Mindfulness-Based Stress Reduction
6-day Teacher Training Intensive

PARTICIPANT PACKET
The following description has been developed to promote and support good practices in the teaching of Mindfulness-Based Stress Reduction (MBSR). MBSR was developed by Jon Kabat-Zinn, PhD and colleagues at the Center for Mindfulness, University of Massachusetts Medical Center, Worcester, MA. MBSR is an empirically supported 8-week psycho-educational group intervention. The program teaches mindfulness meditation skills as a way to develop a different relationship to stress resulting from chronic physical illnesses and psychological disorders. Research outcomes have demonstrated positive improvements in physical and psychological symptoms, as well as changes in health attitudes and behaviors.

An MBSR teacher will demonstrate the following:

**Mindfulness-Based Teacher Training**
1. Participation in an 8-week MBSR program.
2. Completion of Teacher Qualification and Certification.

**Training and background required in addition to MBSR teacher training**
1. A professional qualification in mental or physical health care, education, social welfare, law. An equivalent life experience, recognized by the organization or context within which the MBSR teaching will take place, can be taken into consideration and will be reviewed on an individual basis.
2. Knowledge and experience of the populations that the MBSR program will be brought to. This shall include teaching experience, therapeutic or other care provisions with the group and/or individuals. An exception to this can be taken into consideration and will be reviewed on an individual basis when co-teaching with a colleague who is a certified MBSR teacher, has experience of this population and relevant professional qualification in this area.

**On-going Good Practice Requirements**
1. Commitment to a personal mindfulness practice through daily formal and informal practices and participation in annual residential teacher-led silent mindfulness meditation retreats.
2. Adherence to the ethical framework appropriate to the MBSR teacher’s professional background and working context.
3. Commitment to continuing education in the field of mindfulness meditation research, theory and practice. Sustaining on-going contact with other colleagues involved in the practice and teaching of mindfulness; one that offers mutual support and promotes collaboration.
4. Regular mentorship with more experienced MBSR teachers which includes the following:
   a) The opportunity to reflect on and inquire into personal process as it relates to teaching MBSR. In addition a willingness to share, discuss and inquire into personal mindfulness meditation practice.
   b) Receive periodic feedback on teaching MBSR. This can be through audio/visual tools, mentor sitting in on teaching sessions or through co-teaching with reciprocal feedback.

Acknowledgement: We would like to express our thanks and gratitude to our colleagues in the UK for allowing us to use their Good Practice Guidelines as a template for this document. [http://www.bangor.ac.uk/mindfulness/our_resources.php.en](http://www.bangor.ac.uk/mindfulness/our_resources.php.en)
Stress Reduction Clinic
Authorized Curriculum Guide ©
for
Mindfulness-Based Stress Reduction (MBSR)
2015
Overview

This 8 week, 9-session MBSR curriculum is based on systematic and intensive training in mindfulness meditation and mindful hatha yoga. The curriculum, developed in the Stress Reduction Clinic over the course of three decades, is designed to teach program participants how to integrate and apply mindfulness in their everyday lives and to the range of challenges arising from medical and psychological conditions and life stresses.

Embedded within the context of Mind/Body and Integrative Medicine, the MBSR curriculum focuses on the experiential cultivation of both “formal” and “informal” mindfulness practices as a foundation for the cultivation of positive health behaviors and psychological and emotional resilience that can be effectively utilized across the adult life span. The approach supports the learning, strengthening and integration of a range of mindfulness-based self-regulatory skills through the development and refinement of inherent internal resources. A primary aim is to cultivate ways of learning and being that can be utilized far beyond completion of the program.
### Orientation

*(For an in depth Orientation Flow – See Appendix A)*

<table>
<thead>
<tr>
<th>Overview</th>
<th>The <strong>main intentions</strong> of the orientation include:</th>
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<tbody>
<tr>
<td></td>
<td>❖ Orienting the participant to the Stress Reduction Program</td>
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<td>❖ Eliciting a commitment to engage in active participation with this program, including taking 45 minutes or more per day to do the home practice</td>
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<td>❖ Providing the participant with an experience of mindfulness in an atmosphere of trust and non-judgmental awareness and exchange</td>
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<td>❖ Educating the participant about class logistics</td>
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<td>❖ Getting a sense of how the person interacts in the group to determine whether the program is a good match and appropriate for them</td>
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</table>

| Recommended Time Allocations | 1:00 - 1:25 hours to cover all components in large group |

| Formal Practice | Short Yoga sequence  |
|                 | Sitting Meditation – Awareness of Breath |

| Informal Practice | “Waiting” practice, if participants will need to wait for individual interview; possibly mindful speaking and listening during group dialogue |

<p>| Typical Class Sequence | ❖ <strong>Overview of orientation</strong> |
|                       | ❖ <strong>Brief history of MBSR, SRP</strong> |
|                       | ❖ <strong>Introduce Mindfulness</strong> |
|                       | ❖ <strong>Brief practice (yoga, short AOB)</strong> |
|                       | ❖ <strong>Shares from practice</strong> |
|                       | ❖ <strong>Class Logistics</strong>: Times, dates, all-day, attendance, props |
|                       | ❖ <strong>Class Content</strong>: Experiential learning of formal and informal practices, recordings, home practice, topics: perception, stress physiology, stress reactivity and responding, communication |
|                       | ❖ <strong>Guidelines for Participation</strong>: Commitment, engagement with practice, no need to “believe” anything |</p>
<table>
<thead>
<tr>
<th>Typical Class Sequence (continued)</th>
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<tbody>
<tr>
<td></td>
<td>✤ Risks &amp; Benefits:</td>
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<td></td>
<td>Risks – Physical, emotional, time, social; also note possible exclusions / areas to talk more with instructor during interview: addiction, early recovery, untreated psychosis, acute depression, PTSD, Social anxiety. Not unworkable, just need to check in about.</td>
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<tr>
<td></td>
<td>Benefits – Better coping, evidence-based, dependent on consistent practice, capacity to better care for self, no guarantees</td>
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<td></td>
<td>✤ Invite additional questions</td>
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<td></td>
<td>✤ Individual Interview</td>
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### Class One

#### Overview

This 3-hour session includes a review of the intervention and the establishment of a learning contract with the patient/participant. The theoretical underpinnings of Mind-Body Medicine and the application of self-regulatory skills as related to the patient's individual referring diagnosis are also established. The patient is experientially introduced to mindful eating, mindfulness of breathing and the body scan. Home practice is assigned using the first guided recording (body scan meditation) as a means of beginning to learn to become familiar with mindful awareness of the body.

#### Theme

From our point of view, as long as you are breathing, there is more right with you than wrong with you, no matter what challenges you are facing. Challenges and difficulties are workable. Mindful awareness, defined as paying attention, on purpose, in the present moment, non-judgmentally, is fundamental to this work since the present moment is the only time anyone ever has to perceive, learn, grow or change.

Building trust within the group; defining and applying mindfulness to our life experientially; opening and starting to explore; acknowledging alternative perspectives; trusting self to see themselves with fresh eyes.

#### Recommended Time Allocations

<table>
<thead>
<tr>
<th>Activity</th>
<th>Time</th>
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<tbody>
<tr>
<td>Formal Practice</td>
<td>1 hour and 30 minutes</td>
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<tr>
<td>Group Discussion</td>
<td>1 hour</td>
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<tr>
<td>Logistics (attendance, announcements, homework)</td>
<td>30 minutes</td>
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</table>

#### Formal Practice

- **Opening Practice**
- **Body Scan**
- **Standing Yoga** – A few poses from the standing yoga sequence can be spread out through the program rather than done in its entirety in one class.‡

#### Informal Practice

- **Eating meditation**

#### Typical Class Sequence

- Welcome and brief introduction of program by the instructor
- **Opening meditation**: becoming attentive to and aware of thoughts, emotions, and sensations in the present moment (may also include what is seen, heard, other senses)
- Class responses to opening meditation (can be just a few if class is large)
- Review definition of mindfulness, including class as an opportunity to practice seamless awareness (not just in the meditations)
### Typical Class Sequence (continued)

<table>
<thead>
<tr>
<th>Typical Class Sequence</th>
<th>Review of guidelines for participation: confidentiality, self-care, communication with instructor, no advice-giving, etc.</th>
</tr>
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<tbody>
<tr>
<td><strong>Guided individual internal reflection:</strong> What has brought you here? What is your intention? What do you really want? (Option: small group or dyad sharing about guided reflection before going into large group.)</td>
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</tr>
<tr>
<td><strong>Group go-around:</strong> Give participants the opportunity to introduce themselves, what they are here for, and their expectations for the program. The instructor may make instructive comments, observations, and welcoming remarks from time to time in response to individuals. This is not a discussion; avoid cross-talk between participants. Mindful listening and speaking may be introduced here.</td>
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<tr>
<td><strong>Yoga:</strong> introduction to standing Mountain Pose and a few other standing poses.</td>
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<tr>
<td><strong>Raisin-eating exercise:</strong> introduction to mindfulness meditation using the ordinary act of eating, followed by a dialogue about the experience. Focus on direct sensory observation – what can be seen, felt, smelled, tasted, heard. Observing and then slowly eating one raisin, with guidance from instructor, stopping for observations from participants. Bringing friendly curiosity to this investigation, then eating a second raisin in silence. Instructor is attentive to observations that become deductions, opinions and theories removed from immediate experience. Group dialogue can inquire what is experienced through this practice, and instructor stays alive to the recognition of past experience influencing the present; interconnection; relationship between hunger, satisfaction, emptiness, and fullness; and what shows up when present for the full act of eating. Not needing to necessarily bring these topics forward, but allowing them to arise in the group.</td>
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<tr>
<td><strong>Abdominal breathing:</strong> Tie the moment-to-moment awareness of eating exercise to experiencing the breath in the same way. Introduce various comfortable postures for lying down: corpse pose, astronaut pose, or sitting in chairs if necessary. Focus on the feeling of the abdomen rising and falling with the inbreath and the outbreath, mindfully “tasting” the breath in the same way that the group tasted the raisin. Non-judgmentally observing one’s own breathing from moment to moment; and bringing one’s attention back to the breath and the present moment when it wanders.</td>
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<tr>
<td><strong>Body Scan:</strong> From mindfulness of breathing, move into guided body scan with people continuing to lie on floor or sitting in comfortable position. Finish with discussion of people’s experiences with the body scan and assign daily home practice. Give instructions for use of the 45 minute Body Scan recording for home practice during week One.</td>
<td></td>
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</tbody>
</table>
| Home Practice | • Body Scan recording ≥ 6 days this week  
|              | • Home Practice Manual: 9 dots exercise  
|              | • Eat one meal this week mindfully  
|              | • (Optional assignment – read “Upstream/Downstream” by D. Ardell)  

† Standing yoga poses can be introduced a few at a time in class 1, 2, 4 and 5.
# Class Two

## Overview

This 2.5 hour session includes one hour of experiential mindfulness training and skill development, and one hour or more of focused dialogue and reflection concerning the role of perception and conditioning in the appraisal and assessment of stress. The pivotal role of self-responsibility in the positive development of short and long-term changes in health and health-enhancing behaviors is introduced. Home practice is assigned with an emphasis on the regular daily practice of the body scan for a second week, plus introduction of short periods of sitting meditation, and the application and integration of mindfulness into the participant’s everyday life.

## Theme

Perception and creative responding: how you see things (or don’t see them) will determine in large measure how you will respond to them. This ties in with how people see their participation in the program; how they see their pain, their illness; the stress and pressures in their lives; the level of commitment they will bring to the program and to the personal discipline it requires. Make the connection to stress reactivity and recovery from acute stressors, and the principle that “It’s not the stressors per se, but how you handle them” which influences the short and long-term health effects they may have on your mind and your body.

## Recommended Time Allocations

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
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<tbody>
<tr>
<td>Formal Practice – 1 hour</td>
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<tr>
<td>Group Discussion – 40 minutes</td>
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<tr>
<td>Didactic Presentation (nine dots) – 30 min including group discussion</td>
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<tr>
<td>Logistics (attendance, announcements, homework) – 20 minutes</td>
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</tbody>
</table>

## Formal Practice

- Opening meditation
- Sitting Meditation
- Standing Yoga (a few postures)
- Body Scan
- AOB sitting meditation (introduction with postural guidance)

## Informal Practice

For home practice: Mindfulness of routine activities: brushing teeth, washing dishes, taking a shower, taking out garbage, shopping, reading to kids, eating (participant chooses one)

## Typical Class Sequence

- Guided body scan
- Standing yoga

*Small and/or large group work:* Discussion of the body scan experience both in the session as well as home practice with particular attention to
### Typical Class Sequence (continued)

how successful they were at making the time for it, problems and obstacles encountered (sleepiness, boredom, other), how they worked with them or not, and what participants are learning (seeing) about themselves from it, if anything.

Establish the universality of the wandering mind and the notion of working with it with acceptance/acknowledgment and repeated re-focusing of attention; the coming back is as much a part of the meditation as the staying on the object of attention; noting where the mind goes and what is on one’s mind; emphasize the importance of desisting from repressing and suppressing thoughts or feelings or forcing things to be a certain way. Best way to get somewhere is not to try to get anywhere, not even “relaxed.” The option is to let be (vs “letting go”). This is a new way of learning. The body has its own language and its own intelligence. Non-conceptual.

Discuss eating one mindful meal and/or the experience of their relationship with food this week.

**9-Dots:** Examine the experience of working with the 9 dots and the theme of expanding the field of awareness in problem solving and recognizing behavioral, cognitive and emotional patterns that arise when working with difficulties and challenges (including solving the 9-dot puzzle). Beginning to recognize patterns that are defeating or non-productive as well as ways that the past influences the present (labels, beliefs, identities). The breakthrough “aha!” experience. (Connect this theme to practicing the body scan.)

