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## Chapter 1 : Things I Learned in 10 Years and Reads of *“Meditations”* | Observer

*More Meditations for Women Who Do Too Much* has 4 ratings and 0 reviews: Published June 1st by HarperCollins Publishers, 0 pages, Audio Cassette.

Pinterest Media coverage of unfolding disasters, such as the Syria conflict, tends to be limited. I cringe and look away because on some automatic level I imagine it happening to me. In some sense, having empathy is a way of feeling compassion for myself. Human propensity to empathy, Baron-Cohen claims, much like height and other traits, follows a normal distribution, the so-called bell curve. This means that a select few people have extraordinarily high levels of empathy – he offers anti-apartheid activist Desmond Tutu as an example – while some at the other end of the curve have zero empathy, including people with narcissistic personality disorder and psychopaths. My mother once told me she had read that the two professions that test highest for psychopathy are surgeons and Buddhist monks – presumably because both require detachment. It sounds like dubious science, but does suggest another way in which empathy can be a liability: Most adaptive for what, we might ask – proliferation of the species, or good ethics? And are policies that favour local proliferation actively harmful to populations farther away? Average empathy will fail some of the time; we will fail to feel what others are feeling, as the hospice nurse I know put it, even if we try. And this may be a rational response, whether conscious or automatic. Empathy, like any bodily process, has a cost. Perhaps it is rational to cut off the supply of emotion if it amounts to wasted energy. Can compassion fatigue be avoided, given our unprecedented access to appalling events around the world at every moment? Searching for solutions to apathy in the age of daily mass shootings, I found an article by a family therapist, written in November. When I read that [many of] the victims of the mass shooting at a church in Sutherland Springs in Texas were children, I paused, then turned the page, disgusted and angry. Not just at the shooter, but at the people who died as well. This simple act of reading their stories can maintain compassion and protect us from apathy. I have a friend whose wife is dying of cancer; he has had to pay for her treatment through crowdfunding campaigns. Everyone has their own local tragedy. Moeller claims compassion fatigue is not inevitable, and that the media can fight it by providing coverage that is neither formulaic nor sensationalised. Sontag, for her part, believed fatigue was a reasonable response to a barrage of terrible images: On the other hand, if we feel entitled to apathy, or even self-righteous about our apathy, it can become an easy excuse for moral laziness. In , the New Yorker published a cartoon that showed two men in suits walking past a disgruntled-looking homeless man asking for money. One suit says to the other: So I take breaks and try to reduce my stress. I go out with friends, I watch old poker tournaments on YouTube. But my breaks are getting longer. They feel dangerously close to avoidance. That distance is better, I suppose, than feeling hopelessly enraged. But what is my responsibility? How much am I supposed to know about global suffering, and what can I really do with that knowledge? Social media , hour news, alerts on my phone – the demands on our compassion are much higher than a caveman or Kant had to contend with. It is overwhelming, even paralyzing, and very likely makes me less effectual in the local spaces where I might actually be able to do some good. Whether or not I keep up with everything happening everywhere, all the time, I know that the information exists; that awareness alone is fatiguing. Do we need to feel bad in order to do good? The psychologist Paul Bloom, who wrote a book called *Against Empathy*, argues – or perhaps hopes – that we can be moral without depending on empathy, which is biased and unreliable. However, most of us are not that systematic. While they talked and planned, I cooked and drank wine and grew maudlin. I had skipped several public protests in the interim, feeling I had too much other work to do. But I was heartened that people I knew attended. I liked the photos they posted on social media – I felt inspired by the size of the crowds, knowing others had the time and energy to march in the streets for what we all believed. It is, perhaps, too comforting.

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### Chapter 2 : What We Still Don't Know about Mindfulness | GGM

*Buy More Meditations for Women Who Do Too Much Journalism by Anne Wilson Schaef, Xaudio Schaef (ISBN: ) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.*

