page) is enough to develop a clear look at your current behavior.

It is in your interactions with others that self-centered behaviors are most apparent. The list is developed by first listing those people that you are closest to and that you come in contact with on a daily or consistent basis. This should be 2 to 5 people.

Next list people you hope to avoid or are hiding from. Next list businesses or institutions you have been avoiding or owe money or other property to, including courts, police or tax agencies.

Next list those that you have harmed that are not already listed. If a second page is needed to list additional harms, please be certain that you are listing real harms. A harm is an intentional action you have taken that has resulted in causing physical, emotional, or financial suffering or loss.

Simple and unintentional annoyances with no lasting consequence are not harms. Over-emphasizing life's common annoyances will often complicate this simple process.

*\*These instructions can first be used with the 5 Hindrances Inventory. List the same people onto the MBR list as you have on your Hindrances Inventory. - RM*

To begin to develop the list note the people that are most important to you and that you interact with on a daily basis including immediate family, co-workers and close friends.

Next, list the people who would you not want to walk into this room and sit down next to you, who have you been avoiding.

Next, list the people who you have strong negative feelings about and what people or situations are occupying much of your thinking.



Next, list any businesses or institutions that you owe money or property to or that you have been avoiding.

Next, list the people who you have harmed, including yourself, that you have harmed as a result of your addictive or compulsive behaviors.

Once you have created your list of people and institutions, review the following definitions: (Refer to these definitions while filling the Mindful Self-Assessment)

### **Harm**

Physical, emotional, or financial loss suffered by others or self as direct result of addictive behavior. A temporary upset or annoyance that has no lasting effect on others, ourselves, or a relationship, is not a harm. If a harm cannot be realistically identified it is not likely there is a harm to list.

### **Wrong Speech**

- Dishonest speech to yourself or others that is intended to establish or promote a view of self that is false and misleading, or to acquire an object or approval that is underserved.
- Gossip or divisive speech is used to elevate yourself over another or to diminish another person. There is often an element of dishonesty or exaggeration in gossip or divisive speech.
- Abusive or hurtful speech has the intention to cause harm and often results from self-centered fear and/or frustration.
- Idle or unnecessary speech is speech that has no useful purpose other than provide for the further establishment of an ego-personality. Idle or unnecessary speech arises from a quality of mind that is anxious or unsettled, lacking concentration and mindfulness.

### **Wrong Action**

- Hurtful actions are actions that due to mindlessness and wrong intention result in harms to others or yourself.
- Dishonest actions such as theft or more subtle actions intended to mislead arise from a belief in entitlement and lack, both qualities of mind rooted in a deluded view of self.
- Sexual misconduct is using sexual relationships in a selfish or hurtful manner and is often lacking generosity and selflessness.

- Selfish behavior is any behavior that puts one's own needs above the needs of another and results in less than compassionate and mindful behavior.

### **Wrong Livelihood**

- Dishonest livelihood is earning a living through deception, outright stealing, or misleading presentation.
  - Hurtful endeavors are engaging in earning a living that results in harms to others or to society.
  - Dealing in intoxicants is always hurtful and is to be avoided.
  - Hurtful Weapons: Engaging in the sale of weapons with the knowledge that or intention that the weapons will be used to harm others.
- (Refer to self-assessment list example)

Beginning with the first person on your list, the sharing partner asks if there is any of the qualities of wrong speech associated with the person. Put a check in the appropriate box if there is any dishonesty or gossip or unnecessary or hurtful speech. (✓) If a harm has been done as a result of the wrong behavior, draw a square (or circle) around the check to denote a harm done. (p) You making an amends list as you complete your self-assessment.

Continue with the rest of the checklist putting a check as appropriate until the self-assessment is completed for the first person. Do the same with the remaining people and institutions on the list. Not everyone on the list will have checks and, in some cases, there may be very few self-centered characteristics listed. Many people realize after a mindful self-assessment has been completed that they are not as “bad” or as influential as they thought.

Taking an extremely harsh view of yourself, thinking that your behavior is worse than it actually is, and that your behavior has had a deep and profound effect on others can also be characteristic of self-centeredness. None of us are unique in our behavior or in our addictive behavior.

Once the inventory is complete, you will have a clear picture of your patterns of self-centered behavior and harms done, and a clear understanding of what to mindfully recognize and intentionally abandon as your recovery develops.

Once you have completed the Mindful Self-Assessment, reverse roles with your sharing partner and perform the same service for them. (At a workshop or when working with others.)

You are learning how to assist others with their recovery. Assisting others with a Mindful Self-Assessment is a very effective way of developing selflessness and being of service to others with addictive and compulsive behaviors.