(Option: use the old woman/young woman or other “trompe L’oeil” or visual aids to investigate different ways of seeing or not seeing. If “Upstream/Downstream” article was assigned, reflection on the theme of early intervention and self-care.)

**Sitting Meditation (AOB):** Introduce sitting meditation with awareness of breathing (AOB) as primary object of attention. Begin by introducing and exploring postural options. Do a short guided meditation.

Discussion re: AOB meditation.

Go over home practice. End with short AOB meditation.

### Home Practice

- Body Scan recording ≥ 6 times per week
- AOB sitting meditation: 10-15 minutes per day – No recording. Participants are instructed to do this on their own. This is not about controlling or changing the breath, but rather being with the breath and the sensations of breathing, noticing when attention wanders, and deliberately returning attention to the breath
- Fill out Pleasant Events Calendar for the week – one entry per day
- Choose one daily activity to bring full awareness to for the week:
| **Home Practice (continued)** | Brushing teeth, taking out the garbage, taking a shower, feeding a pet, etc. |
# Class Three

<table>
<thead>
<tr>
<th>Overview</th>
<th>In this 2.5 hour session, participants practice several distinct yet interrelated formal mindfulness practices -- mindful hatha yoga (ending with a brief body scan), sitting meditation and optional walking meditation -- for a minimum of 90 minutes. This extended formal practice period is followed by inquiry into and exploration of participants’ experiences with in-class and assigned home practices. Typical topics include challenges and insights encountered in formal practice and in integrating mindfulness into everyday life.</th>
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<tbody>
<tr>
<td>Theme</td>
<td>There is pleasure and power in being present. Attending to and investigating the way things are in the body and mind in the present moment through the practices of yoga and meditation.</td>
</tr>
</tbody>
</table>
| **Recommended Time Allocations** | Formal Practice – 70-90 minutes  
Group Discussion – 1 hour  
Logistics (attendance, announcements, homework) – 20 minutes |
| **Formal Practice** | Opening meditation  
Mindful Lying Down Yoga  
Walking Practice (If time) – This practice can be introduced at any time from week three on, but should be introduced at least one time prior to the all day-class  
Closing meditation |
| **Informal Practice** | Reminder during class discussions (both small and large group) of mindful listening and speaking |
| **Typical Class Sequence** | **Sitting meditation with awareness of breathing.** Specific guidance related to establishing a stable, upright and balanced sitting posture.  
**Group discussion** re: sitting, body scan, and mindfulness in routine activities. Discuss the importance of being embodied through the sharing of participants’ direct experience of feeling embodied or ungrounded.  
Optional: introduce walking meditation.  
**Lying Down Yoga:** Slowly going through the sequence of postures on the Lying-down Yoga recording, with comments interspersed as required. Emphasis is on mindfulness and approaching one’s current limits with gentleness—learning to dwell at the boundary without overstepping and investigating what is right, moment to moment. Participants are encouraged to avoid any postures they feel would cause injury or a setback, or to experiment with caution and care when in doubt. |
| Typical Class Sequence (continued) | Particular attention is paid to people with chronic problems with the lower back, neck, and chronic pain in general. Verbal guidance is explicit and accurate (i.e. if lying on the floor: “... as you breathe out, drawing the right knee up to the chest and wrapping your arms around the shin...”) so that people know what to do without having to look at the teacher – who is engaged in the postures while giving instructions. The teacher may move around the room and instruct people individually as needed. Ask permission of students to make adjustments to postures through physical contact. Group discussion about the experience of practicing the yoga postures. **Go over Pleasant Events Calendar**, being particularly attentive to exploring the ordinariness of experiencing a moment as pleasant.  
(Optional: before a formal group discussion with the participants about the Pleasant Events Calendar consider leading a short guided reflection that asks participants to select one pleasant event, focusing on physical sensations, emotions, and thoughts as they arise as memory, and then as they arise in the present moment.)  
Particular emphasis on mind/body connections, patterns, what people observed/learned about themselves. Wondering together if there were any pleasant moments experienced during the body scan in the past week. Investigating what qualities in all of these pleasant moments or events caused them to be labeled as pleasant? What qualities do these distinct pleasant moments or events have in common? (This can be done in week 4, along with Unpleasant Events Calendar)  
Assign homework, alternating yoga with the body scan. Emphasize the importance of getting down on the floor and working mindfully with your body every day, if only for a few minutes.  
Finish class with a short sitting meditation, AOB, expanding attention to the whole body. |
| Home Practice | • Alternate Body Scan recording with Lying-down Yoga recording, every other day ≥ 6 days per week  
• Sitting meditation with AOB - 10 - 15 min per day  
• Fill out an Unpleasant Events Calendar for the week, one entry per day |
## Class Four

### Overview

During this 2.5 hour session, participants engage in a combination of the three major formal mindfulness practices that have also been practiced at home during the preceding three weeks – the body scan, mindful hatha yoga and sitting meditation. Instruction emphasizes the development of concentration and the systematic expansion of the field of awareness.

### Theme

How conditioning and perception shape our experience. By practicing mindfulness, we cultivate curiosity and openness to the full range of experience and through this process cultivate a more flexible attentional capacity. We learn new ways to relate to stressful moments and events, whether external or internal. Exploration of mindfulness as a means of reducing the negative effects of automatic habitual stress reactivity as well as the development of more effective ways of responding positively and pro-actively to stressful situations and experiences. The physiological and psychological bases of stress reactivity are reviewed and in-depth discussion is directed toward the use of mindfulness as a way of working with, reducing, and recovering more quickly from stressful situations and experiences. Daily practice aimed at recognizing and experientially inquiring into automatic habitual reactive patterns is assigned for home practice.

### Recommended Time Allocations

<table>
<thead>
<tr>
<th>Recommended Time Allocations</th>
<th>Formal Practice – 1 hour and 10 minutes</th>
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<tbody>
<tr>
<td></td>
<td>Group Discussion – 1 hour</td>
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<tr>
<td></td>
<td>Logistics (attendance, announcements, homework) – 20 minutes</td>
</tr>
</tbody>
</table>

### Formal Practice

- Opening meditation
- Standing Yoga
- Sitting meditation
- Closing meditation

### Informal Practice

Reminder during class discussions (both small and large group) of mindfully listening and speaking

### Typical Class Sequence

**Standing Yoga postures**

**Sitting meditation with focus on breath, body sensations, and the whole body.** Particular emphasis on working with painful physical sensations. Introducing ways of working with discomfort/pain: (shifting posture if pain is posturally related; using uncomfortable sensations as object of awareness by investigating quality, duration, and nature of sensations—highlighting continual changing aspect; or shifting attention to the breath if sensations are overwhelming).
**Typical Class Sequence (continued)**

**Group discussion** exploring the opening sitting meditation in this session. Inquire into the experience of working with physical sensations, the daily sitting practice, and yoga. Fine-tune yoga instructions as required. Invite exploration about the relationship between practicing yoga and the body scan. Connect to daily life experience.

Optional: before a group discussion with the participants about the Unpleasant Events Calendar. Consider leading a short guided reflection that asks participants to select one unpleasant event, focusing on physical sensations, emotions, and thoughts as they arise as memory, and then as they arise in the present moment (this allows even those who may not have completed the homework to participate fully).

**Review Unpleasant Events Calendar,** being particularly attentive to exploring the familiarity of unpleasant moments. Emphasis on mind/body connections, patterns, what people observed/learned about themselves. Wondering together if there were any unpleasant moments experienced during any of the formal or informal home practices in the past week. Investigating any common attributes in all of these unpleasant moments or events that caused them to be labeled as unpleasant. What qualities do these distinct unpleasant moments or events have in common?

(Note: if Pleasant Events were not investigated in class three, both Pleasant and Unpleasant Events may be explored in this session.)

**Group discussion:** continue exploring physical sensations, emotions, and thoughts associated with unpleasant events. Connect to experience of stress – How do we actually experience it physically, cognitively and affectively? Ask participants to name stressors –what is particularly stressful for you and what are you discovering about it through the practice of mindfulness? Explore with the class Automatic Habitual Stress Reactivity. How does it influence mind, body, health, and patterns of behavior? Association with expectations, not getting one’s own way (what is my way, anyway... and would I know it if I got it, and how long would it last?) Definitions of stress and stressors (see, for example, evolving theories and studies about stress from Cannon, Selye, Holmes and Rahe, Lazarus, McEwen.)

Assign home practice

Conclude class with sitting meditation

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<tr>
<th>Home Practice</th>
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<tbody>
<tr>
<td>• Alternate Body Scan recording with Lying-down Yoga recording, every other day ≥ 6 days per week</td>
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<tr>
<td>• Sitting meditation 20 minutes per day with attention to breathing, other physical sensations, and awareness of the whole body</td>
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<tr>
<td>• Be aware of stress reactions and behaviors during the week, without trying to change them</td>
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</table>
| **Home Practice (continued)** | - Be aware of feeling stuck, blocking, numbing, and shutting off to the moment when it happens this week  
- Review information about stress in practice manual or handout |
## Class Five

### Overview

During this 2.5 hour session, participants engage in a combination of the three major formal mindfulness practices that have also been practiced at home during the preceding three weeks – the body scan, mindful hatha yoga and sitting meditation. This session marks the halfway point in the course. It emphasizes the capacity of participants to adapt more rapidly and effectively to everyday challenges and stressors. Experiential practice of mindfulness continues with an **emphasis on developing problem, emotion, and meaning-focused coping strategies. (See Lazarus and Folkman, and Folkman.)** A central element of the session is oriented around the participant’s capacity to recover more rapidly from stressful encounters when they occur. Strategies continue to be developed with emphasis on the growing capacity to attend more precisely to a variety of physical and mental perceptions and to use this awareness as a way of deliberately interrupting and intervening in previously conditioned, habitual behaviors and choosing more effective responses. Daily mindfulness practice is assigned, with an emphasis on the observation and application of mindful awareness in daily life.

### Theme

#### Theme One

Awareness of being stuck in one’s life, highlighting the conditioned patterns of escape from difficulty (i.e. fight and flight – stress reactivity/automaticity/mindlessness.) Investigation of the ways people often cope by escape or denial – naming the shadow side of our conditioned coping patterns: substance dependency, numbing and suppression of feelings, suicide. Honoring that these coping methods may have been protective and supported survival, and are now counter-evolutionary and limiting, if not destructive.

#### Theme Two

Connect mindfulness with perception/appraisal in the critical moment (the moment of conscious contact), and with the arising of reactive physical sensations, emotions, cognitions and behaviors. Emphasis on attentiveness to the capacity to respond rather than to react to stressful situations. Explore the effect of emotional reactivity in health and illness. Learning to honor the full range of emotions and when called for, to express them with clarity and respect for self and other.

### Recommended Time Allocations

<table>
<thead>
<tr>
<th>Activity</th>
<th>Time Allocation</th>
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<tbody>
<tr>
<td>Formal Practice</td>
<td>1 hour and 20 minutes</td>
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<tr>
<td>Group Discussion</td>
<td>1 hour</td>
</tr>
<tr>
<td>Logistics (attendance</td>
<td>10 minutes</td>
</tr>
<tr>
<td>announcements, homework)</td>
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### Formal Practice

Opening meditation
| **Formal Practice**  
(continued) | Standing Yoga  
Sitting meditation  
Closing meditation |
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<tbody>
<tr>
<td><strong>Informal Practice</strong></td>
<td>Reminder during class discussions (both small and large group) of mindfully listening and speaking</td>
</tr>
</tbody>
</table>
| **Typical Class Sequence** | **Standing yoga**  
**45 minute Sitting meditation with 5 elements** - breath, body, sounds, emotions, thoughts, as “events” in consciousness, distinguishing the event from the content, and then choiceless awareness/open presence. Stillness is emphasized.  
From meditation move into guided reflection: The program is half-over today. How has it been going so far? Pause and take stock: What am I learning? How does it show up in my life? How am I engaging with this program in terms of commitment to weekly classes and daily practice? Am I willing to recommit for the second half of the course? Note that growth is non-linear. Letting go of expectations for the second half based on experience of the first half of course. Invitation to practice and take each moment as a new beginning; a fresh opportunity to be fully engaged, fully alive.  
Midway assessments are handed out, completers moving into dyads to discuss their experience of the program so far. (If no written midway is used, dyads and a large group discussion can be substituted.)  
Inquire into experiences practicing the meditation and yoga home practice, as well as the new meditation introduced at the beginning of class.  
Explore observations of reacting to stressful events during the week. Note habitual behavioral patterns, thoughts and emotions associated with the feeling of being stuck in these conditioned reactions. Include patterns that arise during meditation practice.  
Introduce the possibility of responding with awareness in these moments, rather than reacting automatically. In making the distinction between reacting and responding, emphasize that in many situations, reacting is skillful. It’s not the stress but how you handle it that dictates its effects on the mind and the body (within limits).  
Option: Review reacting vs. responding diagrams from Full Catastrophe Living. Mention evolving theories and studies about stress hardiness, |
Typical Class Sequence (continued)
coping, resilience (see, for example Kobasa, Antonovsky, Schwartz and Shapiro). Best to explore this through dialogue and reflection rather presenting didactically as a lecture.

Go over home practice assignment – Emphasize that the new Sitting recording has more silence on it to allow participants to practice more deeply on their own in between the guided instructions.