Two or three days later they all arrived. On the cover Marcus is shown in relief, pardoning the barbarians. I was 19 years old. But something drew me to this book almost immediately. In the course of those readings and my study of stoicism, a lot has changed. Marcus Aurelius has guided me through breakups and getting married, through being relatively young and poor and relatively older and well-off. His wisdom has helped me with getting fired and with quitting, with success and with struggles. Now with the release of my own translation and compendium, *The Daily Stoic* and a daily email newsletter at *DailyStoic*. The one pristine white cover is now its own shade of tan. Author photo -It was the opening passage of Book 5 "about our reluctance to get out of bed and get moving in the morning" that struck me most on my first read. Later, I would print out this passage and put it next to my desk and bed. I think it was that as a college student I needed that extra motivation. I was a little lazy and entitled. I needed to seize life and take advantage of it and Marcus served me well in that regard for a long time. I would print out this passage and put it next to my desk and bed. Author photo -Though I will say that today, I think less about the passage that motivates me to do more and be more active. When I get asked to explain the three disciplines, this is usually my short answer: See things for what they are. Do what we can. Endure and bear what we must. Reading works by all of these individuals especially Percy and his adopted son, Walker Percy sent me down a rabbit hole that would be one of the most enjoyable of my reading life. None of what we do lasts, no matter how clever or brilliant. To encourage the parts of ourselves that are moral, helpful, honest and aware and to fight against what is selfish, petty, shortsighted and wrong. I can see where I actually wrote the name of my roommates down to explicitly make this connection. He was in fact, killed by a gladiator and he did enjoy torturing and hurting people. It makes you think: How could such a great man have had such an awful son? What does that say about his teachings? Still, more so life. G stands for Robert Greene who was and is my master in writing and, more, in life. Tucker refers to Tucker Max, who was a mentor of mine in writing and business. Understanding this could have saved me a lot of trouble. But it struck me hardest in, when I was re-reading the passage. I know this because I wrote an article with that line as the title, as I was dealing with the fact that my book had just been snubbed by the New York Times Bestseller list and I was dealing with the fallout. It was helpful to ask: Why do I care what these people think again? Why does their opinion matter to me? Understanding the words is not always enough, sometimes we have to really feel them to have their meaning forced upon us. This was one of those events. Author photo -On what I would guess is my third or fourth read, I marked this passage: Let that determine what you do and say and think. This was one of my first. The people I deal with today will be meddling, ungrateful, arrogant, dishonest, jealous and surly. He points out that tragedies plays help remind us of what can happen in life. Only there, delight and stillness. I was looking for it in Eastern texts and here it has been in Stoicism the entire time. Unselfish action, now, at this very moment. Willing acceptance now, at this very moment of all external events. Farquharson, that was free online. I was immediately struck by how the beautiful, lyrical book I loved had become dense and unreadable. Be glad to put in your money. Anyone that works in the public eye, who puts their work or their life out there for consumption, could use to remember this phrase. Because the fencer has a weapon they must pick up. Same goes for knowledge, philosophy and wisdom. Author photo -Marcus commands himself to winnow his thoughts. He has a great standard. Did he mean that any and every role is the perfect one for philosophy? I prefer to think it is the latter. It strikes me what a Stoic would have thought if given a book that was then a couple hundred years old. It said January and it was from a Borders in Riverside, California. Ten years later we are still together. Some research turned up that Bill Clinton was that president. Was that where I got the idea to keep reading and re-reading the book? To use it as a reminder of all the lessons that success would

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bring? But Marcus had absolute power. To me, his writing and his life are proof that the right principles and the right disciplineâ€”if followed rigorouslyâ€”can help buck this timeless trend. In fact, their original title *Ta eis heauton* roughly translates as *To Himself*. All we have now are translations of translationsâ€”no original writing from his hand survives. It all could have been arranged in an entirely different format originally. Did all the books have titles originallyâ€”as the first two do? Are those titles made up? Were they all numbered originally? Or were even the breaks between thoughts added in by a later translator? Money will be lost. Plans will be frustrated. Long held dreams will be broken. People including us will be hurt. You can still practice honesty, forgiveness, friendship, patience, humility, good spirit, resilience, creativity, and on and on. Remember, this was essentially his journal, the meditations are reflections written after a long hard day. They are not abstractions, they are notes on what he can do better next time. It feels like we have regressed instead of progressed. I remember reading *East of Eden* shortly after *Meditations*, and guess who is quoted everywhere? Stop being jerked like a puppet. Limit yourself to the present. I assumed that Hays was capturing the inherent beauty in Marcus. In some sense he was, but he was also choosing to write beautifullyâ€”someone could just as easily decide to be blunt and literal. It gave me a new appreciation for the art of translationâ€”and how much room for interpretation there is in all of it. In his excellent book *The Inner Citadel* about Marcus Aurelius and Stoicism, Hadot did original translations for the passages he quotesâ€”but sadly he died without publishing a full translation of Marcus for wider consumption. What a beautiful idea. Or at least, there is so much further left to go. That word seemed familiar to me when I first read it. Then I made the connection, Viktor Frankl, the psychologist and Holocaust survivor named his school of psychology logotherapy. Haysâ€”and many writersâ€”have used the analogy of a dog tied to a cart to explain our connection to the logos. The cart the logos is moving and we are pulled behind it. We have a little slack to move here and there, but not much. College kids are often attracted to atheism for precisely the freedom and empowerment it implies. It strikes me, then, that the debate is not whether we are in fact the dog tied to the moving cart but rather, just how long the rope is? How much room to we have to explore and determine our own pace? There was no self-flagellation, no paying penance, no self-esteem issues from guilt or self-loathing. This self-criticism is constructive.

