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Applying Science to Practice

2014 Georgia School of Addiction Studies: A Shared Vision - Integrating  
Prevention, Treatment and Recovery Toward Whole Health

August 29, 2014; 9:30am – 12:30pm

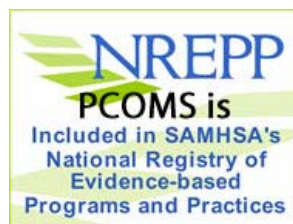
**Mindware for recovery counseling:  
Mindfulness and positive psychology**

with

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The Endless Vine: An ancient symbol  
of life, infinity or the interweaving wisdom of the  
flow of time and movement on the path with That Which Is Eternal



## **Mindware for recovery counseling: Mindfulness and positive psychology**

A. This 3-hour workshop explores recovery services, character strengths and associated behaviors as an enhancement to deficit-based addiction treatment. Participants experience their mindware including mindfulness and positive psychology practices that research plus thousands of years of wisdom traditions have shown improve the health and wellbeing of not just individuals but also the groups to which they belong. Join us to see how your mind and body respond with reduced stress; improved immune system function; enhanced emotional balance, compassion and empathy; and increased capacity for insight and shifts in personal identify.

B. Objectives. Upon completion of this training participants will be able to:

1. Explain four mindware principles that explain changes in the brain when we intentionally engage in repetitive activities.
2. Practice solo, dyad and group mindfulness exercises.
3. Identify positive psychology resources and exercises that build on character strengths and resiliency factors.

C. Schedule

9:30am	Session I
10:45am*	15 minute break
12:30pm	End

D. Safety and Respect Guidelines

1. Turn off cell phones, pagers and other PDAs (profoundly distracting accessories)
2. No fixing: Instead, share what works for you using “I” statements
3. Stretch: Change your role, even if for a short time
4. Notify someone before you leave the room or if you will return to the room after more than 15 minutes beyond the start time
5. What other guidelines will help make this a safe and respectful place to maximize your learning experience?

## Addiction Treatment and Recovery Services

Adapted from White, W., & Sander, M. (2008.) A recovery revolution: What if we really believed that addiction was chronic disorder? Workshop presented January 30 in Tampa FL. See White, M. L., Kurtz, E, & Sanders, M. (2006). *Recovery management*. Available at [www.williamwhitepapers.com](http://www.williamwhitepapers.com).

Addiction Treatment	Practices	Recovery Services
High threshold, crisis intervention, isolated outreach, high extrusion	Engagement	Low threshold (welcoming), emphasis on outreach, low extrusion
Pre-condition for treatment, absence defined as “resistance,” responsibility/blame on client	View of Motivation	A product of the service, emphasis on pre-action stages of change (“recovery priming”), responsibility/blame on service milieu
Killer “D”s = deficit-based problems for treatment plan, dysfunction, disease, diagnosis, deficits, & disabilities	Screening/Assessment	Strength/resilience-based assets for recovery plan global; continual: stages of change & recovery, inclusion of indigenous network and resources, consumer defines family
Professionally defined, focus on reducing pathology	Service Goals	Consumer directed choice for recovery plan, focus on building recovery capital, recovery vision reflected in mission
Focus on crisis and problem resolution, reactive, offer continuum of services	Service Timing	Focus on post-crisis recovery support activities, proactive, commitment to continuum of relationship
Medical/Psychological Stabilization	Service Emphasis	Sustainable wellbeing, recovery coaching, frequent (every contact) consumer feedback about the relationship and personal outcomes
Within the walls of the institution/agency, “How do we get the client into treatment?”	Locus of Service	Integrate services, “How do we nest the recovery process within the consumer’s natural environment?”