If during Mindful Self-Assessment it is found that more discussion is needed to find relief from severe trauma or long-hidden misdeeds, seek the further assistance of a qualified therapist. Remember that none of us as sharing partners are counselors or therapists and it is not the intent of the Mindful Self-Assessment to address every possible psychological or emotional problem. Mindful Self-Assessment is only meant to uncover manifestations of self-centered behavior that would otherwise lead to more addictive behavior.

You now have a useful list of your current behavior and any harms you may have done as a result of your addiction. This provides a realistic view and understanding of what has been driving addictive thoughts, words, and actions. Being mindful of your self-centered characteristics will bring the ability to change your behavior and build a foundation of recovery based on the principles of selflessness and the Eightfold Path.

Addiction and compulsive behavior are rooted in self-centered thoughts and resulting actions. Mindfulness Based Recovery™ brings to mind the specific behavior that leads to continued addiction and provides the means to recognize and abandon addictive thoughts, words, and deeds. Beginning with the amends process, ongoing Mindful Self-Assessment, meditation, healthy activities, and service to others will support selflessness and an addiction-free life. This same list will be used in daily Mindful Self-Assessment and is available for free download at [MindfulnessBasedRecovery.com](http://MindfulnessBasedRecovery.com). - **Copyright 2015, 2016 John Haspel**  
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*\*This and the following inventory can also be used on a daily or periodic basis to help become aware of and decrease any unwholesome behaviors/mental states that have arisen, and are operating during your meditation practice, as well as in your daily affairs, and to work toward the wholesome qualities listed at the bottom of the tables. - RM*

## Mindfulness Based Recovery™ Mindful Self Assessment

	Wrong Speech				Wrong Action				Wrong Livelihood			
Name	Dishonest	Gossip/ Divisive	Abusive/ Hurtful	Idle/ Unnecessary	Hurtful	Dishonest	Sexual Misconduct	Selfish	Dishonest	Hurtful Endeavors	Dealing Intoxicants	Harmful Products
Fellowships												
Religious institutions												
Myself												
Mindful Qualities	Honest	Loving	Peaceful	Useful	Peaceful	Honest	Giving	Selfless	Honest	Harmless	Restraint	Harmless
	Right Speech				Right Action				Right Livelihood			

### **Suggestions for making amends.**

- Ask permission to speak with the person. If they say no, then at least you tried. Be willing to make the amends in the future if the opportunity arises.
- If they say yes, try to meet with them in person.
- If they say no, or it is not possible to do so, ask if they would be willing to talk on the phone or online video chat.
- If they say no, ask if you can write them a letter or send them an email. If they say no, then at least you tried. Be willing to make the amends in the future if the opportunity arises.
- If they say yes or don't reply, go ahead and send them a letter or email.
- If they say no, then at least you tried. Be willing to make the amends in the future if the opportunity arises.

Here is a suggested script for making amends:

Once you have met with the person -

1. Tell the person you're aware that you caused them harm and outline what the harms were
2. Express regret that you acted in these ways and that they were hurt
3. Give them a chance to tell you about any harms you omitted and the effect your harms had on them. *(Do not respond. Just be quiet and listen, even if you don't agree with them or are feeling defensive.)*
4. Tell them how you're planning to make things right.
5. Ask if there is anything else that you can do to make things right. If what they are asking or requesting is reasonable (if you're not sure, ask your sponsor or other guide about it), go ahead and do it. Show them through your deeds and not just your words that you mean business
6. Follow through on what you said you would do, showing them through your deeds and not just your words that you mean business

## MENTAL TRAINING

### Wise Effort

From Wiki - Right effort is preventing the arising of unwholesome states, and the generation of wholesome states. This includes "guarding the sense-doors", restraint of the sense faculties. Right effort is presented in the Pali Canon, such as the Sacca-vibhanga Sutta, as follows:

“And what is right effort?

- Here the monk arouses his will, puts forth effort, generates energy, exerts his mind, and strives to prevent the arising of evil and unwholesome mental states that have not yet arisen.
- He arouses his will... and strives to eliminate evil and unwholesome mental states that have already arisen. He arouses his will... and strives to generate wholesome mental states that have not yet arisen.
- He arouses his will, puts forth effort, generates energy, exerts his mind, and strives to maintain wholesome mental states that have already arisen, to keep them free of delusion, to develop, increase, cultivate, and perfect them.

This is called right effort.”

The unwholesome states are described in the Buddhist texts, as those relating to thoughts, emotions, intentions, and these include **the five hindrances**) –

- sensual thoughts,
- doubts about the path,
- restlessness,
- drowsiness, and
- ill will of any kind.