Sitting meditation

<table>
<thead>
<tr>
<th>Home Practice</th>
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<tbody>
<tr>
<td>• Pass out new CD’s – Sitting Meditation and Standing Yoga Sequence. Alternate Sitting Meditation with Standing Yoga and either Body Scan or Lying Down Yoga (for example: One day practice sitting meditation, the next, practice standing yoga, the third day practice sitting meditation, the fourth day, practice the body scan, etc.)</td>
</tr>
<tr>
<td>• Fill out Difficult Communications Calendar</td>
</tr>
<tr>
<td>• Bring awareness to moments of reacting and explore options for responding with greater mindfulness, spaciousness and creativity, in formal meditation practice and in everyday life. Remember that the breath is an anchor, a way to heighten awareness of reactive tendencies, to slow down and make more conscious choices</td>
</tr>
</tbody>
</table>
Class Six

Overview
In this 2.5 hour session, experiential training in MBSR continues with an emphasis on the growing capacity to cope more effectively with stress. Discussion is oriented around the continued development of "transformational coping strategies," attitudes and behaviors that enhance the psychological characteristic known as “stress hardiness” or resilience. Theory is linked directly to the MBSR methods and skills being practiced, grounded in the actual life experiences of the participants. The emphasis continues to be on the broadening of participants’ inner resources for developing health-enhancing attitudes and behaviors and the practical application of such competencies given each person’s particular life situation and health status. Daily mindfulness practices are assigned again for homework with an emphasis on the observation and application of these skills in daily life. Participants engage in an in-depth exploration of stress as it presents within the domain of communications. The focus of this strategy-building session revolves around the application of previously learned MBSR skills and methods in the area of communications. A variety of communication styles are examined both didactically and experientially, and strategies for more effective and creative interpersonal communication are developed.

Theme
Stressful communications; knowing your feelings; expressing your feelings accurately; developing a greater awareness of interpersonal communication patterns; and barriers to doing so. Interpersonal mindfulness: staying aware and balanced in relationships, especially under conditions of acute or chronic stress, the strong expectations of others, past habits of emotional expression/suppression and the presentation of self in everyday life. Based on the skills that we have been developing through the entire program, emphasize cultivating the capacity to be more flexible and to recover more rapidly during challenging interpersonal situations.

Recommended Time Allocations
Formal Practice – 1 hour and 10 minutes
Group Discussion – 1 hour and 10 minutes
Logistics (attendance, announcements, homework) – 10 minutes

Formal Practice
Standing Yoga
Sitting meditation
Closing meditation

Informal Practice
Reminder during class discussions (both small and large group) of mindfully listening and speaking.
**Typical Class Sequence**

<table>
<thead>
<tr>
<th>Standing yoga</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sitting meditation with less instruction:</strong> breath, body, sounds, thoughts and emotions, choiceless awareness/open presence.</td>
</tr>
</tbody>
</table>

Optional: return midway evaluations with comments. Possibility of using anonymous quotes from participants’ evaluations to identify and share the experiences and learnings of this particular group.

Discuss the home practice, especially experiences with the sitting meditation recording. What did you notice about responding more creatively in life and in meditation? Were there new responses? What surprised you?

Discuss the upcoming all day session. Explain the intentions underlying this session and describe in detail the structure and format of the day, including options for self-care and teacher availability. Discuss how to work with extended periods of silence and practice. Provide suggestions for preparing for the day, including what to bring: Lunch, loose fitting clothes (layers), mat or blanket.

Optional: guided reflection – recall a situation from the Difficult Communications Calendar. Examine habitual relational patterns and how they are experienced in the mind and body and how they manifest as behavior.

Optional: Discuss in small groups or dyads

**Group discussion about difficult communications.**

There are a number of exercises that can be used to explore this topic. Embodying a relational pattern tends to make it more available to awareness. The dialogue and inquiry during these exercises allows a heightened awareness of habitual patterns and behaviors, not only in the realm of interpersonal communication, but also in one’s inner life. It is essential to pause and reflect together on these experiences and to notice how relational patterns are externalizations of internal mind and body states. Participants make connections between their present-moment experience of witnessing and/or participating in these exercises and the personal cognitive, emotional and behavioral patterns with which they have become familiar during the course. These exercises also provide an opportunity for participants to experiment with new behaviors and ways of engaging interpersonally.
**Typical Class Sequence (continued)**

<table>
<thead>
<tr>
<th>Note: the intention behind engaging in any of the following (or any other) communication exercises is the cultivation of awareness. The form of the exercise is less important than the essence of this intention.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some of the options for communications exercises may include, but are not limited to:</td>
</tr>
<tr>
<td>• Aikido-based “pushing exercises”, role-playing the initial contact (taking the hit); avoiding conflict/stepping aside/passive-aggressive; being submissive; aggressive, engaged in an equal struggle; and assertive/blending/ “entering”, staying engaged and with eye and wrist contact, but stepping out of the path of the aggression. Demonstrate with a volunteer (choose carefully, trusting your intuition). Importance of centering in the moment, taking a firm stand, not running away but not having to be in total control; the importance of stepping out of the way, of making contact (hand to wrist), of turning, of acknowledging the other person’s point of view; showing one's own point of view; staying in the process without knowing where it is going or being fully in control; maintaining mindfulness, openness, staying grounded and centered</td>
</tr>
<tr>
<td>• Verbal aikido role play – similar to above, but done with dialogue with volunteer</td>
</tr>
<tr>
<td>• Experiencing and exploring patterns of communication by physically enacting and expressing different patterns and options (i.e. passive, aggressive, assertive, etc.), then having class take postures, possibly interacting in pairs, small groups or the entire class</td>
</tr>
<tr>
<td>• Exploration of assumptions: Guided by instructor, participants face each other in silence, and are led into noticing differences between observation and assuming or interpreting/mind reading. This may be followed by structured dialogue between participants</td>
</tr>
<tr>
<td>• Speaking and listening exercise: in dyads, participants are given a topic based on class discussions and content. One speaks, one listens, then reverse roles</td>
</tr>
</tbody>
</table>

**Assign homework.**

**Home Practice**

| • Alternate Sitting Meditation recording with Body Scan and/or Standing or Lying down Yoga recordings |  

## All Day Class

<table>
<thead>
<tr>
<th>Overview</th>
</tr>
</thead>
<tbody>
<tr>
<td>The intensive nature of this 7.5 hour session is intended to assist participants in firmly and effectively establishing the use of MBSR skills across multiple situations in their lives, while simultaneously preparing them to utilize these methods far beyond the conclusion of the program.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultivating a sense of presence from moment to moment, and being open to any experience, whether evaluated as pleasant, unpleasant or neutral, as an opportunity to practice mindful attention.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Formal Practice</th>
</tr>
</thead>
</table>
| Yoga  
Sitting Meditation  
Body Scan  
Walking Meditation  
Mountain or Lake Meditation  
Eating Meditation (informal, at lunch)  
Optional: Scrambled Walking  
Loving-Kindness Meditation  
Visual meditation followed by mindful walking, possibly outdoors, stopping and noticing one thing.  
Closing Meditation |

<table>
<thead>
<tr>
<th>Informal Practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seamless awareness, moment to moment whether in formal practice or transitioning</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Typical Class Sequence</th>
</tr>
</thead>
</table>
| **Typical Class Sequence**  
*Morning session options:*  
Brief sitting meditation in silence  
Welcome, introduction of teacher(s), and guidelines for the day, which include being silent, no eye contact, self-care, availability of teachers, etc.  
Sitting meditation: focus on awareness of breathing  
Guided Yoga, with the option of ending with short body scan.  
Slow walking meditation: with introductory guidance  
Sitting meditation: less guidance, more silence  
Slow walking meditation: less guidance  
Mountain or Lake meditation – These images are used to help people understand practice on a deeper level, not to take them out of the present moment to some other place or time. They are metaphors used to connect to aspects of the practice connected to stability, flexibility and strength. |
<table>
<thead>
<tr>
<th>Typical Class Sequence (continued)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talk – an opportunity to give encouragement or inspiration, with the option of telling a teaching story or reciting a poem and drawing out one or more of the core teaching elements of the curriculum.</td>
</tr>
<tr>
<td>Lunch instructions</td>
</tr>
<tr>
<td>Silent lunch</td>
</tr>
<tr>
<td>Afternoon session options:</td>
</tr>
<tr>
<td><strong>Standing Yoga</strong> or</td>
</tr>
<tr>
<td><strong>Fast/slow walking exercise</strong>, with specific, well-paced verbal guidance by teacher. Include repeated instructions for noticing, in movement and stillness, various mind-body experiences. Emphasize options for meeting needs as they arise, and the possibility for moving in and out of the exercise. (Note: if people choose to sit out for part or all of the exercise, the teacher’s guidance includes suggestions for active participation by noting mind-body experiences while sitting.)</td>
</tr>
<tr>
<td>Begin with slow walking, gradually move to each person’s usual walking pace, pause... invite people to be attentive in the pause to body, thoughts and emotions... begin walking at a comfortable pace, incrementally increasing speed, with instructions to increase body tension (i.e. clenched fists and jaw) and moving towards deliberate (imaginary) objectives... continue increasing pace, changing directions, then stopping... attentive to entire experience... begin walking again at a regular pace with instructions for staying present and open... increasing the pace, unclenching hands and jaws, while continuing to walk faster, changing directions, stopping... teacher asks participants to reflect on current mind-body experience and note if there are any differences between the previous rounds of walking. Teacher gives instructions for very slowly walking backwards with eyes closed, keeping arms and hands at sides, gently leaning into contact before moving in another direction, then stopping... teacher asks participants to reflect on their mind-body experience... teacher gives instructions to orient to center of room, and continues the invitation to walk slowly backwards, making contact with others and remaining in physical contact while moving towards the center of the room. (Note: in the interest of inclusion, provide options for stepping into contact or out of contact.)</td>
</tr>
<tr>
<td>Lovingkindness meditation: guidance using minimal talking, emphasis on spaciousness, ending in silence. (This meditation is used to help people recognize qualities of lovingkindness, friendliness, warmth and compassion, towards self and others, that are already present and capable of being cultivated, but may not yet be available to awareness.)</td>
</tr>
<tr>
<td>Typical Class Sequence (continued)</td>
</tr>
<tr>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Care is taken to recognize and affirm any resistance to the possibility of these qualities existing within oneself or wished for others.)</td>
</tr>
<tr>
<td>Optional ending exercises: Short sittings alternated with short walkings, sitting anywhere one can when change occurs.</td>
</tr>
<tr>
<td>Or, visual meditation followed by mindful walking, possibly outdoors, stopping and noticing one thing. Teacher rings bells to bring participants back to room and guides a contemplation on the memory of what was seen, followed by an open awareness meditation.</td>
</tr>
<tr>
<td>Dissolving the silence by whispering in pairs, then in groups of 4, discussing what was learned and experienced during the day and how the participants worked with challenges.</td>
</tr>
<tr>
<td>Group discussion and dialogue – Emphasize that the day was not meant to be pleasant or unpleasant. Question of how one works with whatever appears. Invite participants who had difficulties to speak about them and feel supported.</td>
</tr>
<tr>
<td>Sitting meditation</td>
</tr>
<tr>
<td>Optional: closing ceremony, which may include: holding hands, standing in circle, looking around, making eye contact, tuning into feeling whole and embedded in the context of the larger group, finding one word to describe the experience of the day or the moment.</td>
</tr>
<tr>
<td>Good-byes</td>
</tr>
</tbody>
</table>
### Class Seven

#### Overview

In this 2.5 hour session, experiential training in MBSR skills continues. The all day class is reviewed and discussed. There may be a continuation of the discussion of communication that began in class 6. Participants are asked to exercise greater personal latitude in the choice of formal mindfulness practices done as home practice during the week between this session and the final one. Emphasis is on maintaining 45 minutes of daily practice, without recorded instructions. Participants are encouraged to create their own blend of the various practices. (For example, 20 minutes of sitting, 15 minutes of yoga, 10 minutes of body scan.) The intention is to further maintain the discipline and flexibility of a personal daily mindfulness practice by encouraging people to become attuned to the changing conditions in their lives.

#### Theme

Integrating mindfulness practice more fully and personally into daily life. Participants are asked to purposefully reflect on life-style choices that are adaptive and self-nourishing as well as those that are maladaptive and self-limiting.

#### Recommended Time Allocations

<table>
<thead>
<tr>
<th>Formal Practice</th>
<th>1 hour and 35 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group Discussion</td>
<td>45 minutes</td>
</tr>
<tr>
<td>Logistics (attendance, announcements, homework)</td>
<td>10 minutes</td>
</tr>
</tbody>
</table>

#### Informal Practice

Reminder during class discussions (both small and large group) of mindfully listening and speaking.

#### Typical Class Sequence

Options include one or both of the following exercises:

1. **Changing seats exercise:** After participants take their seats in the room, invite them to close their eyes and notice how it feels to be sitting where they’re sitting. Ask them to:

   - Pay attention to what’s familiar, if this is a seat they choose often, or what’s different if it’s a new seat.

   - Notice physical sensations, thoughts, and/or emotions that may be present as they sit in this familiar or new place.

   Then invite them to open their eyes, and get a sense of what the room looks like from this perspective. Is it the same room? Why did they choose to sit where they did when they came in? Scan the room for a seat in which they’ve never sat or where they think they won’t like to sit. Ask participants to move to that seat, in silence, and to
Typical Class
Sequence
(continued)
close their eyes and notice how it feels to be in the new place, with a new perspective, perhaps sitting near new people. Ask them to consider whether they tend to stay in the same places or to explore new places, making sure to emphasize that these are simply patterns, and that one pattern isn’t better than the other. Can we be at home wherever we are? Mention awareness of choices of positioning oneself in a room, the idea of taking one’s seat in the meditation (taking a stand sitting, no matter where you are.) Invite awareness of attachment to place. Where am I in my life – in this moment? Where am I going? Don’t know...

This changing of seats may be repeated again or even a few times. Finally, invite participants to find a seat and establish themselves in a posture for sitting meditation, consciously choosing to return to “their” familiar seat or to explore being in a different place.

2) **Yoga choices exercise**: each participant does a standing body scan and identifies an area that needs attention. Individually and with the group, explore yoga poses that address that area of the body, or favorite yoga postures learned in the program. Each participant, with help from the teacher if necessary, teaches their chosen pose. Emphasis is on using yoga in ordinary daily experience, not as a special, rarified activity.