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Addiction Treatment	Practices	Recovery Services
Focus on “programs,” limited individualization, “gender/cultural sensitivity,” biomedical stabilization	Service Technologies	Focus on service and support menus; highly individualized, greater emphasis on physical/social/cultural ecology of recovery, faith-services
Exclusion, extrusion, recidivism, iatrogenic injury, experiments with parallel/sequential treatments	Management of Co-Morbidity	Concept of “serial recovery,” integrated model of care, multi-unit/agency teams, indigenous resources
Clinical role specialization, emphasis on academic/technical expertise, resistance to “prosumer” movement	Service Roles	“Adisciplinary,” role cross-training, “prosumers” in paid & volunteer roles, emphasis on mutual aid, role of primary care physician
Dominate-expert model: hierarchical, time-limited, transient (staff turnover), and often commercialized	Service Relationship	Partnership-consultant model: less hierarchical, potentially time-sustained, continuity or contact, less commercialized
Passive role that’s professionally prescribed, consumer dependency	Consumer Involvement	Consumer involvement/direction of service policies, goal setting, means selection, delivery & evaluation; focus on self-management; consumers as volunteers & employees; consumer-led support groups/services
Community defined in terms of other agencies	Relationship to Community	Focus on diminishing need for professional services, emphasize hospitality, supports within the natural community, and indigenous supports
Aftercare is an afterthought or	View of Aftercare	Replace with Assertive Continuing

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Addiction Treatment	Practices	Recovery Services
maintenance for life		Care: all care is continuing care, emphasis on indigenous, culturally-congruent community resources, provided to all consumers not just those who “graduate,” responsibility for contact shifts from client to service provider, role of recovery coach or guide, recovery checkups, electronic contacts
Focus on professional review of short-term outcomes of single episodes of service, recent emphasis on social cost factors – impact of hospitalizations, arrests, ER visits, etc.	Service Evaluation	Focus on long-term effects of service combinations and sequences on client/family/community, consumer-defined outcomes and review
Often limited to funding allowances, marketing and public relations approaches	Advocacy	Emphasis on policy advocacy to improve access, reduce discrimination and stigma (education), activist/community organization approach

## References

1. Benson, H. (1975). The relaxation response. [www.relaxationresponse.org](http://www.relaxationresponse.org)
2. Duncan, B. (2005). What's right with you: Debunking dysfunction and changing your life. Deerfield Beach, FL: Health Communications. [www.heartandsoulofchange.com](http://www.heartandsoulofchange.com)
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4. Hebb, D. O. (1949). The organization of behavior: A neuropsychological theory. New York: Wiley.
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11. Siegel, D. J. (2010). Mindsight: The new science of personal transformation. New York: Bantam. [www.drdansiegel.com](http://www.drdansiegel.com)
12. Siegel, D. J. (2010). The mindful therapist. New York: Norton. [www.drdansiegel.com](http://www.drdansiegel.com)

## I. A Moment of Silence and Relaxation

- A. The relaxation response. Herbert Benson (1975); [www.relaxationresponse.org](http://www.relaxationresponse.org); Benefits: Stress reduction; improved immune function; the ability to balance emotions; enhanced capacity for compassion, empathy, and equanimity; insight; and identity shift. Practice the technique once or twice daily, but not within two hours of a meal, since the digestive processes seem to interfere with the elicitation of the Relaxation Response.
1. Sit quietly in a position that allows you to be comfortable for 10-15 minutes.
  2. You may close your eyelids or, if you prefer, gently focus your eyes (not a hard stare) on a spot beyond your body. Turn you focus inward on your body.
  3. Now shift your attention to your feet. How do the muscles and bones in one foot feel? Shift your attention to the other foot. How relaxed are your feet? Press your toes on both feet downward and notice the tightness in both your toes and the calves of your legs, hold if for a second, now release those muscles and return to a more relaxed state. Notice how that tension in your feet and calves is replaced by warm, soothing relaxation.
  4. Keeping your feet and calves relaxed, move your attention now to your head. Scrunch up your forehead and tighten all the muscles in your face while you squeeze your eyes tightly shut and purse you lips tightly closed. Study this tension throughout your head. Now relax and let all the muscles fully relax. Again notice how the tension is replaced with soothing relaxation.
  5. Now to the extent that you can without causing pain, roll your head frontward pressing your chin into the top of your check or neck then roll your head backwards and side to side several times. Now let your head come to a comfortable position. Are your head and neck and shoulders completely relaxed?
  6. Run your attention down both of your arms to your hands and fingertips. Again to the extent that you can without experiencing pain, make tight fists with both hands. Now draw your arms up and press into your chest. Hold the tension in your hands, arms and back for a second. You may even feel tension back in your face and head, legs and feet. Now, relax your hands and let your arms return to a comfortable position in your lap and feel the pleasant relaxation flow into every part of your body.