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### Chapter 3 : More Meditations for Women Who Do Too Much by Anne Wilson Schaeff

*Meditations for Women Who Do Too Much: Journal Excerpts from Anne Wilson Schaeff's widely acclaimed bestseller, and plenty of journal pages for your own reflections. Have faith in your instincts, revel in the unexpected, laugh, and be creative.*

Renberg Chair in media coverage of sexual and gender minorities, an appointment I will begin in the late spring of In the spirit of the late philanthropist and media financier it was named after, the Renberg Chair will allow me to teach and research social justice journalism -- and it will be the first journalism professorship at a major university to let me do so while focusing upon queer studies, subjects and stories. And this has made me ask myself: Why are queer studies important to journalism education? And not just for queer students and subjects but also for all students of journalism? There are too many reasons to list, but here are a few. Queer history is American history and world history. Fortunately, due to recent legislation in California and Illinois , all public school students will soon have some LGBTQ-inclusive curriculum in their education. And while everyone needs a critical queer education, journalists -- those of us reporting on and trying to make sense of the world for our audiences during times of social upheaval -- need a queer studies education the most. Under its master planner Bayard Rustin , the March on Washington for Jobs and Freedom has deeply influenced every mass capital protest since. While AIDS has affected almost every element of our routine medical lives, the lesbian and gay ACT-UP protesters who fought back forever changed the way Americans interact with medicine and politics. Queerly interrogating the subjectivity of everyone is good. Yet Ryssdal seems to not have been punished, and neither APM nor Marketplace would even respond to my tweets or emails about it. This lack of neutrality extends to the Washington press corps -- its softball questions and attempts to play out press conferences in predictable ways maintain the status quo rather than questioning it. And how to do we get to the truth? And a training in queerness could help reporters to interrogate the subjectivities in themselves. Queer mentorship is important. For me, while being a queer mentor might occasionally be about offering examples of adulthood that queer students might not see elsewhere, it is most often about listening to my students regarding how they exist in the world. It means learning from how they use pronouns. And it is nominally about helping students of all kinds of identities to learn to always look queerly and slightly off center at the world. Indeed, as queer mentors, it is not up to us to impose a sense of queer relationality upon students or advisees. Rather, it is up to us to listen to our students, allow them to see us doing our work queerly and guide them as they understand the world in a queerly critical way -- in a manner that continually evolves and will no doubt be different from our own generational understanding. Queerness leads to questioning the status quo. A queer studies education can not only help journalists to question assumed subjectivities and the supposed superiority and immutability of certain identity characteristics like heterosexuality and masculinity but also to question them. That can lead some queer reporters, such as the Pulitzer and National Lesbian and Gay Journalists Association award winner Ronan Farrow, to effectively unpack sexual harassment. Queer journalism can also ask different kinds of questions than gay activism might. It helps us to ask more questions, to dig deeper and look harder -- and that can make for better journalism. Yet there is also so much journalism that is blatantly subjective: And mediums not yet dreamed of. For these things, journalism students need to be trained in ways to think critically and pointedly subjective, learning about critical race theory, queer theory, identity politics and intersectionality. In an increasingly mediated world, queer reading practices are important for everyone. Media is not simply entertainment or news to be consumed. Social media is not even obviously composed of text posted to Twitter, photos posted to Facebook and videos posted to YouTube. And so critical media education is important for contemporary students to understand how their very lives are being mediated. Again, queer studies are extremely helpful in this endeavor -- for queer people are often the canary in the coal mine for tech. Can insurance companies get it? Can prosecutors HIV is a crime in many places get it, or can employers or immigration officers use this

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information to discriminate? What can these tech giants do with this information? And are they being regulated? In , he will become the inaugural Daniel H.