**Sitting meditation**: choiceless awareness, using the breath for an anchor if lost; also possible to include aspects of Mountain or Loving-kindness.

Discuss the home practice and the all day retreat: reactions and responses to it, likes and dislikes. What you saw, what you learned about yourself. Invite responses to different aspects of the day, and how it felt afterwards. Connect the discussion to the experience of doing the meditation practice this week, both formal and informal (daily life). Emphasis on importance of making the practice one’s own. This week, no recordings for home practice. Encourage people to take the same 45 minutes, and practice on their own. They decide what, how much, etc.

Option: questions and observations about communication stemming from last week’s session. If necessary, there is the option of continuing to explore communication through the exercises that are related to this week’s class discussion.

Discuss theme of what we take in, as food or as any kind of sensory experience, and patterns that are self-destructive and self-nourishing.

Assign home practice.
<table>
<thead>
<tr>
<th><strong>Home Practice</strong></th>
<th>No recordings this week. Practice formal sitting, yoga, walking and/or the body scan on your own, every day for 45 minutes. (Note: if this is too difficult, suggest alternating between the recordings and self-guidance every other day.)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Practice informally when you are not doing the above formal practices by being as aware and awake as possible throughout the day.</td>
</tr>
</tbody>
</table>

# Class Eight

## Overview

In this 3.5-hour session, experiential mindfulness practice continues and participants are given ample opportunity to inquire into and clarify any lingering questions about the various practices and their applications in everyday life. A review of the program is included with an emphasis on daily strategies for maintaining and deepening the skills developed during the course of the program. Creating a satisfying closure by honoring both the end of this program and the beginning of the rest of your life.

## Theme

Keeping up the momentum and discipline developed over the past 7 weeks in the meditation practice, both formal and informal. Review of supports to help in the process of integrating the learning from this program over time: books, recordings, graduate programs, free all day sessions for all graduates 4 times per year; mention retreat centers.

## Recommended Time Allocations

<table>
<thead>
<tr>
<th>Practice Type</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formal Practice</td>
<td>60 minutes or more</td>
</tr>
<tr>
<td>Group Discussion</td>
<td>2 hours and 20 minutes</td>
</tr>
<tr>
<td>Logistics</td>
<td>10 minutes</td>
</tr>
</tbody>
</table>

## Formal Practice

- Body Scan
- Yoga
- Sitting Meditation

## Informal Practice

- Reminder during class discussions (both small and large group) of mindfully listening and speaking

## Typical Class Sequence

- Body scan (coming full circle, since this is how class one begins.)
- Yoga stretching, either guided or self-guided.
- Sitting Meditation, mostly silent.
- Optional: one or both of the following:

  1) Guided reflection – what do you want to be sure to remember – something you’ve touched or learned about yourself. Option of setting three short-term (3 months) and three long-term (3 years or more) goals which come out of your direct experience in the program and with the meditation practice. Include potential obstacles to reaching these goals and your strategies for working with them. Participants write letters that include these themes and then seal them in envelopes which they self-address. Instructor collects envelopes and will mail them sometime in the future. Or,
Typical Class Sequence (continued)

2) Complete post-program paperwork. (This may also be preceded by a guided reflection that incorporates some or all of the questions below.) As each participant completes their letter or paperwork they are placed in pairs by the instructor to discuss how the course has been for them. Examples of questions: (1) think back to why you came originally – expectations – and why you stayed; (2) What did you want/hope for? (3) What did you get out of the program, if anything? What did you learn? (4) What sacrifices did you make? What were the costs to you? What obstacles did you encounter and what did you learn about yourself in working with these obstacles? (5) How will you continue to practice when this program is over?

Group dialogue and discussion: Discuss the experience of practicing without recordings this week. Review the entire course and focus briefly on salient features.

Group go around – each participant shares their experience of the course with the whole group, how they feel about the course ending, what they have learned, how they will keep the momentum of their practice moving and growing.

Home practice, Hints and Reminders information, resources handout, address exchanges

Final meditation and acknowledgement of the ending of this particular group.

<table>
<thead>
<tr>
<th>Home Practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Go back to the recordings if you wish. Keep up the practice and make it your own</td>
</tr>
<tr>
<td>• Continue to work with bringing seamless attention to all your moments in order to be more present in your life</td>
</tr>
</tbody>
</table>

‡ If there is no research paperwork and a smaller class, there is no need to extend class beyond 3 hours: An hour of practice, adequate time and opportunity for participants to speak to the whole group on learnings and discoveries, and a brief time for dialogue about how people will continue practice and possibly resources to keep going.
Notes on All Class Flows

Starting each class with a longer practice period achieves several intentions: It settles everyone—teacher included—and attunes the group to presence and attentiveness. If participants have not practiced at home, the initial group practice is inclusive and provides a strong experience from which they can speak and participate as fully as those who’ve done the home practice every day. After a longer practice period, the dialogue is quintessentially different than if the class begins with a conversation about practice. Arriving in the body, offering the possibility of coming to rest in one’s own presence drops the mind into different territory—not the usual “reporting” or even reflecting mode. Rather the expression is enlivened by this beinginess and this beinginess together, that draws more deeply and breaks out of automaticity, supporting insight and clarity.
Appendix A: Conducting the Orientation

Greet participants as they arrive in the room, and be available to answer questions.

- Remind people to stop filling out the paperwork at the STOP page
- After around 15 minutes, or when a few people have reached the STOP page of the paperwork, you can begin the orientation
- Reassure people who have not finished the paperwork that there will be time after the orientation to complete it, and that you will give extra instructions for the pages after the STOP page
- Remind people where the bathrooms are, and to turn off their cell phones

Introduce yourself again, and welcome everyone.

Give an overview of the whole orientation, including the following information:

- There will be time at the end to complete the paperwork
- Everyone will meet briefly with you or with another teacher after the orientation
- Everyone must have this interview before enrolling in the program
- There may be some waiting before their interview
- Encourage people to use this time to meet other people in their class -- the experience of waiting can be a practice of mindfulness

Give a brief history of the Stress Reduction Program and the Center for Mindfulness, including the following points:

- The program has always been considered a complement to medical treatment
- It was founded in 1979 by Jon Kabat-Zinn
- Saki Santorelli is the current executive director
- There have been just over 20,000 graduates
- There is a professional training program (Oasis). There may be some “students of the program” (Practicum participants) in your class. They will be taking the program as regular students, and will also be meeting in a small group seminar with your teacher to learn more about the program
UMass is a research institution, and many studies, conducted here and at other research institutions, have demonstrated the benefits of mindfulness practice for people with many psychological and physical ailments.

**Introduce mindfulness** and mention some or all of the following points:

- Mindfulness is paying attention, on purpose, in the present moment, nonjudgmentally.
- In this practice, we cultivate a sense of curiosity, exploration, kindness and basic friendliness to whatever we experience.
- Mindfulness helps us to wake up to our lives.
- In this practice, we notice how the mind moves to the past or future; as soon as this is noticed, we bring it back with gentleness and firmness, to an experience in the present moment, such as the feeling of the breath in the body. The movement of the mind involved in thinking creates unnecessary striving, wasting energy that could be employed in healing, problem solving, and a full enjoyment of life.
- Offer a short (a few minutes) guided meditation here, to allow people to have a “taste” of mindfulness. You can guide them to be aware of sensations in the body, the breath, other sense perceptions, emotions and thoughts.

**Group introductions**

- Explain that we will be going around the room and that everyone can take a moment to introduce themselves.
- **Mention confidentiality!**
- You may want to encourage people to be brief, to say their names, where they're from, how they heard about the program, and/or to comment on the brief meditation.
- You can interact with people as they introduce themselves, using the time as a way of delivering more information about the program.
- **Note:** It’s helpful to avoid asking people “why” they have come, since that will be explored in the first class of the program, and this will keep the orientation a bit lighter in tone. However, you may decide that you want to deepen the experience of the orientation by making it more personal and asking people to be more self-revealing. There are positives and negatives to both approaches. The deeper questioning can lead to a strong bonding experience for the group. On the other hand, some participants may be “put off” by an emotionally resonant orientation session.
Logistics of the class:

- The class meets every week for 8 weeks, either in the morning or evening, for 2 and a half to 3 and a half hours.
- There is an all-day class between the 6th and 7th week on a weekend day, from 8:45 – 4:30.
- In each class we will learn different forms of mindfulness practice: yoga, sitting, body scan, walking meditation and mindful eating.
- We will learn about stress, and explore our own behavioral, physical, emotional and cognitive stress patterns and more skillful responses to these reactive stress patterns, as well as more mindful ways to communicate and choose nourishing behaviors and activities.
- In each class there will be periods of mindfulness practice, group discussions and talks, small group discussions, and practices and exercises related to that week’s topics.
- You will receive CD’s with meditation and yoga practices, and a practice manual.
- There will be around 25 – 35 people in each class. (Class sizes may vary to as few as 15 and as many as 40)
- Wear comfortable clothing, and avoid perfumed toiletries.
- There are no scheduled breaks, but you can bring water, food or medicine as needed. We encourage you to have a meal before your class.
- Expect your daily home practice to be at least 1 hour per day, or longer. Make sure that you can set aside this time for daily practice.
- Mention the commitment required, and that it is challenging work.
- Encourage attendance at all 9 classes, including the all day. If someone has to miss a class, there are possibilities for making up the class that week on another day. If someone misses 3 or more classes, we encourage them to drop out and take the entire program again in another cycle when they are able to make the time commitment.
- Emphasize the importance of arriving on time. The door to the building is locked in the evening after 6:30 PM.
- Call your own teacher if you are unable to attend class, need to make up in another class, or know you will be late for class. Your teacher will notify the teacher in the make-up class that you will be attending that class.
- Explain the inclement weather policy, and encourage people to set aside two more weeks for class, especially in the winter cycle.
- Explain about class recordings of teachers for competencies. Be clear that this is only for teacher assessment and that only other teachers and teacher-trainers will be viewing. Let people know which classes that cycle will be recorded, and also that students in that class will need to sign an informed consent for the first class.
Explain the risks and benefits of the program. (Note: it is only after these have been explained that the participant can sign the informed consent agreement).

Physical risks:

- The primary physical risk is connected to practicing mindful yoga
- Taking care of oneself is at the core of practicing mindfulness
- If you hear guidance that you know is not healthy for your body or condition, or if you are feeling pain, please disregard the teacher and either modify the pose or rest and imagine doing the pose
- Explore your limits; go to your own edge, but not beyond
- Because we use yoga to teach mindfulness of the body, being aware of the body from moment to moment is more important in this class than in other forms of yoga where proper form is emphasized
  - a. The teacher can help you with making modifications
  - b. It’s also a good idea to ask your doctor or physical therapist to review the postures in the practice manual, and to make an “x” through postures that are not suitable for you

Emotional risks:

- Feelings of sadness, anger, fear, could seem stronger at the beginning because you may be paying attention in a conscious way for the first time
- A history of trauma, abuse, significant recent loss or major life changes, or addiction to substances may heighten these reactions. Please tell your interviewer if this is true for you, and we can determine together whether or not it makes sense for you to take this class
- You may find that you make discoveries about yourself that you may not like
- You may be challenged, and find yourself facing the unknown

Other people in your life:

- It may be a challenge to set aside the space and time to do this practice, so it’s important to request support from your family, friends and/or co-workers
- You may find that you change patterns of reactivity, behavior and communication, and your family, friends and/or co-workers may be uncomfortable with the “new you”
- You may find that your relationships change
Time:

- Finding time to make a new habit of mindfulness practice can be challenging: it’s normal to have the idea that there is not enough time for practice. We sometimes find, counter-intuitively, that setting aside time for practice increases the sense of spaciousness in the rest of the day.

Benefits:

- Increased Awareness and concentration
- Some people report a quieter mind, a sense of balance and enhanced wellbeing
- New ways to cope more effectively with your own condition, difficulty, pain or suffering
- Learning to take better care of yourself
- Many physical health benefits have been suggested in scientific research, although there is no guaranteed health outcome

Invite additional questions.

Finishing the pre-evaluation forms:

- Explain the last few pages of the pre-evaluation form
- Ask that everyone complete all of their paperwork, including their registration form
- Encourage participants to take a few moments to pause and contemplate what they would have liked to accomplish at the end of the 8 weeks. Make sure that the 3 goals are manageable and doable
- Invite the second teacher in, and introduce him or her to the group
- Explain that everyone will meet with one of the teachers to review their paperwork, and have a brief private conversation
- Once they have had their interview, they can sign up for class with the support staff
- Remind everyone that waiting is a mindfulness practice, and that there will be an opportunity to practice waiting, as well as to get to know other people who may be enrolling in your class while you are waiting. Encourage and thank the participants for their patience. And ask everyone to please stay in the classroom. The next available teacher will come and collect the next participant
- Ask if there is anyone who is definitely not enrolling or is undecided, and suggest that they come in for a brief interview anyway to discuss their decision

Thank everyone for their presence and participation.
Individual Meetings and Review of Paperwork

The main intentions of the individual meetings and review of paperwork are:

- To screen the participant for suitability for the SRP
- To allow the participant to ask questions individually, that may not have been suitable or comfortably asked in the large group
- To ensure that the participant has all the necessary information about the SRP to enroll in class
- To determine whether the program is a good match for the participant
- To review paperwork for completion
- To review paperwork for pertinent information regarding concerns or issues related to the exclusionary criteria
- To review paperwork to ascertain the participant’s special needs

**Conducting the brief individual interview**

Introduce yourself again. Thank the participant for waiting, if necessary.