7. Before we finish, please shift your attention now to become fully aware of your breathing. Notice how you breathe in - through your nose and/or mouth – and as you breathe in you fill your lungs, your chest rises or expands. As you breathe out, everything relaxes. Let your breathing happen as it will.
8. Notice that you do not have to control your breathing - it occurs automatically, naturally, without thought or emotion.
9. As you breathe out, say the word, "ONE", silently to yourself, with your inner voice. For example, breathe IN ... OUT, "ONE",- IN .. OUT, "ONE", etc. Breathe easily and naturally. Continue saying ONE as you breathe out for 15-20 more seconds.
10. Do not worry about whether you are successful in achieving or sustaining a deep level of relaxation. Maintain a passive attitude and permit relaxation to occur at its own pace. When distracting thoughts occur, do not dwell on them - instead return to repeating "ONE." With practice, the relaxation response comes with little effort.
11. Take a moment to acknowledge and affirm your own participation in the practice. And your willingness to open the heart to change. And honoring your intention to open the mind and heart to change.
12. When you are ready, begin to open your eyes, move or stretch the fingers, toes, the hands and feet, your head and neck. Continue to rest here for as long as you like in this state of openhearted acceptance and possibility. And then take this state of openhearted acceptance and possibility into the rest of your day.
13. Now begin gently moving your head, arms and legs and return your attention to the room, You may want to stretch. When you are ready, open your eyes if they are shut. Sit quietly for a minute and not stand up yet.

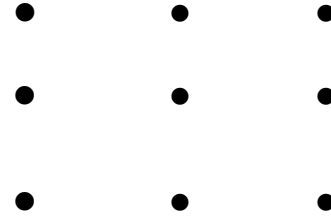
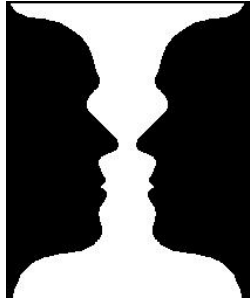
#### B. Biodots: skin temperature biofeedback machines

1. Black	<89.6°	Very Tense and Beyond the Biodot's range
2. Amber (Brown)	89.6°	Tense
3. Yellow	90.6°	Unsettled
4. Green	91.6°	Involved (normal)
5. Turquoise	92.6°	Relaxed
6. Blue	93.6°	Calm
7. Violet	94.6°	Very relaxed
8. Black	>94.6°	Very Relaxed and Beyond the Biodot's range



C. Stressors: SS - 17 sec <https://www.youtube.com/watch?v=04zpyn-6LpM>

## II. The Recovery Counseling Paradigm Shift



<u>Addiction Counseling</u>	enhanced by	<u>Recovery Counseling</u>
Acute symptoms		Long-term recovery
Denial		Ambivalence (DARN CAT)
Progressive disease		Progressive health & wellness
Character defects		Strengths & passions
Confrontation		Relationship enhancement skills
Authoritative goals and tasks		Client-directed goals and tasks
Culture of suspicion		Culture of feedback and adjustment

Recovery-oriented systems of care honor the roles of diverse behavioral and physical health care providers and many pathways to recovery!

## III. Mindware Basic Principles: It's not just about personal well-being, inner peace and equanimity but this also has implications for cultural evolution.

A. A light switch for neurons: Ed Boyden - first 2:40  
<https://www.youtube.com/watch?v=hupHAPF1fHY>

1. What you focus attention on activates specific circuits of the brain.
  - a. Neurons that fire together, wire together: Hebb, 1949. Learning and memory are based on strengthening the synapses between neurons
2. Activating specific circuits of the brain stimulates the growth of the architectural features of the brain = neural plasticity.
3. With the intentional focus of your attention, being aware of awareness, you create a state of activation. Repeatedly creating an

intentional state over time changes the brain so that you develop a trait or habit.

4. The solo practice of mindful reflection activates the social circuitry of the brain that also overlaps with the regulatory circuitry = stress reduction, improved immune function, enhanced capacity for compassion and empathy, the ability to balance emotions, insight, and identity shift.