Of these, the Buddhist traditions consider sensual thoughts and ill will needing more right effort. Sensual desire that must be eliminated by effort includes anything related to sights, sounds, smells, tastes and touch. This is to be done by restraint of the sense faculties. Ill will that must be eliminated by effort includes any form of aversion including hatred, anger, resentment towards anything or anyone. ***\*The Five Hindrances Inventory can be used on a daily basis to help you track how they are arising during meditation, and the wholesome qualities to work toward. – RM***

## FIVE HINDRANCES INVENTORY

<b>Craving (including Sensual Craving)</b>	<b>Aversion/Ill Will</b>	<b>Sloth/Torper</b>	<b>Restlessness/Worry</b>	<b>Doubt</b>
<i>Explain nature of the craving</i>	<i>Explain nature of the aversion/ill-will</i>	<i>Explain nature of the sloth/torper - laziness, apathy, depression, drowsiness</i>	<i>Explain nature of the restlessness and worry</i>	<i>Explain nature of the doubt toward self or this process.</i>
<b>Contentment/Generosity</b>	<b>Acceptance/Forgiveness</b>	<b>Responsive/Active</b>	<b>Calm/Equanimity</b>	<b>Conviction/Faith</b>

**Right mindfulness**



- "bare attention": never be absent minded, being conscious of what one is doing.
- "retention", being mindful of the dhammas ("teachings", "elements") that are beneficial to the Buddhist path.
- Used as a means to prevent the arising of craving, which results simply from contact between the senses and their objects.
- Aids one not to crave and cling to any transitory state or thing, by complete and constant awareness of phenomena as impermanent, suffering and without self.

#### **The Four Foundations of Mindfulness**

- 1) Mindfulness of **the Body**,
- 2) Mindfulness of **Feelings and Experiences**
- 3) Mindfulness of **mind (Thoughts and Emotions)**
- 4) Mindfulness of **Mental Phenomena (i.e., 5 Hindrances)**

#### **Right Concentration (Samadhi)**

### **Samadhi –**

- 'to collect' or
- 'bring together',
- 'concentration' or
- 'unification of mind'.
- Often associated with "samatha" (calm abiding)
- one-pointedness of mind

The way that concentration is most often cultivated in our practice is by focusing on the breath. When sensations, feelings and experiences, thoughts and emotions, and other mental phenomena arise, we watch them rise, remain and fall away, and return our attention to the rising, pause, and falling away of the breath in the body. In a very simple sense, this covers the first 3 foundations of mindfulness. At the end of the meditation, you can observe the same of your mind (fourth foundation.) It may be calm and focused, active or agitated, and may include some or all of the 5 hindrances. There is no right or wrong. It is simply accepting that they are there. During the meditation period, we simply let these things go and return to the breath. Later on, we can also incorporate other skills such as cultivating Generosity/Contentment, Acceptance/Forgiveness/Compassion, Responsive/Active, Calmness/Equanimity, Conviction/Faith, etc.

### **From the Saccavibhanga Sutta:**

*“And what is right concentration?*

*“[i] Here, the monk, detached from sense-desires, detached from unwholesome states, enters and remains in the first jhana (level of concentration, Sanskrit: dhyāna), in which there is applied and sustained thinking, together with joy and pleasure born of detachment;*

*[ii] And through the subsiding of applied and sustained thinking, with the gaining of inner stillness and oneness of mind, he enters and remains in the second jhana, which is without applied and sustained thinking, and in which there are joy and pleasure born of concentration;*

*[iii] And through the fading of joy, he remains equanimous, mindful and aware, and he experiences in his body the pleasure of which the Noble Ones say: "equanimous, mindful and dwelling in pleasure", and thus he enters and remains in the third jhana;*

*[iv] And through the giving up of pleasure and pain, and through the previous disappearance of happiness and sadness, he enters and remains in the fourth jhana, which is without pleasure and pain, and in which there is pure equanimity and mindfulness.*

*This is called right concentration.”*

In addition to breath meditation, once and cultivate good-will, compassion, appreciation, and equanimity by repeating the following phrases during the meditation. Each of these can be used as a separate meditation in and of itself.

**Metta (Good-Will, Loving-Kindness) –**

- May I be happy and at ease. May I be free from stress and suffering.
- May all beings be happy and at ease. May all beings be free from stress and suffering.

**Karuna (Compassion) –**

- May I be free from harm. May I be free from the wish to harm.
- May all beings be free from harm. May all beings be free from the wish to harm.

**Mudita (Empathetic Joy) –**

- May I be happy for all I have. May my happiness increase. May I not be deprived of the good fortune I have attained.
- May all beings be happy for all they have. May their happiness increase. May all beings not be deprived of the good fortune they have attained.