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### Chapter 4 : More Meditations for Women Who Do Too Much Quotes by Anne Wilson Schaef

*Description. Meditations for Women Who Do Too Much. Step back from the overload-that overwhelming combination of work, household chores, caring for children, and meeting everyone's needs but your own-and let the gentle advice, warmhearted humor, encouraging thoughts, and reassuring reminders from women around the world help you create much-deserved calm in the whirlwind of your life.*

That is more than three times the number citing any other subject. The belief that the news media pays too much attention to celebrity news – including Hollywood gossip and stories about individual celebrities such as Britney Spears and Paris Hilton – is widely shared. Comparable numbers of Republicans, Democrats and independents – and men and women – cite celebrity news as receiving too much news media attention. There is far less agreement among the public about which stories get too little attention from the news media. One-in-ten Americans say the media does not pay enough attention to good things that are happening in the country, including positive outcomes and good deeds done by average citizens. Democrats and Republicans also have differing perspectives on other types of stories that get too little attention from the media. More Republicans than Democrats cite immigration as an issue getting too little news media attention. By contrast, more Democrats than Republicans point to the environment and poverty, as issues that get less attention from the news media. In the most recent week, data relating to news coverage was collected from September 30 – October 5 and survey data measuring public interest in the top news stories of the week was collected October from a nationally representative sample of 1, adults. Iraq and Campaign Lead News Interest In the news, the situation in Iraq and the presidential campaign were the dominant stories last week. More than a quarter of the national newshole was devoted to these stories, and roughly a third of the public listed one of these two stories as their most closely followed. Much of the coverage of events in Iraq focused on Blackwater USA and the controversy surrounding its contractors working in Iraq. Democrats followed this story much more closely than Republicans: The story of a woman who was arrested in a Phoenix airport for disorderly conduct and later died in a holding room attracted modest public interest. One-in-five Americans paid very close attention to the debate in Washington over U. Six percent of the public listed the Iraq policy debate as the story they followed most closely last week. The News Coverage Index catalogues the news from top news organizations across five major sectors of the media: Each week from Sunday through Friday PEJ will compile this data to identify the top stories for the week. The News Interest Index survey will collect data from Friday through Monday to gauge public interest in the most covered stories of the week. Results for the weekly surveys are based on telephone interviews among a nationwide sample of approximately 1, adults, 18 years of age or older, conducted under the direction of ORC Opinion Research Corporation. In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls, and that results based on subgroups will have larger margins of error.

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### Chapter 5 : Guided Meditation Audio - Listen for free

*Anne Wilson Schaefer, Ph.D., is the bestselling author of Meditations for Women Who Do Too Much, Women's Reality, and Co-Dependence, among theinnatdunvilla.com specializes in work with women's issues and addictions and has developed her own approach to healing which she calls Living in Process.*

Research has suggested that in a few short weeks, mindfulness meditation practice can bring about physiological, psychological, and social benefits in our lives. From increases in gray matter in the brain to alleviating physical ailments such as migraines and fibromyalgia, the benefits of mindfulness and meditation practice more generally have been touted for everyone ranging from executives to schoolchildren. What are the actual benefits of mindfulness meditation? Are these claims true? For example, a recent meta-analysis published in JAMA Internal Medicine caused a bit of a stir in the meditation community. This meta-analysis examined 47 randomized controlled trials of mindfulness meditation programs, which included a total of 3, participants. They found that meditation programs resulted only in small to moderate reductions in anxiety, depression, and pain. According to the authors, meditation programs were not shown to be more beneficial than active treatments—such as exercise, therapy, or taking prescription drugs—on any outcomes of interest. Meditation did not seem to be harmful, however. Most notable are the lack of funding which influences number of participants, study length, and design and poor measurement tools which have been limited primarily to questionnaires of varying quality, an issue also likely tied to the lack of funding. While private and federal research grants are indeed awarded to the study of contemplative practices, these grants are typically much smaller than those awarded to more traditional research e. Nevertheless, the consensus from this meta-analysis is that while there are some benefits, mindfulness meditation programs are not a cure-all to every modern-day ailment. How much practice is enough? Then you should sit for an hour. As is often the case, the research is mixed. Aside from the raw number of minutes, other factors may interact to influence the benefits of mindfulness practice: I often use the analogy of going to the gym: In order to gain the most benefits out of going to the gym, one has to really show up and do the exercises on a regular basis. So my recommendations for the time being are to try out different durations, types, and frequencies of meditation and jot down how you feel before and after the practice. Making time to intentionally reflect on your experiences with the practices is key. More Critical Views on Mindfulness.

