



Movement As Meditation – Part Two

A More Detailed Look at Experiential Investigation

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After you have developed the habit of experiential inquiry during movement and yoga, outlined in Part One, you can begin to expand the scope and depth of inquiry. Here's a few illustrations of the way that this might unfold:

What is happening at the *sensory level, in the body*?

What is the size, shape and intensity of the sensation? Is it constant, intermittent, or changing? Does it have a center? Can its edges be identified? Does it have a pleasant, unpleasant, or neutral feeling tone? *Do these change, and how, as the body moves?*

What is happening at the sensory level, *in the breath*?

Is it deep or shallow? Does its depth change as the sensation change? Is it smooth? Rough? Flowing? Labored? *Do these change, and how, as the body moves?*

What is happening at the *emotional level*?

Does the sensation trigger a particular emotion, mood or state of mind? *Do these change, and how, as the body moves?*

What is happening in the mind, at the *cognitive level*?

What thoughts, images, or memories are present about what is happening right now in the midst of the movement? or projecting and planning out into the future? reflecting on the past? Which way do the thoughts point the mind? Are they thoughts of judgement, self criticism, or blame about how you're doing the movement? Are they thoughts that allow you to escape from feeling the sensation arising from movement? Are they thoughts of happiness and joy from being with the experience of sensation and movement? *Do these change, and how, as the body moves?*

This form of experiential inquiry begins to reveal the characteristics of experience—that it is constantly changing; that it appears, changes and dissipates according to its own set of rules separate and apart from our intentions and

desires; and resisting what is present results in struggle, pain and suffering.