**Upekkhā (Equanimity) -**

- All beings are subject to sickness, aging, and death. All that we love and cherish, we will eventually be separated from.
- All beings are the owners and heirs to their **Kamma** (Pali)/**Karma** (Sanskrit) - the cause and effect of our actions, and the intentions behind those actions) We work to create good karma through refraining from unwholesome actions, and practicing wholesome actions.
- May all beings learn the true causes of peace, contentment, and freedom from stress and suffering, and may they/we act on those causes.

**Mindfulness Meditation (with Metta)**

*The following is a script of a combined Mindfulness and Metta meditation:*

Find a comfortable position where you are relaxed, yet alert. If you are sitting up, allow your spine to be a support for the rest of your body. Ears should align with your shoulders, nose with the navel.

Pay attention to the breathing in and the breathing out.  
Mindfully breathing in. Mindfully breathing out.

(After 3 or 4 in and out breaths)

Send good thoughts to yourself and to others. Beginning with yourself:

May I be happy.  
May I be healthy.  
May I be safe.  
May I be at ease.  
May I be free from suffering.

May I know the causes of happiness, peace and freedom, and may I act on these causes.

(After 3 or 4 breaths)

Send out these same wishes to others, beginning with those that you love –

May they be happy.  
May they may be at ease.  
May they be free from suffering.

May they know the causes of happiness, peace and freedom, and may I act on these causes.

(After 3 or 4 breaths)

Then send these thoughts out to those that you like.

May they be happy.

May they may be at ease.

May they be free from suffering.

May they know the causes of happiness, peace and freedom, and may I act on these causes.

(After 3 or 4 breaths)

Then send them out to those that you neither like, nor dislike – to those that are neutral. You may not even know them well.

May they be happy.

May they may be at ease.

May they be free from suffering.

May they know the causes of happiness, peace and freedom, and may I act on these causes.

(After 3 or 4 breaths)

Then send them out to those that you don't like. If they learned the true causes of happiness and peace, if they were truly happy, the world would be a much better place.

You may want to choose someone who is not too difficult – maybe someone who simply rubs you the wrong way.

If you find this overwhelming, simply stop sending goodwill to them, and return by sending good wishes toward yourself, and thank yourself for your efforts.

(After 3 or 4 breaths)

Then send goodwill out to all beings- human and non-human – north, south, east, west, up and down – into infinity.

May all being find true happiness and peace in their hearts.

(After 3 or 4 breaths)

Calming and questing the physical activity.

Scan the body. Notice if there are any areas of tension or tightness. Allow those areas to relax on the in-breath, and relax on the out-breath.

(After 1-3 minutes)

Calming and quieting the mental activity.

When thoughts and feeling come up, just acknowledge them, notice their rising and passing away, release the thoughts, relax the body, and return to the breath – relaxing on the in-breath. Relaxing on the out-breath. You may find yourself doing this 2 times every 10 minutes, or 10 times every 2 minutes. The important thing to do is to recognize it, release the thought, relax the body whenever you may have tensed up around the thought, and return to the breath – relaxing on the in-breath. Relaxing on the out-breath. Recognize and release the thoughts and feelings. Relax, return to the breath, and repeat as necessary.

Let's spend a few minutes in quiet meditation

(Spend the remainder of the meditation session in quiet meditation)

(At the end of the meditation period) – Notice the state of your mind and body. It may be calm, and concentrated, active or agitated, or somewhere in between. There is no right or wrong. Simply be at peace with your mind and body.

Set an intention to mindfully bring some of this beneficial experience back with you into the meeting and into the rest of your day.

And finally, let's dedicate this practice to someone, some beings, or all beings – human and non-human. Whoever comes to mind:

May they be happy and at ease

Always free from animosity.

May they share in the benefits that spring from the good I/we have done here today.

When you are ready, feel free to take a deep breath, stretch if you want to, and open your eyes.

**For Further Practice -**

It is suggested that you meditate 2 or 3 times daily. You can begin with 5 minutes if you are new to this. Every week, you can add 5 minutes. Over time, work your way up to 30 minutes. Meditating 2 or 3 times a day for 30 minutes is the ideal way to become free from discontentedness and the suffering it causes, and instead enjoy contentment and peace of mind.

**The ideal way to build on your program and your practice is:**

- Gaining wisdom through studying and understanding the **Buddha's teachings (the Dhamma/Dharma)** This can be done through reading recommended books, taking classes, attending periodic retreats, and finding a teacher.
- Practicing ethical behaviors of Wise Speech, Action, and Livelihood
- A regular meditation practice, alone, with wise friends - **Sangha** - (in groups, as well as with the help of a mentor or teacher.)

***May you be happy and at ease, free from discontentedness and the suffering it causes.***

***May you appreciate the good things you have based on your past skillful actions. May you not be deprived of these things.***

***May you know the true causes of peace, happiness and freedom from suffering, and may you act on these causes.***