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### Chapter 6 : Is compassion fatigue inevitable in an age of hour news? | News | The Guardian

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Whatever event or situation is stressing you out, there are ways of coping with the problem and regaining your balance. Stress at work While some workplace stress is normal, excessive stress can interfere with your productivity and performance, impact your physical and emotional health, and affect your relationships and home life. It can even mean the difference between success and failure on the job. Whatever your ambitions or work demands, there are steps you can take to protect yourself from the damaging effects of stress, improve your job satisfaction, and bolster your well-being in and out of the workplace. Job loss and unemployment involves a lot of change all at once, which can rock your sense of purpose and self-esteem. While the stress can seem overwhelming, there are many things you can do to come out of this difficult period stronger, more resilient, and with a renewed sense of purpose. If the stress of caregiving is left unchecked, it can take a toll on your health, relationships, and state of mind – eventually leading to burnout. However, there are plenty of things you can do to rein in the stress of caregiving and regain a sense of balance, joy, and hope in your life. Often, the pain and stress of loss can feel overwhelming. You may experience all kinds of difficult and unexpected emotions, from shock or anger to disbelief, guilt, and profound sadness. While there is no right or wrong way to grieve, there are healthy ways to cope with the pain that, in time, can ease your sadness and help you come to terms with your loss, find new meaning, and move on with your life. How much stress is too much? Some people even thrive on the excitement of a high-stress lifestyle. Factors that influence your stress tolerance level include: A strong network of supportive friends and family members is an enormous buffer against stress. On the flip side, the lonelier and more isolated you are, the greater your risk of succumbing to stress. Your sense of control. Your attitude and outlook. The way you look at life and its inevitable challenges makes a huge difference in your ability to handle stress. Stress-hardy people tend to embrace challenges, have a stronger sense of humor, believe in a higher purpose, and accept change as an inevitable part of life. Your ability to deal with your emotions. Having the ability to identify and deal appropriately with your emotions can increase your tolerance to stress and help you bounce back from adversity. Your knowledge and preparation. The more you know about a stressful situation – including how long it will last and what to expect – the easier it is to cope. For example, if you go into surgery with a realistic picture of what to expect post-op, a painful recovery will be less stressful than if you were expecting to bounce back immediately. Improving your ability to handle stress Get moving. Upping your activity level is something you can do right now to help relieve stress and start to feel better. Regular exercise can lift your mood and serve as a distraction from worries, allowing you to break out of the cycle of negative thoughts that feed stress. Rhythmic exercises such as walking, running, swimming, and dancing are particularly effective, especially if you exercise mindfully focusing your attention on the physical sensations you experience as you move. Even just a brief exchange of kind words or a friendly look from another human being can help calm and soothe your nervous system. Another fast way to relieve stress is by engaging one or more of your senses – sight, sound, taste, smell, touch, or movement. The key is to find the sensory input that works for you. Does listening to an uplifting song make you feel calm? Or smelling ground coffee? Or maybe petting an animal works quickly to make you feel centered? Everyone responds to sensory input a little differently, so experiment to find what works best for you. When practiced regularly, these activities can reduce your everyday stress levels and boost feelings of joy and serenity. They also increase your ability to stay calm and collected under pressure. Eat a healthy diet. Feeling tired can increase stress by causing you to think irrationally. At the same time, chronic stress can disrupt your sleep. Recommended reading Stress Management:

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### Chapter 7 : Meditations for People Who (May) Worry Too Much - [theinnatdunvilla.com](http://theinnatdunvilla.com)

*More Meditation for Women Who Do Too Much [Anne Wilson Schaef] on [theinnatdunvilla.com](http://theinnatdunvilla.com) \*FREE\* shipping on qualifying offers. Daily meditations to help women break the cycle of doing too much -- for workaholics, busyaholics, rushaholics.*