Explain that:

- You will be taking a few moments to review their paperwork to make sure that it is complete
- You may ask questions based on the paperwork that may be a cause for concern about participation in the group
- The participant may ask any questions that they did not want to ask in the large group
- If the conversation needs to be longer than a few minutes, because of concerns regarding the exclusionary criteria, ask if the participant can wait until after other people have been seen, so that the process won’t be rushed
- Review the paperwork for completion
- Make sure that the class day and time is filled in on the front page
- If the paperwork is complete, initial the paperwork on the front page. (If it is not complete, ask the participant to complete the paperwork. If there are many pages left incomplete, ask them to come back for the interview later)
Notice in particular the answers to questions on the first page; especially sleep quality, smoking, drugs or alcohol use, substance abuse history, psychiatric hospitalizations. Ask for clarification if there is an answer that would alert you to the exclusionary criteria, and take notes on the paperwork about the answers. Ask questions about medications if they are unfamiliar to you.

On the MSCL, notice the answer to “considered suicide’

On the BSI, notice the answer to #9: “thoughts of ending your life” and #39 “thoughts of death or dying”

Ask questions about suicidality based on the answers to these questions. If someone is suicidal, ask if they have a plan. If so, ask if they are in therapy and have an agreement with their therapist. Explain the exclusionary criterion related to suicidality.

You may also discuss any sense you have of the person’s behavior in the group orientation which may affect their full participation in a group intervention like the SRP: agitation, interrupting, dominating the group, inappropriate behavior, shyness or nervousness.

Discuss any other concern related to information from the paperwork, your sense of the participant and the exclusionary criteria.

For an outline and explanation of the exclusionary criteria, see the list at the end of this section. If there is a concern or a special need, do the following:

1. **If the participant will be in your own class**, ask them to wait until the end of the interviewing period so that you can take extra time to explain any concerns. If the participant understands these concerns, and seems strongly motivated and meets the exceptions to the exclusionary criteria, you may accept the participant into your class. If the exclusionary criteria is psychological in nature and the participant is in therapy, have the participant sign the release of information form so that you can speak with the participant’s therapist. Attach the release of information form to the pre-evaluation form.

2. **Document your concerns** and conclusions on the information form (“SRP interview notes”) and attach it to the pre-evaluation form. For example, if someone has checked “suicidality” and you check for active suicidality and find that there is suicidal ideation without an intention to commit suicide, make a note of this conversation, and sign your initials. (Note: use language that is acceptable to the participant, since they may see this note when they review their pre-evaluation form in class 8.) Attach the SRP interview notes to the pre-evaluation form

3. **If the participant will be in another teacher’s class**, do the same procedure as in #1 and #2 above and also explain to the participant that they will need to have a second interview with their own teacher.
a. **Call the participant’s teacher** and give them the information about the participant on the phone or in person. Do not put this information in an email, for reasons of confidentiality.

b. **Inform the support staff** to wait to enroll the participant until after the second interview.

c. **The participant’s teacher will notify the support staff** after the second interview if they decide that the participant can enroll.

- **Thank the participant** for taking the time to come to the orientation and interview.
- **Express your appreciation** for their decision to take the class, and wish them well.
- **After the interview**, the support staff will register appropriate participants, collect tuition and if necessary make adjustments to the financial agreement.

**Screening Criteria for Exclusion from the Stress Reduction Program**

**Lifestyle Issues:**

- Addiction to substances
- Addicts new to recovery (less than one year)
- Inadequate comprehension of language in which course is taught

*Exceptions: In terms of addiction, if someone is in recovery less than one year and seems highly motivated, or is in a supportive treatment environment, they may attend class.*

*If there is a problem with language comprehension, provisions can be made for interpretation services. The same holds true for hearing impairment.*

**Psychological issues:**

- Suicidality
- Psychosis (not treatable with medication)
- PTSD
- Depression or other major psychiatric diagnosis (if it interferes with participation in course)
- Social anxiety (difficulty with being in a classroom situation)

*Exceptions: Anyone who is highly motivated and receiving therapy and/or medication for these diagnoses may be allowed into the class. However, in these cases, it is essential that we have active and on-going collaboration with the current mental healthcare provider. A release of information must be acquired.*
**Attitudinal Issues:**

- Inability to comprehend the nature and limitations of program (wanting a “quick fix” without investing time and energy)
- Inability to commit to attending classes (if someone is going to miss three or more classes they are referred to another cycle)

**Physical Issues:**

- Inability to physically attend classes (this does not refer to physical impairment, which is not an exclusion criterion, but to the simple inability to actually get to class, because of being bedridden or homebound)

*Note: Final decisions regarding these exclusion criteria are subject to the clinical judgment of the instructor.*
Insight Dialogue Exercise for MBSR Class Six
(Approximately 40 minutes, but can be as short as 25)

INTRODUCTION: “I’d like to invite you to move into pairs and arrange yourselves so that you can sit comfortably close together and face to face. Once you have had a moment to get settled, allow your eyes to close and take some time to get of a sense of yourself sitting here. What do you notice? What thoughts are present, what sensations do you notice in your body, what feelings or emotions are you aware of?

“Now allowing your eyes to open. In a moment I will ask you to have a brief 3-4 minute conversation on a single-word topic. Just speak freely and comfortably to each other for this time and simply notice what it’s like to converse in this way. When you’re ready begin the conversation . . . . and the word is: disrespect. (After 3-4 minutes, ring the bell)

“Now take a moment to allow your eyes to close again and take note of what is present in the body, in the mind and in the heart after having this brief conversation. (Pause) Now open your eyes.”

Briefly introduce the idea of mindful communication and how mindfulness can play a role in our daily interactions with others. One particular way of looking at this is through the lense of “Insight Dialogue” developed by Gregory Kramer. He suggests that we can bring mindfulness into interpersonal dialogue through adopting a certain stance that includes the following aspects. Use the bullet points as you wish to guide the description of the different aspects:

Pause/Relax/Open:
- Dwell a moment with immediate experience before speaking or while listening. Let the thinking mind take a break.
- The Pause temporarily arrests the torrent of habit
- Relax brings awareness to those parts of the body where we tend to accumulate tension, and allow the tension to relax.
- Accept is to the mind as relax is to the body
- Open: awareness extends to everything around us. While Pause and Relax could be instructions for internal individual meditation, Open invites us to extend this accepting mindfulness to that which is beyond the boundaries of our skin.
- Creates personal and interpersonal space

Trust Emergence:
- Trust emergence supports our seeing things as they are—unstable and far more complex and fluid than the mundane glance can ever know
- To let go into the changing process that we call “now,” replete with its uncontrolled sensations, thoughts, emotions, interactions, words, topics, energies, and insights.
- To Trust Emergence is to enter practice without the bias of a goal.
- To be oneself

Speak the Truth/Listen Deeply:
- We listen with the generosity of patience, unhurried by a personal agenda.
- In active listening, we apply the energy of attention to the many qualities of experience.
- The receptive quality of Listen Deeply emphasizes the stability and sensitivity of awareness.
- In Speak the Truth we come to recognize meditative speaking as something that has less to do with words than the source from which the words emerge
- To be present
“Now I would like to invite you back into your dyads and to take a moment to decide who will speak first in the next part of this exercise. Both of you will get a chance to speak.”

“Once you’ve decided who will go first, both take a moment to close your eyes, settle your attention and tune in to what is present in the body just now, any thinking that is going on and any emotions that are present. Just allowing it all to be there as you rest comfortably in your own body.”

“In a moment you will now engage with each other, but this time one of you will speak about a word and the other will only listen. Both people can connect with “Pause, Relax, Open” as a stance toward the encounter, continually returning to these ways of being as the dialogue unfolds. Both also will “Trust Emergence” and allow the dialogue to go wherever it needs to go, without needing it to be a certain way. (Pause to allow people to connect to this) And if you are the speaker, then you will “Speak the Truth” as you know it, and if you are the listener, see what you can do to “Listen Deeply.” For the speaker, you will have 3 minutes to say what you feel is important to say, without any possibility of interruption. You can pause when you need to, speak when you need to, backtrack or correct yourself when you need to. Take your time and feel your way into speaking. The word for you to speak about is ‘anger’. (After 3 minutes ring the bell.)

“Now take a moment to allow your eyes to close again and take note of what is present in the body, in the mind and in the heart after having this brief conversation. (Pause) Now open your eyes.”

Now you will switch roles and the speaker will become the listener and the listener will become the speaker. Again, both can adopt the stance of “Pause, Relax, Open” and both can “Trust Emergence”. (Pause). As before the listener just listens (listening deeply) and the speaker just speaks (speaking the truth), as much or as little as you feel is needed. Take your time and feel your way into speaking about the word. Notice if perhaps while you (the speaker) were previously listening you might have been formulating your own thoughts about the word “anger”, even if you intended to only listen. In fact, your word is different from that! Your word to speak about is ‘fear’. (After 3 minutes ring the bell.)

“Again, just take a moment to allow your eyes to close again and take note of what is present in the body, in the mind and in the heart after having this brief conversation. (Pause) Now open your eyes.”

“Take about 10 minutes to share with each other your experience of that exercise and then we will come together in the larger group.”

Group inquiry.
WEEKLY
HOME PRACTICE
& OTHER MATERIALS

HOME PRACTICE MATERIALS also AVAILABLE AT
http://health.ucsd.edu/specialties/mindfulness/programs/mbsr/Pages/homework.aspx

GUIDED AUDIO
http://health.ucsd.edu/specialties/mindfulness/programs/mbsr/Pages/audio.aspx

ADDITIONAL MINDFULNESS RESOURCES
http://health.ucsd.edu/specialties/mindfulness/resources/Pages/default.aspx

STAY IN TOUCH WITH THE UCSD CENTER FOR MINDFULNESS:
Facebook: www.facebook.com/UCSDCFM  Twitter: #UCSDCFM
Blog: http://ucsdcfm.wordpress.com/
Please complete this information form and bring it to the first session of the program.

Name: ___________________________________________________________ Date of Birth ________________

Gender: Male___ Female____ Other___

Partnership status: Single___ Married___ Divorced___ Partnered___ Other___

Emergency Contact Name and phone number ___________________________________________________________

Profession/Occupation _______________________________________________________________________________

Are you a Professional who is seeking CE’s? Yes___ No___ Specify __________________________

(For MBSR registrants only.) Did you watch the MBSR Orientation Video? Yes _____ No _____

Why are you interested in this mindfulness-based program and how would you like the program to assist you?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

How would you describe your physical health? Excellent___ Good ___ Fair ___ Poor ___

Do you have any physical concerns/conditions? Yes___ No___

Please specify __________________________________________________________

________________________________________________________________________

Do you have any mental concerns/conditions including symptoms of anxiety, depression or psychosis?

Yes___ No___ Please specify __________________________________________________________

________________________________________________________________________

Have you experienced events you would consider traumatic, or suffered abuse in the past?

Yes___ No___ (If yes, please consider speaking directly with one of the course instructors if you feel that these experiences may impact your ability to participate in this program.)
Are you seeing a therapist/counsellor currently? Yes____ No____

Are you currently abusing alcohol or drugs? Yes____ No____

Do you have a history of abusing alcohol or drugs? Yes____ No____ If yes, how long have you been in recovery and do you participate in a recovery support program of some sort?

________________________________
________________________________
________________________________

Are you taking any prescribed or over-the-counter medications? If so can you tell us what medications and for what purpose you are taking them?

________________________________
________________________________
________________________________

Have you recently discontinued taking prescribed or over-the-counter medications? If so, what did you discontinue and when did you discontinue it? For what purpose were you taking the medications?

________________________________
________________________________
________________________________

________________________________
________________________________

Have you practiced any meditation, yoga, tai chi or mindfulness? If so what kind, for how long and how have you found it helpful?

________________________________
________________________________
________________________________

________________________________
________________________________

Is there anything else that would be helpful for us to know at this time?

________________________________
________________________________
________________________________

________________________________
________________________________

I understand that my participation in this program is entirely voluntary and I am free to withdraw at any time. I understand UCSD-CFM’s Withdrawal Policy. At the present time, however, I am planning to participate in the entire course, including the designated half-day or all-day retreat, and to practice assigned home practices (formally or informally).

Signature ________________________________________ Date: ____________________________
Acknowledgment and Waiver of Liability

I accept full responsibility for my health and voluntarily complete this Acknowledgement and Waiver of Liability. I understand and agree that the services and tools offered in the Mindfulness and Compassion programs offered by the teachers of the University of California San Diego (UCSD) Center for Mindfulness, The Regents of the University of California (UCSD), its officers, employees and agents are not intended to replace or be substituted for medical or psychiatric care. It is recognized that the trainings inherent in the programs may at times make participants feel vulnerable. Mindfulness and Compassion programs are not therapeutic interventions for psycho-pathological disorders as defined in the DSM, and are not intended as such. By completing this release and consent I assume all risk for any physical or mental consequences of participating in the program. By signing this release I also specifically and expressly agree to hold harmless, indemnify and release the teachers of the UCSD Center for Mindfulness, The Regents of the University of California (UCSD), its officers, employees and agents from any and all liability for the results of the educational guidance that will be or have been provided. Moreover, I acknowledge that the particulars shared in these classes by other participants are to be maintained as confidential. I will not blog or otherwise report on content shared in these classes in any form of media.

__________________________________________________________________
Print - Full Name of Participant

__________________________________________________________________
Signature of Participant

__________________________________________________________________
Date
In order to realize the benefits of Mindfulness-Based Stress Reduction, please consider . . .

. . . making a personal commitment to MBSR practice for 45-60 minutes daily at least 6 days per week for the next 8 weeks. Your commitment is essential. It is the *practice* of mindfulness meditation that will enable you to realize its benefits. This commitment can be a challenging one, and may require a lifestyle change. You may have to rearrange your schedule to allow time for daily practice, carving out time from other activities. Once you taste the benefits of MBSR, then you may find that maintaining a daily practice becomes easier and highly rewarding.

. . . making a personal commitment to practice mindfulness in daily living (informal mindfulness practice). We can bring mindfulness to eating, walking, driving, interpersonal relationships, anytime throughout the day. This conscious act of remembering and bringing attention to the present moment and simple activities throughout the day, enhances your formal meditation practice. Both formal and informal practice are just that, practice at being fully present to each moment as life unfolds just as it is.

