

# Mindfulness for Wellbeing and Peak Performance



## Tips for living mindfully

Continue to take your exploration of mindfulness forward after the course finishes with the following tips for living mindfully.

### Awareness

Just being able to recognise default mode is very important. It means that we don't get stuck in it quite as much, but start to have moments where we literally "wake up" out of it. As we do so, we start to recognise this other way of being called mindfulness. We can start noticing the benefits of being more engaged and present with our lives, for both wellbeing and performance. Simply observing the effects each mode of attention has on our lives naturally leads us towards developing more mindfulness – the capacity for nonjudgmental awareness of each moment.

One thing that is important to remember is that simply noticing the tendency to be in default mode, without even having the intention to change it, means that we are developing awareness and the ability to be present.

### Curiosity

One of the things that helps with the increased awareness and attention regulation is curiosity. This is why we often say it is the second central quality of mindfulness, after attention. While curiosity is an innate quality (we are born with it – just watch little children and how they interact with the world), we lose touch with it as life gets faster and we start to relate to the world through concepts and ideas rather than directly through the senses, and as we start to take things for granted and do them on automatic pilot.

But as we have seen, we can rediscover this quality through mindfulness. Mindfulness is the exact opposite of taking things for granted. And when we intentionally cultivate an attitude of curiosity and interest, we get back in touch with this innate quality. In the course, we noticed how genuine curiosity engages us in our senses, bringing us fully into the present moment. We noticed how relaxing and enjoyable this can be, even when we bring this curiosity to mundane, everyday objects like breathing, which we would normally take for granted. In fact, especially when we bring curiosity to everyday experiences such as this.

When we bring curiosity we can notice new things as well, such as how our breath is cooler on the inhalation and warmer on the exhalation. Things also tend to seem more vivid – sounds clearer, images brighter, food tastier. We were invited to explore other aspects of our lives in this way, through the informal practices of mindfulness – bringing curiosity to everyday activities.

We noticed that when we did this, even simple things like brushing our teeth, travelling and communication became mindfulness 'practices'. How, when we practised in this way, we experienced the same sense of calming the mind and sharpening the attention as when we sit in meditation. And so we learned how to take mindfulness 'off the cushion' and out into our lives.

Perhaps most importantly, in any moment where we are genuinely curious about something, we are not reacting to it. In the beginning of mindfulness practice, for instance, we might at times think we are accepting some experience, but very subtly be resisting it. This is easy to do and takes some work to recognise.

But when we open to the possibility of genuinely feeling them and relating to them directly, as they are, we suddenly find that they don't even need to go away for us to be happy. We can relax and enjoy the very situation we are in, even if some unpleasant experience e.g. strong emotions are part of that situation. This is a very important thing to remember in our day-to-day life and is one of the deeper truths of mindfulness.

## **Gentleness**

Related to this is the idea of gentleness. Through the 'puppy' metaphor and an intention to be gentler with ourselves in each moment, this has gone beyond being a concept and become an actual experience. Even if we found that we continued to be rough with ourselves, at least now we know we are doing it, and can start to observe its effects.

But we may also have realised that when we let ourselves fully feel the discomfort (or even pain) of being rough, and notice the times we were kinder and gentler, we were naturally drawn to this kinder way of being. The mind starts to calm down, we feel better, and we are less avoidant of difficulties (so we can address them more effectively).

As you move forward after this course, become really curious about the difference between these two ways of relating to yourself and the things around you. How it feels, how others respond to you, that sort of thing. Noticing this will tend to motivate you to be more gentle.

## Letting go

Once we have started to experience gentleness and acceptance of what is happening, we can start to understand what it really means to let go. If we had jumped straight into the letting go part, there is a strong chance that we can practise what we think is 'letting go' but is actually attempts to avoid or get rid of certain experiences.

Consider a ladybird in your hand. We can open up our hand, and that is letting go. Whether the ladybird flies away, or crawls around our hand for a while, or stays exactly where it is, or even flies away and comes back a few times, nobody can say for sure. All that is certain is that we can be holding on in some moments, and letting go in others.

We can continue to recognise when we are holding on by noticing the tension (and, often, conflict) that comes with it, and taking a moment to pause and get genuinely curious about what is happening in our mind. Remember – letting go is a lifelong process, one which happens in each moment. Moment by moment.