Prior to getting her Ph. D. But simply counting work hours can be deceiving. Other factors that can lead to burnout include the length of your commute, outside responsibilities, work environment, feelings of appreciation, and job satisfaction. Instead, it might be more helpful to tune into your body. Excessive alcohol consumption can also increase your risk for life-threatening conditions. Try to avoid screens on your way home if you work with computers during your day job. Instead, listen to your favorite Spotify playlist, an audio book, or a podcast. Make a to-do list To avoid getting overwhelmed, avoid addressing everything at once. Multitasking might actually make you get less done. Instead Simon suggests honing in on your top three priorities each day. Using the Getting Things Done GTD method, which focuses on time-management and organization, can help you with efficiency and productivity. Being up longer leads to less sleep and more daytime fatigue. It decreases productivity while increasing your risk for chronic conditions like type 2 diabetes and heart disease. Give yourself breaks The Atlantic reports that the perfect work-break balance is 52 consecutive minutes of work and 17 minutes for break. So take minute breaks throughout your day to walk outside, talk with a friend, or do some light stretching. This might help you overcome daytime sleepiness. Working too much can take a toll on your mental health. One study found that workers who logged 11 hours per day were more likely to battle depression than those who worked seven to eight hours. She recommends trying a meditation workshop or seeing a therapist. You can even use a meditation app on your commute home. This in turn can increase your risk for stroke , coronary artery disease , type 2 diabetes , and even cancer. Try conducting more stand-up meetings or plan coffee breaks with coworkers that require quick walks outside. You can also plan to eat lunch in the common area instead of your desk. To decompress, include non-work activities on your to-do list, like exercise, listening to music, or time with friends. Then go to your boss and bring those up.

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### Chapter 8 : Formats and Editions of Meditations for women who do too much [theinnatdunvilla.com]

*Anne Wilson Schaef's bestselling Meditations for Women Who Do Too Much invited women to do less and live more. In this wise and graceful sequel to that beloved book, which is also a collection of daily meditations, Schaef encourages us to give up the worries that trouble so many of our lives.*

Changing religions is not like changing professions. Excitement lessens over the years, and soon you are not excited, and then where are you? The hazards of meditation are intimately connected with the benefits. Both the advocates of meditation and its critics are naive and misinformed about this. They simply do not spend enough time interviewing meditators about what actually happens. For example, when an office worker gets access to deep relaxation from meditation, she may realize that her boss is a bag of tension – abusive, toxic, and hopeless. There is no fix to the situation, no adaptation, because he makes people sick. So she may leave that job, or company, or even that profession. From the perspective of that company, meditation made her a bad employee. Her parents and friends will think she is strange. But the new company she joins, or starts, will think she is brilliant. It all depends on your perspective. You are entitled to know whether the meditation practice you are doing will render you unable to cope with modern civilization. Many of the techniques out there are actually designed to make you dissociated from your natural desires, disgusted by sex, alienated from everyday life, and in search of a guru to surrender to. Of course they are – these teachings come from gurus, who tend to think that if you want to abandon your children, divorce your husband, quit your job, donate all your wealth to the guru, that this is wonderful and spiritual. The dangers of meditation proceed from the fact that it works so well that you let your guard down and stop using your common sense. During meditation, the relaxation is so intense that the body enters a rest deeper than deep sleep, and a lot happens in a few minutes. Twenty minutes of meditation is a lot. Meditation is a little like working out, doing athletic training. You are using your body, and that is natural, but you are also using your body in a specially focussed way. Properly done, this will make you healthier and stronger. You will feel better physically, emotionally and mentally. There are millions of people in the modern West practicing meditation each day, but there is little information about how to deal with the challenges and avoid the dangers. A study by the CDC found that about 7. Runners have a long list of minor and major injuries they encounter, including knee and lower back soreness. Swimmers can get shoulder injuries. People who walk can get sore legs. In gyms, people are constantly getting minor injuries on the equipment, especially overtraining injuries. In every sport, there are injuries and many people know what they are. The magazines devoted to the sport talk realistically about injury. In the field of yoga, over the past ten years, there has developed considerable attention to injuries and to prevention. This happened in part because people with yoga injuries were filling the waiting rooms of sports doctors and physical therapists across the United States. There is good, accurate information about the types of injuries that occur, how to prevent them, and the best treatments to explore if you do get hurt. There is easy access to realistic information on what the dangers are and how to prevent them. Runners love their sport. They are passionate about it and want to minimize the time they spend sidelined by injuries. So why are yoga and meditation so dishonest? You must have been thinking impure thoughts. Perhaps you were criticizing the teacher in your mind, or not being respectful to the guru. This quote by the Dalai Lama is the type of honest observation that is incredibly rare in meditation: Many of my friends are sort of homeless within their hearts, because they have been meditating in a Buddhist or Hindu tradition for the last twenty, thirty or more years. Meditators are always getting injured in subtle ways. It usually takes longer to come on than the sunburn or Achilles tendonitis runners get. Because meditation is powerful, it affects your body, nerves, muscles and senses. There are strong tendencies to be healthy and self-regulating in meditation. But any theory you have will probably throw you off balance. To stay in balance, you have to pay close attention to your senses. And to the extent you practice meditation in a religious mood, you will tend to not attend to your senses, and will override your inner wisdom. For some reason or set of reasons, there is almost no information about the