. . . putting goal attainment on hold. Putting aside any desire to use MBSR to reach a certain objective (e.g., relaxation, pain relief, inner peace) will allow you to fully experience a primary part of the program, which is “non-doing” or “non-striving.”

. . . approaching your practice with an attitude of kindness, compassion, gentleness, openness and inquisitiveness toward yourself and others. Your role is to just observe, developing a deeper awareness.

. . . sharing relevant events, materials or experiences for the good of the group. You are invited to share, in whatever manner you are most comfortable.

. . . practicing the specific weekly assignments noted on the Weekly Outline that follows.

You may choose, now, to make a commitment to yourself to practice the techniques learned in this class over the next eight weeks.

I commit to practice mindfulness, formal and informal, daily (at least 6 days each week) for the next eight weeks, ________________________________ (signature) ____________________ (date).
The Journey

One day you finally knew
what you had to do, and began,
though the voices around you
kept shouting
their bad advice-
though the whole house
began to tremble
and you felt the old tug
at your ankles.
"Mend my life!"
each voice cried.
But you didn't stop.
You knew what you had to do,
though the wind pried
with its stiff fingers
at the very foundations,
though their melancholy
was terrible.
It was already late
enough, and a wild night,
and the road full of fallen
branches and stones.
But little by little,
as you left their voices behind,
the stars began to burn
through the sheets of clouds,
and there was a new voice
which you slowly
recognized as your own,
that kept you company
as you strode deeper and deeper
into the world,
determined to do
the only thing you could do--
determined to save
the only life you could save.

- Mary Oliver
5 things that need your attention in an MBSR course

Reprinted by permission from the blog of the Ottawa Mindfulness Clinic at www.ottawamindfulnessclinic.wordpress.com

Getting through a mindfulness-based intervention program is a challenge for many reasons. We bring a lot of expectations that it will change our life in one way or another. We hope that we will find an answer to the questions that plague us and brought us to the course. We anticipate we will develop skills that will take away our pain and suffering.

These are very appropriate hopes and wishes to have when we are seeking relief from our life or lifetime situation. However, getting overly invested in these desires can be an obstacle to our ability to learn the very skills we are hoping for. So, here are 5 things we can pay attention to during the course that might help us get through the sticky parts of mindfulness training.

**Be realistic.** Expecting to change our lives in 8-weeks puts a lot of pressure on ourselves, not to mention the theory and techniques of the program. Treating this desire as a broad-brushed backdrop of our life as it is in this moment helps to change the perspective. When we want huge changes, every little action becomes infused with deep meaning and we feel there are huge consequences to failure. If we think that meditation will change our lives (and although it might), a moment of struggle during a meditation can fill us with anxiety about not getting to our goal. We can lose sight of the reality that everyone struggles at one time or another (and sometimes, a lot of the time) during meditation. Stay focused on the moment to moment practice and let the larger wishes slide into the background.

**Set mini-intentions.** When we start out on something new, it feel fresh and that gives us the sensation that anything is possible. Sitting meditation for 10 minutes feels good so why not 45 minutes the next time! Of course, we know what happens then; we push ourselves past our limits and feel discouraged. It's useful to remember how long it took us to learn how to walk, talk, read, write, drive a car, and so on. We didn't start at the endpoint of our expertise. We began with small units that were digestible and built our confidence from there, moment by moment, behaviour by behaviour.

**Listen for the questions; don’t look for the answers.** The poet Rilke invites us to “to have patience with everything unresolved in your heart and to try to love the questions themselves.” Often we are so focused on the question as we have framed it that we don't hear answers that would have lead us to better questions. Sometimes, participants sit hyper-focused on what the facilitator is saying, hoping that a word or phrase will contain the answer to their burning question. In doing that they miss their experience in that moment which is the very answer they are waiting for.

**Taste everything once.** Mindfulness training programs are by their nature general in their approach, even those that are adapted for specific issues. Often participants will feel the practices don’t resonate with what they want or how they thought it would feel. Treat everything like a new tool that might come in handy one day. In the space of 8 weeks no single skill is going to reveal its full capacity to meet our needs. And, no specific skill will meet all our needs. Take this as a time to learn how to observe the process of inner and outer experiences; see it as surveying the building site rather than a boot camp for mental carpentry.

**Meet yourself where you are.** The beginning of each practice period is a new start. It doesn’t matter what went before or may come after. In that moment of sitting, walking, eating, listening, speaking, we are beginning anew. When we meet ourselves right there, we are opening up a whole new range of possibilities. It’s common to want everything to unfold simply because we’re trying so hard. As counter-intuitive as it may be, not trying so hard can lead to better practice than having a death grip on the moment. Pain and suffering wax and wane through our life. In and of themselves they are not the cause of our dissatisfaction, but wanting them to be gone is.
Day-To-Day Experiences

Instructions: Below is a collection of statements about your everyday experience. Using the 1-6 scale below, please indicate how frequently or infrequently you currently have each experience. Please answer according to what really reflects your experience rather than what you think your experience should be. Please treat each item separately from every other item.

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I could be experiencing some emotion and not be conscious of it until some time later. .......................................................... 1 2 3 4 5 6

I break or spill things because of carelessness, not paying attention, or thinking of something else. ............................................ 1 2 3 4 5 6

I find it difficult to stay focused on what’s happening in the present. ................................................................. 1 2 3 4 5 6

I tend to walk quickly to get where I’m going without paying attention to what I experience along the way. ......................... 1 2 3 4 5 6

I tend not to notice feelings of physical tension or discomfort until they really grab my attention. ........................................ 1 2 3 4 5 6

I forget a person’s name almost as soon as I’ve been told it for the first time. ............................................................... 1 2 3 4 5 6

It seems I am “running on automatic,” without much awareness of what I’m doing. .................................................. 1 2 3 4 5 6

I rush through activities without being really attentive to them. 1 2 3 4 5 6

I get so focused on the goal I want to achieve that I lose touch with what I’m doing right now to get there. ....................... 1 2 3 4 5 6

I do jobs or tasks automatically, without being aware of what I’m doing. .......................................................... 1 2 3 4 5 6

I find myself listening to someone with one ear, doing something else at the same time. ........................................... 1 2 3 4 5 6

I drive places on “automatic pilot” and then wonder why I went there. ................................................................. 1 2 3 4 5 6

I find myself preoccupied with the future or the past. .......... 1 2 3 4 5 6

I find myself doing things without paying attention. ............. 1 2 3 4 5 6

I snack without being aware that I’m eating. ......................... 1 2 3 4 5 6
Home Practice after Class #1
- Body Scan at least 6 times this week
- 9 Dots Exercise
- Eat one meal mindfully
- (optional assignment- read “Upstream/Downstream” by Donald Ardell)

Home Practice after Class #2
- Body Scan at least 6 times this week
- Pleasant Events calendar- recording one event per day
- Sitting Meditation. Awareness Of the Breath, 15-20 minutes per day
- Practice informal mindfulness in routine activities: washing dishes, shopping, eating, brushing teeth, etc.

Home Practice after Class #3
- Alternate Body Scan with Yoga every other day at least 6 times this week
- Sitting Meditation: Awareness Of the Breath, 15-20 minutes per day
- Unpleasant Events calendar- recording one event per day
- Mindfulness of going on “automatic pilot” and under what circumstances it occurs

Home Practice after Class #4
- Alternate Body Scan with Yoga every other day at least 6 times this week
- Sitting Meditation: Awareness Of the Breath, other physical sensations, and awareness of the whole body, 20 minutes per day
- Become aware of feeling stuck, blocking, numbing, shutting off to the moment when it happens.

Home Practice after Class #5
- Alternate Sitting Meditation with either yoga or body scan daily
- Communication Calendar- recording one event daily. Begin to bring mindfulness into communication with others
- Bring awareness to moments of reacting and explore options for responding with mindfulness, spaciousness and creativity, in formal meditation practice and in everyday life. Beginning to slow down and make more conscious choices

Home Practice after Class #6
- Alternate Sitting Meditation with either yoga or body scan daily
- Awareness of the relationship between eating/consuming and mindfulness
- Prepare for all-day silent retreat (bring a sack lunch)

Home Practice after Class #7
- Work without the audio files this week.
- Practice formal sitting, yoga, walking and/or the body scan on your own daily for 45 minutes
- Concentrate on integrating informal mindfulness practice daily

Home Practice after Class #8
- Make the practice your own in whatever form it might take.
**Home Practice Record Form for Session #___**

Name: __________________________________________

Each time you practice record it here on the Home Practice form. Make a note of anything that comes up for you during the practice so that we can talk about it next time.

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<th>Day/date</th>
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Upstream Downstream a Contemporary Fable

By: Donald B. Ardell

It was many years ago that the villagers of Downstream recall spotting the first body in the river. Some old timers remember how spartan were the facilities and procedures for managing that sort of thing. Sometimes they say, it took hours to pull 10 people from the river, and even then only a few would survive.

Though the number of victims in the river has increased greatly in recent years, the good folk of Downstream have responded admirably to the challenge. Their rescue system is clearly second to none: most people discovered in the swirling waters are reached within 20 minutes-many less than 10. Only a small number drown each day before help arrives - a big improvement from the way it use to be.

Talk to the people of Downstream and they'll speak with pride about the new hospital by the edge of the waters, the flotilla of rescue boats ready for service at a moment's notice, the comprehensive plans for coordinating all the manpower involved, and the large numbers of highly trained and dedicated swimmers always ready to risk their lives to save victims from the raging currents. So it cost a lot, say to the Downstreamers, but what else can descent people do except to provide whatever is necessary when human lives are at stake.

Oh, a few people in Downstream have raised the question now and again, but most folks show little interest in what's happening Upstream. it seems there's so much to do to help those in the river that nobody's got time to check how all those bodies are getting in the river in the first place. That's the way things are sometimes.
A SUMMARY OF
ATTITUDINAL FOUNDATION
OF MINDFULNESS
JON KABAT-ZINN
FULL CATASTOPHE LIVING

NON-JUDGING: Noticing the urge to categorize or label thoughts that arise in your mind.

PATIENCE: Understanding that sometimes things must unfold in their own time. The process cannot be hurried.

BEGINNER’S MIND: Cultivating a willingness to see things as if for the first time.

TRUST: Being confident in your intuition and your own authority, even if you make “mistakes” along the way. You are your best guide.

NON-STRIVING: Being yourself always... without pushing to achieve anything else.

ACCEPTANCE: Acknowledging things as they are instead of what you think they should be.

LETTING GO: Releasing attachment to experiences, whether good or bad. Being simply an observer.

GENEROSITY: Giving time, energy and attention to others, while practicing self-compassion always.

GRATITUDE: Expressing appreciation, and maintaining a sense of wonder for life’s unfolding mysteries.
Nine Dots

Instructions: Placing your pencil on the page only once, draw four straight lines that pass through all nine dots without lifting your pencil from the page.
Perception is nine tenths of the law
Some examples of pictures you can use in Session 2
Mindful yoga is a wonderful way to exercise the body and the mind and requires no special equipment; just your intention to spend time with yourself by practicing these poses. The practice of yoga comes to us from India and the word yoga means to “yoke” or to “unite.” Yoga offers us the opportunity to notice how the body and mind relate to each other. By intentionally noticing the sensations of the body as we move from one pose to another, and by allowing our breath to be a part of that observation, we are supporting and strengthening a willingness to focus on what we are experiencing in each moment. Mindful yoga is another form of meditation; meditation in action.

In mindful yoga, there is an emphasis on being aware of the breath, moving consciously and slowly from one pose to another. In this way we can work wisely and sensitively with the body/mind cultivating a deep understanding of what feels right to do, or not. Practicing in this way, we learn through firsthand experience how the body and the mind influence each other. They do not work in isolation.

As you practice the following poses, remember to accept your limits, not pushing or forcing anything but rather working gently with your body. If it feels that one of the poses may be too challenging or that it should be avoided because of your particular condition, then leave it out and move onto the next one. It is not about what your body can or cannot do, but rather to develop a curiosity and mindful awareness as you practice these poses. Over time and with practice you will find that your body’s limitations will change.

Sometimes it can seem as though exercise is just one more thing to add to an already overcrowded schedule. Practicing mindful yoga is one of the skills that can help you take care of yourself and support you staying well. Practicing on a regular basis will promote and increase flexibility, strength and balance in the body which is often accompanied by a general feeling of ease and relaxation. I encourage you to develop your understanding and practice of yoga and perhaps even to look into participating in a local yoga class.

Susan Woods
www.aconsciouslife.org

With special thanks to Judy Fairclough Sgantas for her line drawings of the mindful yoga poses.
Walking Meditation

While meditation is usually associated with the sitting posture, meditation can also be practiced while walking. Walking meditation is essentially about the awareness of movement as you note the component parts of the steps. If you like, you can consider it meditation in action.

How to do it ...
Beginning by noticing the way your body feels while simply standing still, observe the feeling of your feet connected to the ground. Essentially, tune in, mindfully. You will need to find a walking path with a level surface on which to walk back and forth, or else consider walking at a more natural pace in a public area.

Allow your arms to hang naturally. Allow the eyes to gaze at a point about two feet in front of you on the ground to avoid visual distractions. Then as you walk keep the attention on the sole of the foot, not on the leg or any other part of the body.

In the beginning, you can note just three parts of the step: ‘lifting’, ‘pushing’, ‘dropping’. Then mentally note or label each step part by part building up the noting to its six component parts: ‘raising’, ‘lifting’, ‘pushing’, ‘dropping’, ‘touching’ and ‘pressing’ - concurrent with the actual experience of the movement. These are the basics of walking meditation. Beyond this, bring in the same mindful component that you bring to sitting meditation or yoga: non-judging, noting your experiences, observing the pull of the thinking mind and the feelings that arise and pass through. When you find your mind has wandered off, you just bring it back. Above all, be kind to yourself.