B. How meditation can reshape our brains - Sara Lazar -

<http://tedxtalks.ted.com/video/TEDxCambridge-Sara-Lazar-on-how;search%3Atag%3A%22TEDxCambridge%22>

Benefits: 1) strength, 2) fitness, 3) increase your compassion - open your heart, 4) calmer, 5) better able to handle difficult situations, 6) able to see things from others point of view, 7) decreased stress, 8) reduced symptoms of depression, anxiety, pain, insomnia, 9) enhanced ability to pay attention, 10) increased quality of life, 11) slow down the natural deterioration of brain structures

C. Breathing meditation: Adapted from McGonigal, K. (2013). *The neuroscience of change: A compassion-based program for personal transformation*.

1. Take a few deep breaths - inhaling through your nose and exhaling through your mouth.
2. Now settle into the natural rhythm of the breath and sense the flow of the breath – in an out of your nose, mouth, throat, and in the area around your chest. Notice each breath in and out.
3. Notice how this flow is just happens – you can witness it but you don't need to control it. Welcome this natural flow and rhythm of change, with each breath in and each breath out.
4. Now bring your awareness to the area around your heart - the center of your chest. Notice how this area gently expands or fills when you breathe in and relaxes when you breathe out. Again, you need not do anything to make this happen. Simply bring awareness to the movement and expansion that is already happening around the physical lungs and heart. Feel the lungs expand as you breathe in and then relax as you breathe out.
5. For a few breaths, invite that natural flow and rhythm of change right here into your heart. Inhaling into the heart and exhaling out from the heart.

6. Again, tune into the sensations of expansion around the heart and lungs as you breathe in, that relaxation and release as you breathe out. What would it feel like to breathe directly into this space?
7. Allow each breath to nourish your heart.
8. Allow each breath to dissolve any restrictions or tightness around the heart.
9. Imagine as you breathe in you are welcoming the experience of life itself.
10. Imagine as you breathe out, you are letting go of whatever you cannot control.
11. Welcome this direct experience of the natural flow of change.
12. Ocean story
13. And now from this attitude of openness to life, ask yourself the following questions. You may repeat the question in your own mind or see if anything arises in response to each question.
14. If anything were possible, what would you like to see in your life? Repeat. Pause.
15. What do you want to offer to the world? Repeat. Pause.
16. What are you willing to let go of? Repeat. Pause.
17. Now come back to your breath and the simple feeling of breathing in and breathing out. Find the feeling of welcome expansion as you breathe in and that expansion dissolving as you breathe out.
18. Experience the process of welcoming as you breathe in and the reliefs of letting go as you breathe out.
19. Continue to rest here for as long as you like, in this state of openhearted acceptance and possibility. Experience the process of welcoming as you breathe in and letting go as you breathe out. And we'll stay in this state of openhearted acceptance and possibility... for a while.
20. Continue to rest the mind, and the feeling of the breath in and out of your body. And if you notice your mind wandering, gently and lovingly bring it back to this feeling of expansion as you breathe in and release or letting go as you breathe out.
21. Pause.
22. Notice where your mind is – rested in the feeling of the breath.
23. Take a moment to acknowledge and affirm your own participation in the practice. And your willingness to open the heart to change. And honoring your intention to open the mind and heart to change.
24. When you are ready, begin to open your eyes, move or stretch the fingers, toes, the hands and feet, your head and neck. Continue to



rest here for as long as you like in this state of openhearted acceptance and possibility. And then take this state of openhearted acceptance and possibility into the rest of your day.

D. Breakwork: Walking meditation

III. Mindware Principle II: 45 minutes (11:00am)

A. Mindware Principle 4: 15 minutes

1. Choir: 10 minutes

B. The Mind – Homo sapiens – Latin: wise man

C. Daniel Siegel. (2010). Mindsight: The new science of personal transformation, Chapter III. Mind is the embodied and relational process that regulates the flow of energy and information. Based on eight senses:

1. vision,
2. audition,
3. olfactory
4. tactile (external)
5. gustatory (taste),
6. interoception: awareness of internal bodily states [equilibrioception (internal sense of balance), proprioception (internal sense of joints and muscles, body's place in space, hunger, feeling sick, having to excrete, etc.), thermoception (heat), and nociception (internal sense of pain from skin, joints and bones, and organs)],
7. mindsight : ability to look into within and perceive the mind, to reflect on our experience
8. relational sense: awareness of the interconnectedness of elements of a system; internal simulation – mirror neurons

D. Awakened mind – not just finding personal inner peace and equanimity but has implications for cultural evolution.

1. Integration of brain, mind and relationships = attunement with others and this is the essence of mindfulness meditation
  - a. activates the middle prefrontal and insular cortex – the resonance circuits; also known as the left shift: to be open to other people's signals, to accept them as they are, to attune to other people
  - b. the thickness of the middle prefrontal and insular cortex has been correlated with the number of hours of mindfulness meditation

- c. Mindfulness Based Stress Reduction: Jon Kabat-Zinn, University of Massachusetts Professor of Medicine Emeritus. Eight weeks – improved immune system functioning and a “left shift”
- E. The brain may determine the content of our experience but our mind chooses which aspect of that experience receives attention. The mind can change the brain!

#### IV. Positive Psychology

- A. Subjective wellbeing: Moving to California won’t make you happy - Daniel Kahneman - <https://www.youtube.com/watch?v=w3NkR7xZR-A>
  - 1. Two most important points are... 3 minutes
- B. Positive psychology and recovery counseling
  - 1. Positive psychology exercise: Share a story about two or three things for which you are grateful
  - 2. “No” vs “Yes”
    - a. “No” creates the neuroception of danger – system goes into high alert gear and turns off the social engagement process
    - b. Dorsal vagus – myelinated PANS signals that mediate the “freeze, fight or flight” behaviors in the service of social, affiliative behaviors including social communication and self-soothing and calming – the “tend” response.
    - c. “Yes” creates a sense of safety. Engages the social system of engagement; self engagement system
    - d. Left shift is the basis of eudaimonia (vs hedonic happiness) – a sense of connection with self and others, a sense of meaning, equanimity
      - i. Equanimity = Latin – having an equal mind/soul = a state of psychological stability and composure which is undisturbed by experience of or exposure to emotions, pain, or other phenomena that may cause others to lose the balance of their mind
    - e. Left shift is an approach state = stay present for the emotion, pain, etc. For example, trauma: dog bite. Withdrawl leads to more wounding and creates suffering.
    - f. Neural integration leads to:
      - 1. Secure parent child attachment – prosocial growth and healthy emotional regulation
      - 2. Mental health
      - 3. Mindfulness

3. Go to [www.authentic happiness.sas.upenn.edu](http://www.authentic happiness.sas.upenn.edu) when you have 20-30 minutes.
  - a. Scroll down and click on the VIA (Values in Action) Character Strengths Test link in the middle column of the page.
  - b. Create a Username (your email address works fine) and Password. The website will store all of your test results for future review.
  - c. Complete the test then print your top five strengths and decide on one activity for the next week that uses one or more of your strengths.
  
4. Start a Three Good Things Journal.
  - a. Find a notebook or a piece of paper to start a journal.
  - b. Take 5 minutes every day/evening to list three good things that happened during the last 24 hours.
  - c. Start by writing the date. List three good things. Next to each item, briefly say why it happened and what you did to help it occur. If you aren't sure why it happened, write "Unsure." If you did nothing, write "Nothing."
  - d. Don't worry if you come up with less or more than three

C. Gratitude: Louie Schwartzberg -

<https://www.youtube.com/watch?v=gXDMoiEkyuQ>

D. Paired Practice of the Dimensions of the Awakened Heart - a traditional contemplative practice adapted and expanded from Jack Kornfield ([www.jackkornfield.com](http://www.jackkornfield.com)) and Joanna Macy ([www.joannamacy.net](http://www.joannamacy.net))

1. In a minute I will ask you to, without words, find someone you can look at silently for about 10 minutes – shocking for American culture - and do a guided meditation. This contemplative practice goes through the qualities of the Awakened Heart – the qualities of love, compassion, joy and equanimity - in ways that you can discover and sense if this is so in yourself and in another person. So that these are not just nice words but rather a real felt experience. This Awakened Heart meditation is designed to encourage awakening, develop presence, and cultivate true compassion from within each of our consciousness that is eternally bound to what some call Allah, Buddha, God, Great Spirit, and many other names. I invite you to bring your whole self to this experience, and come fully present in what is our deep sea of consciousness.
2. Because we are kind of shy as human beings and that's fine, it makes this practice difficult in some ways. It can feel a little bit awkward but