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dangers of meditation. It is taboo to even think about it. Meditation is presented as an omni-beneficial activity. We are in the odd situation that the field that is supposed to be about truth, is presented in a deceptive manner. Discussion of the real obstacles and hazards of meditation is met with denial. Runners get shin splints, sore knees and blisters; swimmers get shoulder injuries and ear infections; soccer players get head and neck injuries; volleyball players, tennis players, skiers, weight lifters, and golfers all have their characteristic injuries. Coaches and sports doctors study these injuries, figure out how they happened, and how to prevent them. Then they revise the training to minimize injury and publish articles, and the information eventually gets out so that everyone can benefit from it. This process of studying what works, where things break, and then modifying the training to make it better, is not going on in the field of meditation. The lack of skill, and lack of observation demonstrated by meditation teachers is a manifestation of how denial itself is one of their main techniques. By contrast, the process of noticing injuries and figuring out how to prevent them is going on in yoga. The last few years, my impression is that yoga is taught in a much more balanced and responsible way. Of course, yoga injuries are similar to sports injuries and have to do with the joints and soft tissue. People know it when they are limping around, and get woken up by pain. They are motivated to go to a doctor. Meditation injuries are usually very gradual and almost invisible, so they are harder to detect, impossible to x-ray, and difficult to gather data on. The Dilation Syndrome In sports, injuries can result from being too flexible, or more flexible than you are strong. In meditation, a crucial balance seems to be sensitivity and strength. Meditation does tend to make you more sensitive, and if you meditate just the right amount for your daily activity, just living your life will make you stronger. But if you meditate too much, you may become too sensitive too fast. I am thinking of calling this The Dilation Syndrome, because it may be related to the chakras opening too rapidly. The analogy I am making is that opening the chakras is like learning to dilate your pupils – if they are too wide open, then they will not adapt to the light levels, and bright lights will hurt your eyes. You may then become afraid of the light or think "the light is hurting me. Relaxation is Challenging Oddly enough, it turns out that relaxation is challenging. When you relax deeply, you let go of stress. I know that sounds ridiculously obvious. Think about what happens as you let go of tension, what is this "letting go" process? As your muscles begin to relax, you become aware of what you were tense about: And then as you pay attention, these melt away. But you are probably not used to how this feels. The sensations of tension and tension release can be very intense, like rubbing your leg muscles when you have walked or hiked a long ways. But the thing is, nature conks you out. In meditation, you are conscious, so you can resist. And because you are conscious, you feel everything. The skill of meditation is learning how to not resist, how to cooperate consciously with this natural process. Meditation is different from sleep in that you are awake inside AND you are resting more deeply than sleep. This takes getting used to, and for the first couple of months it is best to have a trained teacher you are in communication with and can get in touch with immediately, whenever a question arises. This happens to most people who start meditating. There was some key aspect of how to cooperate with their own process they did not learn in time, so they quit. There are thousands of different techniques. This is because people are so different in their inner lives. Meditation is being intimate with your inner being, and you want to be respectful above all. Tender, gentle, respectful, and honest. If you do a technique that feels dishonest to you, you will probably fail. What happens if you give up in frustration and by far the most likely, is it because you are making meditation feel complicated or unnatural? You do some damage to yourself. If you try on shoes that do not fit and wear them for half an hour, they will make your feet sore. You may get blisters. Then, for some time after, any shoe, even one that fits, will hurt because your skin has been rubbed raw. So you not only lose the time you spent doing the wrong technique, or the right technique in the wrong way. You also spoil yourself for any technique.