Not judging yourself, not worrying about how well it’s going, not striving to reach any goal, consider all the opportunities you have in your life to practice walking meditation.
# Pleasant Events Calendar

<table>
<thead>
<tr>
<th>What was the experience?</th>
<th>Were you aware of the pleasant feelings <em>while</em> the event was happening?</th>
<th>How did your body feel, in detail, during this experience?</th>
<th>What moods, feelings, and thoughts accompanied this event?</th>
<th>What thoughts are in your mind now as you write about this event?</th>
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<tr>
<td><strong>What was the experience?</strong></td>
<td><strong>Were you aware of the unpleasant feelings while the event was happening?</strong></td>
<td><strong>How did your body feel, in detail, during this experience?</strong></td>
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</table>
Stress Reaction Cycle

Stressful event
Stress reaction triggered

Hormones released
Physiologic response
Internalization
Inhibition of Stress Reaction

Automatic/Habitual
Reactions

Chronic Stress
Anxiety, Depression
Insomnia, Headaches
High Blood Pressure,
Arrhythmias

Breakdown
Physical/Psychological
Exhaustion
Genetic Predispositions

Maladaptive Coping
Overworking, Overeating
Alcohol, Drugs, Caffeine,
Nicotine, TV, Computer
Stress Responsiveness

Stressful Event
Internal/External

Recovery of Equilibrium
Mental and Physical

Awareness of Physiologic
Changes
Feeling of Bodily Sensations

Recognizing Options
Responding Appropriately

Appraisal of Thoughts,
Feelings, Perceived Threats

Mindful Strategies
Redirecting Attention
Awareness of Breath
Mindfulness-Based Stress Reduction Program
Midcourse Review

Thank you for taking the time to reflect on how the program is going for you so far. This is a moment to look at what has been going well and equally where some of the challenges might lie.

Name: ___________________________________________________

Date: __________________________

1. How is my overall experience of the course so far?

2. What discoveries am I making and what am I exploring in the following practices?
   
   • Body Scan
   
   • Yoga
   
   • Meditation
3. What am I learning about myself?

4. Am I making time to practice? How much?

5. Any other comments, questions or concerns?
<table>
<thead>
<tr>
<th>Describe the communication. With whom? Subject?</th>
<th>How did the difficulty come about?</th>
<th>What did you really want from the person or situation? What did you actually get?</th>
<th>What did the other person(s) want? What did they actually get?</th>
<th>How did you feel during and after this time?</th>
<th>Have you resolved this issue yet? How?</th>
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</table>
### Passive Behaviors

**Passive**

You avoid saying what you want, think or feel. If you do, you say them in such a way that you put yourself down. Apologetic words with hidden meanings are frequent. A smoke screen of vague words or silence. “You know...”, “Well...”, “I mean...”, “I guess”, and “I’m sorry”. You allow others to choose for you.

**Non-Verbal Behaviors**

- **Passive**
  
  You use actions instead of words. You hope someone will guess what you want. You look as if you don’t mean what you say. Your voice is weak, hesitant, and soft. You whisper in a monotone. Your eyes are to the side or downcast. You nod your head to almost anything anyone says. You sit and stand as far away as you can from the other person. You don’t know what to do with your hands and they are trembling or clammy. You look uncomfortable, shuffle, and are tense or inhibited.

- **Assertive**
  
  You listen closely. Your manner is calm and assured. You communicate caring and strength. Your voice is firm, warm, and expressive. You look directly at the other person, but you don’t stare. You face the person. Your hands are relaxed. You hold your head erect and you lean toward the other person. You have a relaxed expression.

- **Aggressive**
  
  You make an exaggerated show of strength. You are flippant. You have an air of superiority. Your voice is tense, loud, cold or demanding. You are “deadly quiet.” Your eyes are narrow, cold, and staring. You almost see through the other people. You take a macho fight stance. Your hands are on your hips and you are inches from the other people. Your hands are fists or your fingers are pointed at the other person. You are tense and angry appearing.

### Verbal Behaviors

**Passive**

You avoid saying what you want, think or feel. If you do, you say them in such a way that you put yourself down. Apologetic words with hidden meanings are frequent. A smoke screen of vague words or silence. “You know...”, “Well...”, “I mean...”, “I guess”, and “I’m sorry”. You allow others to choose for you.

**Assertive**

You say what you honestly want, think, and feel in direct and helpful ways. You make your own choices. You communicate with tact and humor. You use “I” statements. Your words are clear and well chosen.

**Aggressive**

You say what you want, think, and feel, but at the expense of others. You use “loaded words” and “you” statements that label and blame. You are full of threats or accusations and apply one-upmanship.

### GOALS

**Passive**

To please, to be liked

**Assertive**

To communicate, to be respected.

**Aggressive**

To dominate or humiliate.

### FEELINGS

**Passive**

You feel anxious, ignored, hurt, manipulated, and disappointed with yourself. You are often angry and resentful later.

**Assertive**

You feel confident and successful. You feel good about yourself at that time and later. You feel in control, you have self-respect and you are goal oriented.

**Aggressive**

You feel self-righteous, controlling, and superior. Sometimes you feel embarrassed or selfish later.
### Your apparent payoffs:

<table>
<thead>
<tr>
<th>PASSIVE</th>
<th>ASSERTIVE</th>
<th>AGGRESSIVE</th>
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<tbody>
<tr>
<td>You avoid unpleasant situations, conflicts, short-term tensions, and confrontation. You don’t have to take responsibility for your choices.</td>
<td>You feel good. You feel respected by others. Your self-confidence improves. You make your own choices. Your relationships with others are improved. You have very little physical distress now or later. You are in touch with your feelings.</td>
<td>You get some anger off your chest. You get a feeling of control. You feel superior.</td>
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</table>

### The effects on others (they feel):

<table>
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<tr>
<th>PASSIVE</th>
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<tr>
<td>They feel guilty, superior, frustrated or even angry.</td>
<td>They feel respected or valued. They feel free to express themselves.</td>
<td>They feel humiliated, depreciated, or hurt.</td>
</tr>
</tbody>
</table>

### Their feelings towards you:

<table>
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<tr>
<th>PASSIVE</th>
<th>ASSERTIVE</th>
<th>AGGRESSIVE</th>
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<tr>
<td>They feel irritated. They pity and depreciate you. They feel frustrated and disgusted with you. They lose respect for you because you are a pushover and someone who does not know where he stands.</td>
<td>They usually respect, trust and value you. They know where you stand.</td>
<td>They feel hurt, defensive, humiliated, or angry. They resent, distrust and fear you. They may want revenge.</td>
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### Probable outcome of each type of behavior:

<table>
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<tr>
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<tr>
<td>You don’t get what you want. If you do get your own way, it is indirect. You feel emotionally dishonest. Others achieve their goals at your expense. Your rights are violated. Your anger builds up and you either push it down or redirect it toward other people who are less powerful. You may find yourself procrastinating, suffering in silence, doing things half-heartedly, being sloppy, or becoming forgetful. You get maneuvered. Loneliness and isolation may become part of your life.</td>
<td>You often get what you want if it is reasonable. You often achieve your goals. You gain self-respect. You feel good. You convert win-lose to win-win. The outcome is determined by above-board negotiations. Your rights and other’s rights are respected.</td>
<td>You often get what you want, but at the expense of others. You hurt others by making choices for them and infantilizing them. Others feel a right to “get even.” You may have increasing difficulty with relaxing and “unwinding” later.</td>
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</table>

Adapted from a handout from the Center for Mindfulness, University of Massachusetts Medical School Center for Mindfulness in Medicine, Health Care, and Society, Worcester, MA.
Insight Dialogue in the Interpersonal Encounter

(from Greg Kramer, author of Insight Dialogue featured at www.metta.org)

Pause/Relax/Open:

- Dwell a moment with immediate experience before speaking or while listening. Let the thinking mind take a break.
- The Pause temporarily arrests the torrent of habit.
- Relax brings awareness to those parts of the body where we tend to accumulate tension, and allow the tension to relax.
- Accept is to the mind as relax is to the body.
- Open: awareness extends to everything around us. While Pause and Relax could be instructions for internal individual meditation, Open invites us to extend this accepting mindfulness to that which is beyond the boundaries of our skin.
- Creates personal and interpersonal space.

Trust Emergence:

- Trust emergence supports our seeing things as they are—unstable and far more complex and fluid than the mundane glance can ever know.
- To let go into the changing process that we call “now,” replete with its uncontrolled sensations, thoughts, emotions, interactions, words, topics, energies, and insights.
- To Trust Emergence is to enter practice without the bias of a goal.
- To be oneself.

Speak the Truth/Listen Deeply:

- We listen with the generosity of patience, unhurried by a personal agenda.
- In active listening, we apply the energy of attention to the many qualities of experience.
- The receptive quality of Listen Deeply emphasizes the stability and sensitivity of awareness.
- In Speak the Truth we come to recognize meditative speaking as something that has less to do with words than the source from which the words emerge.
- To be present.
METHODS OF COMMUNICATION

1. **PLACATES** so the other person doesn’t get mad.
The placater always talks in an ingratiating way, trying to please, apologizing, never disagreeing, no matter what. He is a yes man. He talks as though he could do nothing for himself; he must always get someone to approve of him.

2. **BLAME** so the other person will regard him as strong. If she goes away it will be her fault not yours.)
The blamer is a fault-finder, a dictator, a boss. She acts superior, and seems to be saying, “If it weren’t for you everything would be all right.” The internal feeling is one of tightness in the muscles and in the organs. Meanwhile the blood pressure is increasing. The voice is hard, tight, and often shrill and loud.

3. **COMPUTE** with the resultant message that you are attempting to deal with the threat as though it was harmless, and you are trying to establish your self-worth by using big words.
The computer is very correct, very reasonable with no semblance to any feeling showing. He is calm, cool, and collected. He can be compared to an actual computer or a dictionary. The body feels dry, often cool, and disassociated. The voice is a dry monotone, and the words are likely to be abstract.

4. **DISTRACT** so you ignore the threat, behaving as though it were not there. (Maybe if you do this long enough, it will really go away.) Whatever the distractor does or says is irrelevant to what anyone else is saying or doing. She never makes a response to the point. Her internal feeling is one of dizziness. The voice can be singsong, often out of tune with the words, and can go up and down without reason because it is focused nowhere.

5. **LEVELING OR FLOWING**
In this response all parts of the message are going in the same direction – the voice says words that match the facial expression, the body position, and the voice tone.
Relationships are easy, free and honest, and there are few threats to self-esteem. With this response there is no need to blame, retreat into a computer, or to be in perpetual motion.

By therapist and author Virginia Satir.
Daily Practice Suggestions  
Week #8  
(The Rest of Your Life)  

Formal Mindfulness Practice  
1. Keep up the momentum and the commitment to daily mindfulness practices developed over the past 7 weeks. Practice daily  
2. Continue to practice with the audio files, as you feel ready, practice on your own.  
3. Plan and practice your own “Day of Mindfulness”  

Informal Mindfulness Practice  
4. Remember to BREATHE  
5. When you can, SLOW DOWN  
6. When you must proceed quickly, then be mindful of the intention to move quickly, and of going fast  
7. Re-visit the informal practice assignments from time to time; mindfulness of routine activities  
8. Eat a meal mindfully once or twice a week  
9. Appreciate the preciousness of each moment  

STAY IN TOUCH WITH THE UCSD CENTER FOR MINDFULNESS:  
Facebook: www.facebook.com/UCSDCFM  
Twitter: #UCSDCFM  
Blog: http://ucsdcfm.wordpress.com/  

GUIDED AUDIO  
http://health.ucsd.edu/specialties/mindfulness/programs/mbsr/Pages/audio.aspx  

ADDITIONAL MINDFULNESS RESOURCES  
http://health.ucsd.edu/specialties/mindfulness/resources/Pages/default.aspx
**Mindfulness-Based Stress Reduction (MBSR)**

**Teacher Qualification and Certification**

*The MBSR Certification Pathway was developed by Susan Woods, MSW, LICSW and the Institute is deeply grateful for her contribution to the field through this effort.*

EXPERIENCED MBSR TEACHERS: If you are seeking to pursue certification through the UCSD Mindfulness-Based Professional Training Institute and have questions about whether any of your previous training or experience can apply to this Certification pathway, please email us at mindfulness@ucsd.edu with a description of your training and experience, a listing of formal training completed (including dates, locations and teachers) and a current copy of your CV.

**Phase 1: Teacher Qualification**

The purpose of Teacher Qualification is to establish a basic level of training and proficiency sufficient to be able to teach Mindfulness-Based Stress Reduction (MBSR) to the public. Achieving Teacher Qualification status is needed to move on to receiving Teacher Certification.

Requirements for MBSR Teacher Qualification are the following:

- Completion of the 6-day MBSR Teacher Training Intensive, approved MBSR Practicum, or equivalent* (as determined by the review committee) *(see prerequisites listed below)*
- Formal application to enroll in the UCSD Mindfulness-Based Professional Training Institute (MBPTI) as a “Teacher in Training” accompanied by a non-refundable application fee of $100 plus a mentorship administration fee of $220 ($10 per session for the required 22 sessions of individual mentorship required for Qualification). Upon acceptance of your application in the MBPTI, you will receive a Provisional Certificate of Qualification that will be replaced by a full certificate of Qualification upon completion of the following two requirements and approval of your application for qualification as described below.
- Teach two 8-week MBSR courses with at least six participants in each, and preferably more.
- Completion of at least 22 hours of mentorship with an approved UCSD MBSR Mentor during your teaching of the two 8-week MBSR courses. Review mentor details on our MBSR Mentorship page for more information, including the special requirements for mentees who co-teach their first programs. Some of these mentorship hours will be used by the mentor to review recordings of your teaching independently without you being present.