## Pausing

Remember that mindfulness is something we can do in each moment. Even the more formal 'meditation' is scalable. We can sit for 5 or 10 (or more) minutes with our eyes closed, or we can simply take moments throughout the day to pause. We might close our eyes and meditate for 30 seconds. Or we might bring our attention to our breath for a moment, or even just feel our feet on the ground. All of these are ways of grounding ourselves. It is very useful to do this when we are feeling stressed or overwhelmed, and also punctuating the day with brief pauses, to disrupt the pattern of rushing from one thing to another in a blur. To stop and smell the roses, so to speak.

Pausing in this way can be extremely powerful. The automatic pilot of the day can get so strong and pervasive that at times we can be in it for large parts of the day. Remembering to just stop and take a few breaths or look around once in a while can break this pattern, and we then tend to find that we start spontaneously having moments of presence at other times during the day. Often when we least expect it.

As Ferris Bueller said, 'Life moves pretty fast. If you don't stop and look around once in a while, you could miss it.'

## Discipline

Prior to learning about mindfulness, most people tend to think about discipline as being about forcing themselves to do things by criticising themselves for not trying hard enough. But after experiencing how simply noticing the mind wandering is a moment of awakening that allows (or even spontaneously results in) a natural reengagement with the present, the meaning of discipline tends to change.

Suddenly it is less about being rough with ourselves and more about recognising when we are off in default mode. And then being firm but gentle as we bring our attention back, knowing that any roughness will just agitate us further, and self-critical thoughts take us even further into default mode and away from what is actually happening in the present moment. Discipline, then, becomes a conscious (and life-long) process of waking up.

## Neuroplasticity

It can be extremely motivating to remember that practising mindfulness literally rewires the brain for increased happiness, wellbeing and productivity. That is why we have explored it throughout this course. When we think about mindfulness from the perspective of neuroplasticity, we recognise that in any moment we are either practising waking up or we are practising being deeper in default mode. Moments where we recognise that we are in default mode are very valuable: in these moments we have literally 'woken up'. And when we bring our attention gently back to our senses once more, we form new connections in parts of our brain associated with being present, especially the prefrontal cortex. This part of the brain then grows, connection-by-connection, moment-by-moment, and suddenly we start to find ourselves being spontaneously and effortlessly more present at other times, when we are not even consciously practising.

Two great books on this topic are *The Brain That Changes Itself* by Norman Doidge and *Buddha's Brain*, by Rick Hanson. You may like to read further on this if you are interested, as a way of understanding what is happening in your brain as you practise mindfulness, and/or as a way of motivating yourself to keep up this invaluable mental training.

## Perception

When we are not mindful then our imagination and mental projections about the past and future often get the better of us. For example, we have imaginary arguments with people, relive past stressful experiences, worry about future events and on it goes. So, from a mindfulness perspective, perception relates to our ability to perceive the difference between imaginary stressors and real ones. The real ones, like snakes and sharks, need attention as a matter of survival, but the imaginary snakes and sharks merely need to be seen for what they are. Then they lose their ability to move us, but if we take imagination to be real then it leaves us vulnerable to a number of things. It has the capacity to unsettle our emotional state, activate the stress response unnecessarily, and distract us from what we are doing. If we are mindful enough to see it when it is happening then we have the opportunity to come back to the present moment through the senses (i.e. come to our senses). Then we may find that there are nowhere as many stressors in our lives as we had previously thought and we are able to get on with our lives far more effectively and happily.

## Acceptance

Whether it relates to the things taking place in our own mind and body, or the things going on around us, the attitude we bring to what we experience has a profound effect on how it affects us. If we are curious then we will notice that an attitude of resistance, reactivity, negativity and judgmentality can profoundly increase the amount of suffering associated with an experience or event. To use a metaphor, the first arrow is the undesirable experience, the second arrow, which wounds us far more, is the attitude we bring to that experience. So mindfulness can help us to cultivate the opposite attitude; an attitude of acceptance, openness and equanimity. It is what it is. Acceptance doesn't mean passivity or not responding when a response is necessary. It also doesn't mean accepting something, like a painful emotion or physical sensation, in order to make it go away. It is what it says - acceptance - but then responding if we need to or, when that is not possible, then learning to be more comfortable with the discomfort, i.e. 'not minding that it hurts'.