- I promise you it's perfectly safe. More than that, it is really worthwhile and worthy.
3. So without any words find a partner. Please stay quiet as you settle into a comfortable, relaxed place facing one another. And take a couple of deep breaths. Now center yourself with these breaths, and exhale whatever tension you might have and begin to let yourself look softly into the eyes of the person seated before you. As you look in the eyes of the other, if you feel discomfort, or an urge to laugh or to look away just note the embarrassment with patience and gentleness and return your focus when you can back to your partner's eyes, for you may never see this person again. You don't know. For the opportunity to behold the uniqueness of this particular human being is given to you now and the opportunity may never happen again.
  4. And as you look into this person eyes, first, let yourself become aware of another being with a beautiful spirit, and an exquisite heart. Sense the potential that is there. Open your awareness to the gifts and strengths in this being.
  5. Behind these eyes are unmeasured reserves of courage, and intelligence, of patience, and wit and wisdom. Great gifts of which this person may be unaware or reluctant to acknowledge. A beautiful spirit and a great capacity for love. As you look deeply, let yourself see the original goodness in this being.
  6. If this person were your own child, how you would wish them well. Safe from harm. How you would imagine them smiling in joy and bringing forth their gifts to the world. How you'd want them free from fear and danger. And how much you would wish their wellbeing. Their success. Their profound happiness. That they too might remember who they are.
  7. And know that what you are experiencing now is the great heart of loving kindness. The innate well-wishing and seeing the beauty in another.
  8. And as you rest in this loving kindness, now gently release it back into the stream of consciousness from which it came. As you continue to look in these eyes, stay in the present. For you will now continue to look deeply and see another dimension of this being. And as you look again into these eyes let yourself become aware of the measure of sorrows that is there. Of the unknown pains. The burdens that have been given to her or him to carry. There are sorrows accumulated in their life, as is in all human lives, that you can only guess at. Let yourself see the measure of disappointment, and loss. The loneliness



- and failures. The hurts beyond the telling. And let yourself open to the measure of pain that they bear. The hurts this person may never have told another being. Pause.
9. You cannot fix this pain. But more importantly, you can be with it. With a spirit of courage you can simply witness and be with the measure of suffering they bear. And as you do you can imagine them as a child, hurt, frightened, and what your natural response might be perhaps to reach out, to comfort, and to hold. This courageous heart that turns toward the sorrows and opens.
  10. Know that you are now experiencing the great heart of compassion. It is essential for the healing of the world.
  11. And staying connected to these eyes, breathe deeply again. There are two more dimensions of the awakened heart.
  12. Let yourself release the compassion back into the sea of consciousness and look anew into these eyes as best you can with innocence, that of an inquisitive child. And now as you look let yourself see the happiest moments of this person life. Their best adventure perhaps as a young child or as an adult. The creative force within them fully expressed and acknowledged. Imagine them taking risks, laughing, conspiring together with you in adventure. Celebrating their successes and the joy of being alive.
  13. As you sense their happiest moments, their laughter and triumph, their deepest joy and gratitude for life. Know that as you open to this you are experiencing what is called Mudita in Sanskrit, the joy of experiencing the joy of another. The great joy of life seen through the eyes of this being. Unstoppable joy.
  14. And finally last. Staying connected to these eyes take a breath or two and release the joy to be open in a new way. And let your awareness now drop deeply like a stone sinking below the level of what words can touch, to the deep consciousness and spirit that underlies all experience. That weaves together through space and time. Behind these eyes, see this being before you. See the consciousness behind these eyes as if seeing one who at another time and another place had been young, and old, awake, and asleep. Has been at another time and place your child, your mother, your father, your enemy, your friend, your partner, your student, your teacher. And now you meet in this eternal moment and feel all of our lives interwoven in the vast net of being. The boundless consciousness that connects all that lives. Within consciousness is this state of equanimity - the psychological stability and composure which is