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### Chapter 9 : [PDF] More Meditations For Women Who Do Too Much By Anne Wilson Schaef - theinnatdunv

*More Meditations for Women Who Do Too Much by Anne Wilson Schaef 4 ratings, average rating, 0 reviews More Meditations for Women Who Do Too Much Quotes (showing of 1) "Thank Goodness I have walked in circles long enough to wear the soles of my shoes so thin that the diamonds on which I stand can now get my attention".*

Why position matters Meditation is gaining popularity due to its countless benefits. Just sit back, relax, and breathe where you are. Meditation can be done anytime, anywhere, and for any length of time. Keep reading to learn four different meditation positions, how to maintain the correct posture, and more. Share on Pinterest You can easily meditate while sitting in a chair , making this the perfect practice for midday rejuvenation while at work. You can meditate at work or while traveling. To get in the right position to meditate, sit in your chair with a straight back and with your feet flat on the floor. They should form a degree angle with your knees. You may need to scoot to the edge of the chair. Sit up straight, so that your head and neck are in line with your spine. You may place a pillow behind your lower back or under your hips for added support. To do this, stand tall with your feet shoulder-width apart. Shift your feet so that your heels turn slightly inward and your toes are pointing slightly away from each other. Allow your body to root down through your feet with each exhale. Imagine your energy lifting out through the crown of your head with each inhale. For added relaxation, place your hands on your belly so that you can feel your breath moving through your body. To do this, rest on the floor on bent knees. Your shins should be flat on the floor with your ankles below your bottom. You can place a cushion between your bottom and heels for more support and less strain on your knees. If you do, try another meditation pose that allows you to be pain-free and feel relaxed. Be sure to root your weight back and down through your hips. This keeps you from putting too much pressure on your knees. Share on Pinterest You may find it easier to relax and release tension if you lie down. This way your body is totally supported. To do this, lie on your back with your arms extended alongside your body. Your feet should be hip-distance apart, and your toes can be turned out to the side. If this is uncomfortable, modify the pose to support your lower back. Place a pillow underneath your knees to slightly elevate them while lying flat. You can also bend your knees and place your feet flat on the ground. Relationship between meditation and posture Posture is essential to meditation, but you can take a flexible approach to it. Start your practice while in a position that comes naturally to you. You may find that maintaining a specific posture helps you to set a positive intention or resolve for your practice. Seven-point meditation posture The seven-point meditation posture is an approach to sitting while meditating. There are seven guidelines that you can use to help correctly position your body. Approach the practice the same way that you approach your posture. Your body is actively engaged, yet there is a softness to it. Sitting Depending on how flexible your hips are, you can sit in quarter, half, or full lotus position. You can also sit cross-legged with your hips elevated higher than your heels by sitting on a meditation cushion, towel, pillow, or chair. You can use a cushion or meditation bench to get support in most positions. Spine No matter how you sit, your spine should be as straight as possible. If you tend to slouch forward or sway slightly backward, now is the time to gently remind yourself to come back into the correct posture. Continue to root down through your body with each exhale. Lift your body up and lengthen your spine with each inhale. Feel the line of energy that goes from the base of your spine out through the crown of your head. Keeping your spine straight will help you to stay alert. Hands You can rest your hands on your thighs with your palms facing down. You can also stack your hands in your lap with your palms facing up. To do this, place your right hand on top of your left hand with your thumbs gently touching. This hand position is said to generate more heat and energy. Shoulders Keep your shoulders relaxed and comfortable as you draw them slightly back and down. This helps keep your heart center open and your back strong. During your practice, check in with your posture from time to time. Ensure that your spine is straight and draw the tops of your shoulders down and away from your ears. Pay attention to the height of your shoulders and notice if one feels higher than the other so that you can adjust as needed. Chin Keep your chin

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tucked in slightly while maintaining length in the back of your neck. Correctly positioning your chin helps you to maintain your posture. Keep your face relaxed. You may find that turning the corners of your face up slightly helps to release any tension in the face. It may be helpful to keep your jaw slightly open as you press your tongue against the roof of your mouth. This automatically relaxes the jaw, allows for clear breathing, and slows down the swallowing process. You can also do a few exaggerated yawns before you meditate to stretch your jaw and release tension. Gaze Most people find it easier to meditate with closed eyes. Avoid squeezing your eyes shut. Softly closing them will help you keep your face, eyes, and eyelids relaxed. You can also meditate with open eyes. Maintain an unfocused gaze on the floor a few feet ahead of you. Keep your face relaxed and avoid squinting. This can be disorienting and disrupt the flow of your practice.