The 6-day MBSR Teacher Training Intensive has pre-requisites (listed below) that would also have to be satisfied by those submitting alternate training experiences for consideration for MBSR Teacher Qualification:

- Participation in an 8-week MBSR program.
- An established mindfulness meditation practice (daily formal sitting practice, informal practice)
- A mindful movement practice (yoga, tai chi, qigong).

*STEP 1: Prerequisites for 6-Day MBSR Teacher Training Intensive
See UCSD CHM Website*

*STEP 2: Attendance at 6-Day MBSR Teacher Training Intensive, Approved MBSR Practicum or Equivalent*

*STEP 3: On completion of MBSR TTI, apply for “Teacher in Training” status
Receive Provisional Certificate of Qualification*

*STEP 4: Complete at least 22 hours of mentorship while teaching two 8-week MBSR courses*

*STEP 5: Apply for Teacher Qualification Status*
• Yearly attendance at 5-7-day teacher led silent meditation retreats (Parents of young children, caregivers and others with special circumstances can submit an adapted schedule for attendance at silent meditation retreats).

• Experience with teaching in a group setting and familiarity with group process (this excludes teaching academic subjects).

**Mentorship will include the following:**

• Audio and/or video recordings of you guiding mindfulness meditation practices; mindful yoga, teaching a didactic portion of the MBSR program and approximately 30 minutes of mindful inquiry.

• Submission of your teaching materials which will include all participant handouts.

• Upon completing these requirements, please submit a formal letter of application for Teacher Qualification to the UCSD Teacher Qualification and Certification Committee. Your letter must include documentation of the following: the dates of the MBSR foundational training, Mentor’s name and dates of mentorship, location and number of participants in the MBSR courses taught. Please also document your personal mindfulness meditation practice, mindful movement practice and attendance at silent teacher-led retreats, denoting teacher(s) names and location. Please request your Mentor send a letter of recommendation supporting your application and readiness to teach directly to the Committee. Please include an application fee for $750 plus an additional $100 Mentorship Administration Fee if you intend to pursue Certification through the Institute ($10 per session for the 10 sessions of mentorship required for Certification).

• Your request will be reviewed by the Committee and upon approval, you will be issued with a certificate confirming you have satisfied all the necessary modules for full Teacher Qualification status. If the committee determines that you do not meet criteria for Teacher Qualification, you will be provided with feedback and a proposed remediation plan. Resubmission for consideration after satisfying the requirements can be made for an additional resubmission fee of $150.

**What You Can Say When You Have Achieved Qualified Status:** Upon receipt of your formal Teacher Qualification Certificate, you may market and represent yourself as a “Qualified Teacher of MBSR” as defined by the UCSD Mindfulness-Based Professional Training Institute.

**Beginning the Process**

We recommend that you begin the enrollment process by registering online in the UCSD Mindfulness-Based Professional Training Institute (MBPTI) to pursue Qualification and Certification. Enrollment includes a non-refundable application fee of $100, plus a $220 Mentorship Administration Fee ($10 per session for the 22 initial individual mentorship sessions). Upon registering, you should next choose a mentor. Visit the mentorship page and review the biographies of the UCSD-approved mentors. Once you have reached out to one and settled on working together, you will complete and sign a written agreement with the mentor that establishes the details of your work together, and then you can proceed.
THE INSTITUTE

Phase 2: Teacher Certification

Obtaining MBSR Teacher Qualification is a prerequisite to formal certification status. Certification is a process of ensuring that an MBSR teacher has achieved a level of teaching that clearly demonstrates competency and best practice skills.

Requirements for MBSR Teacher Certification are the following:

- Will have been granted Teacher Qualification.
- Will have taught a minimum of five additional MBSR 8-week courses with at least six participants in each, and preferably more.
- Completion of the 5-day Advanced Training Intensive for MBSR and MBCT Teachers (or equivalent).
- At least 10 hours of mentorship (beyond that required for Teacher Qualification) with an approved MBSR Mentor (see list).
- An established mindfulness meditation practice (daily formal sitting practice, informal practice).
- A mindful movement practice (yoga, t’ai chi, qigong).
- Continued yearly attendance at 5-7-day silent teacher led meditation retreats.

Mentorship will include the following:

- Video recordings of you teaching at least one full session of the MBSR program (usually Session 4 or 5)
- Submission of your audio recordings of a 40-minute body scan, a 40-minute sitting meditation practice, and two 30-minute mindful yoga practices (lying down and standing sequences). These are the recordings your participants listen to at home.

Upon completing these requirements, please submit a formal letter of application for Teacher Certification to the UCSD Teacher Qualification and Certification Committee. Your letter must include documentation of the following: the dates of all MBSR teacher retreat trainings sponsored by UCSD (or equivalent), when you obtained teacher Qualification, your Mentor’s name and dates of mentorship and the dates, location and number of participants of all MBSR courses taught, teaching materials, and participant handouts. Please request your Mentor send a letter of recommendation supporting your application and readiness for Teacher Certification directly to the Committee. In addition please submit letters of recommendation from two professionals in your field and three letters of recommendation from participants in your most recent MBSR class. Please also document your personal mindfulness meditation practice and attendance at silent teacher-led retreats, naming the teacher(s) and location. Please include an application fee for $1000.

Your request will be reviewed by the Committee and upon approval, you will be issued with a letter confirming you have satisfied all the necessary modules for Teacher Certification status and will be issued with a Teaching Certificate. You can then be listed in the directory of “certified” MBSR teachers on the UCSD website.

What You Can Say When You Have Achieved Certified Status: Upon receipt of your formal Teacher Certification, you may market and represent yourself as a “Certified Teacher of MBSR” as defined by the UCSD Mindfulness-Based Professional Training Institute.
## Estimated Fees for MBSR Teacher Certification

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<th>Fee</th>
<th>Cost</th>
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<tr>
<td>MBSR Teacher Training Intensive Registration</td>
<td>$1345</td>
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<tr>
<td>Or MBSR Teacher Training Practicum Registration</td>
<td>$1745</td>
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<tr>
<td>MBPTI Application Fee:</td>
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<tr>
<td>Mentorship Administration Fee for Qualification</td>
<td>$220</td>
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<tr>
<td>22 sessions of Individual Mentorship for Qualification</td>
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<td>Teacher Qualification Review Fee</td>
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<tr>
<td>Mentorship Administration Fee for Certification</td>
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<tr>
<td>10 sessions of Individual Mentorship for Certification</td>
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<td>Advanced Teacher Training Intensive Registration</td>
<td>$1175</td>
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<tr>
<td>Teacher Certification Review Fee</td>
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**TOTAL ESTIMATED COST** .................................................................................. Approximately $9500
Summary of the 6 domains
(NB this is an extract from the full document which can be accessed on the CMRP website
https://www.bangor.ac.uk/mindfulness/documents/MBI-TACmanualsummaryaddendums05-16.pdf)

The six domains of competence within the MBI:TAC

Domain 1: Coverage, pacing and organisation of session curriculum (page 4)
Domain 2: Relational skills (page 6)
Domain 3: Embodiment of mindfulness (page 8)
Domain 4: Guiding mindfulness practices (page 10)
Domain 5: Conveying course themes through interactive inquiry and didactic teaching (page 12)
Domain 6: Holding the group learning environment (page 14)
Domain 1: Coverage, pacing and organisation of session curriculum

Overview: This domain examines how well the teacher adequately addresses and covers the curriculum content of the session. This involves creating a skilful balance between the needs of the individual, the group and the requirements of teaching the course. In addition, the teacher is well organised with relevant course materials, has teaching aids readily available, and the room has been appropriately prepared for the group. The session is both well 'time managed' in relation to the curriculum and well paced with a sense of spaciousness, steadiness and lack of time pressure. Digressions are steered back into the session curriculum with tact and ease.

Five key features need to be considered when assessing this domain:

1. Adherence to the form of the programme and coverage of themes and curriculum content
2. Responsiveness and flexibility in adhering to the session curriculum
3. Appropriateness of the themes and content (taking into account the stage of the programme and experience of the participants)
4. Level of organisation of the teacher, room and materials
5. The degree to which the session flows and is appropriately paced
Domain 2: Relational skills

Overview: Mindfulness-based teaching is highly relational in that the practices themselves help us develop a new relationship both with ourselves and our experience. The qualities that the teacher brings to participants and the teaching process mirror the qualities that participants are learning to bring to themselves. Mindfulness is the awareness that emerges through paying attention to experience in a particular way: on purpose (the teacher is deliberate and focused when relating to participants in the sessions); in the present moment (the teacher has the intention to be whole heartedly present with participants); and non-judgmentally (the teacher brings a spirit of interest, deep respect and acceptance to participants) (Kabat-Zinn, 1990).

Five key features need to be considered in assessing this domain:

1. Authenticity and potency – relating in a way which seems genuine, honest and confident

2. Connection and acceptance – actively attending to and connecting with participants and their present moment experience and conveying back an accurate and empathic understanding of this

3. Compassion and warmth – conveying a deep awareness, sensitivity, appreciation and openness to participants’ experience

4. Curiosity and respect – conveying genuine interest in each participant and his/her experience while respecting each participant’s vulnerabilities, boundaries and need for privacy

5. Mutuality – engaging with the participants in a mutual and collaborative working relationship
Domain 3: Embodiment of mindfulness

Overview: The teacher inhabits the practice of mindfulness. This is particularly conveyed through the teacher’s body in terms of his/her physical and non-verbal expression. Embodiment of mindfulness involves the teacher sustaining connection and responsiveness to moment-by-moment arising (within self, within individuals and within the group) and bringing the core attitudinal foundations of mindfulness practice to all of this. These attitudes are non-judging, patience, beginner’s mind, trust, non-striving, acceptance, and letting go (Kabat-Zinn, 1990).

Five key features need to be considered in assessing this domain:

1. Present moment focus - expressed through behaviour and non-verbal communication
2. Present moment responsiveness - working with the emergent moment
3. Calmness and vitality - simultaneously conveying steadiness, ease, non-reactivity and alertness
4. Allowing – the teacher’s behaviour is non-judging, patient, trusting, accepting and non-striving
5. Natural presence of the teacher – the teacher behaviour is authentic to their own intrinsic mode of operating
Domain 4: Guiding mindfulness practices

Overview: The teacher offers guidance that describes accurately what the participant is being invited to do in the practice, and includes all the elements required in that practice. The teacher’s guidance enables participants to relate skilfully to mind wandering (seeing this as a natural mind process, working gently but firmly to cultivate the skill to recognise when the mind has wandered and to bring the attention back). In addition, his/her guidance suggests the attitudes to bring to oneself and one’s experience throughout the practice. The practices offer balanced spaciousness with precision. Skilful use of language is key to conveying all this.

Three key features need to be considered in assessing this domain:

1. Language is clear, precise, accurate and accessible while conveying spaciousness.
2. The teacher guides the practice in a way that makes the key learning for each practice available to participants (see checklists for each practice in the manual).
3. The particular elements to consider when guiding each practice are appropriately present (see checklists for each practice in the manual).
Domain 5: Conveying course themes through interactive inquiry and didactic teaching

Overview: This domain assesses the skill of conveying course themes interactively to participants. These are at times explicitly drawn out and underlined by the teacher and at other times emerge implicitly. The domain includes inquiry, group dialogue, use of stories and poems, facilitating group exercises, orienting participants to session/course themes, and didactic teaching. A large part of each session is taken up by interactive teaching processes – reviewing/inquiring into the experience of mindfulness practices during the session and at home, drawing out experience during and after group exercises, and offering didactic teaching in an interactive and participatory manner. This exploratory way of approaching experience illuminates the habitual tendencies and patterns of the human mind and offers a training in a way of investigating and working with experience beyond the programme. Participants’ difficulties (e.g., avoidance, distress, emotional reactivity) in sessions are crucial opportunities to convey course themes, and the way the teacher works in these moments should be given weight in assessing overall, and in this domain in particular.

Four key features need to be considered in assessing this domain:

1. Experiential focus – supporting participants to notice and describe the different elements of direct experience and their interaction with each other; teaching themes are consistently linked to this direct experience.

2. Moving around the layers within the inquiry process (direct experience, reflection on direct experience, and linking both to wider learning) with a predominant focus on process rather than content.

3. Conveying learning themes through skilful teaching using a range of teaching approaches, including: inquiry; didactic teaching; experiential and group exercises; stories; poems, and action methods etc.

4. Fluency, confidence and ease
Domain 6: Holding the group learning environment

Overview: The whole teaching process takes place within the context of a group, which if facilitated effectively becomes a vehicle for connecting participants with the universality of the processes being explored. The teacher creates a ‘container’ or learning environment that ‘holds’ the group and within which the teaching can effectively take place. The teacher works responsively with group process through bringing an appropriate leadership style to the teaching; through taking good care of group safety, trust and boundary issues; through employing a teaching style that takes account of the individual within the context of the group, and balances the needs of both; through using the group process to draw out universal learning themes; through working with and responding to group development processes by managing the various phases of group formation, development and ending. The teacher is able to ‘tune into,’ connect with, and respond appropriately to shifts and changes in group mood and characteristics.

Four key features need to be considered in assessing this domain:

1. **Learning container** – creating and sustaining a rich learning environment made safe through careful management of issues such as ground rules, boundaries and confidentiality, but which is simultaneously a place in which participants can explore and take risks.

2. **Group development** – clear management of the group development processes over the eight weeks, particularly regarding the management of the group in terms of beginnings, endings and challenges.

3. **Personal to universal learning** – the teacher consistently opens the learning process towards connection with the universality and common humanity of the processes under exploration.

4. **Leadership style** – offers sustained ‘holding,’ demonstrates authority and potency without imposing the teacher’s views on participants.
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<tr>
<th>Domain</th>
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<th>Learning needs</th>
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