- undisturbed by experiencing or exposure to thoughts, memories, plans, expectations, emotions, pain, or other phenomena that loosen the balance or integration of our minds in favor of clinging to the smaller sense of self we call identity.
15. Who are we really? What is it that you are looking into. And who am I that is looking. Not the body nor the thoughts, but this timeless awareness of consciousness itself, taking form. Rest in this vast space. Trust it. Rest in this great peace and the pure knowing.
  16. And from this everything is possible. For you are now experiencing the great peace of equanimity and wisdom that is unshakable. It is coming home. And it is with you and us always.
  17. And now let your eyes close for a moment. And the sense of space, presence and peace remain. Continue to rest here for as long as you like in this state of openhearted acceptance and possibility. And then take this state of openhearted acceptance and possibility into the rest of your day.



## V. References

1. Duncan, B. L. (2014). On becoming a better therapist: Evidence-based practice one client at a time (2nd ed.). Washington, DC: American Psychological Association. [www.heartandsoulofchange.com](http://www.heartandsoulofchange.com)
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# Mindware for recovery counseling: Mindfulness and positive psychology

## 3-Hour Workshop Outline

- I. Introduction: 35 minutes (9:00-9:35am)
    - A. Distribute Biodots while reviewing training objectives: 5 minutes
    - B. Moment of Silence and the Relaxation Response: 15 minutes
    - C. Explain Biodot scale and the importance of feedback: 5 minutes
    - D. What was the moment of silence like for you?: 10 minutes
    - E. Stressors: SS - 17 sec <https://www.youtube.com/watch?v=04zpyn-6LpM>
  
  - II. Paradigm shift to recovery counseling: 30 minutes (9:35-10:05am)
    - A. William White: The new recovery movement - 4:04  
<https://www.youtube.com/watch?v=MiwDXighwAA>
    - B. Handout: Addiction treatment vs Recovery Counseling
    - C. Discussion: 25 minutes
      1. Two components of the recovery model that I like are...
      2. Why is this shift difficult to make at work?
  
  - III. Mindware Principles I: 40 minutes (10:05-10:45am)
    - A. Mindware Principles 1, 2 & 3: 15 minutes
      1. A light switch for neurons: Ed Boyden - first 2:40  
<https://www.youtube.com/watch?v=hupHAPF1fHY>
    - B. How meditation can reshape our brains - Sara Lazar at TEDxCambridge 2011 - 8:33 - <http://tedxtalks.ted.com/video/TEDxCambridge-Sara-Lazar-on-how;search%3Atag%3A%22TEDxCambridge%22>  
Benefits: 1) strength, 2) fitness, 3) increase your compassion - open your heart, 4) calmer, 5) better able to handle difficult situations, 6) able to see things from others point of view, 7) decreased stress, 8) reduced symptoms of depression, anxiety, pain, insomnia, 9) enhanced ability to pay attention, 10) increased quality of life, 11) slow down the natural deterioration of brain structures
    - C. Breathing meditation: McGonigal: 15 minutes
      1. Breakwork: Walking meditation
  
  - Break: 15 minutes (10:45am)
  
  - III. Mindware Principle II: 45 minutes (11:00am)
    - A. Mindware Principle 4: 15 minutes
      1. Choir: 10 minutes
  
  - IV. Positive Psychology: 45 minutes (11:45am)
    - A. Subjective wellbeing: Moving to California won't make you happy - Daniel Kahneman 2:18 - <https://www.youtube.com/watch?v=w3NkR7xZR-A>
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1. Two most important points are... 3 minutes
- B. Positive psychology and recovery counseling
  1. Share a story about two or three things that you are grateful for:  
Positive psychology exercise: 15 minutes
- D. Gratitude: Louie Schwartzberg at TEDxSF - 9:55  
<https://www.youtube.com/watch?v=gXDMoiEkyuQ>
- E. Paired Practice of the Dimensions of the Awakened Heart - adapted and expanded from Jack Kornfield ([www.jackkornfield.com](http://www.jackkornfield.com)) and Joanna Macy ([www.joannamacy.net](http://www.joannamacy.net)): 20 minutes

