May All Beings Be Happy

May all beings be happy.
Indigenous Presence:
Decolonizing our Minds and
Cultivating the Causes of Happiness

National Indigenous Women's Resource Center
Wellness Webinar
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https://washington.academia.edu/BonnieDuran/Links-to-web-resources
Bonnie’s Social Location

• Mixed race Native, 1st gen college student, SFSU, Berkeley
• Product of the civil rights and women’s movement
• Grew up professionally in community clinics, urban Indian and tribal communities
• CBPR methods/ADM Epidemiology / Intervention in “Indian Country”
• Buddhist-- Mindfulness Retreat Teacher, Insight Meditation Society, Spirit Rock Meditation
COMMENTARY

Research Agenda for Violence Against American Indian and Alaska Native Women: Toward the Development of Strength-Based and Resilience Interventions

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Objectives:
- Exposure to violence threatens the health and well-being of American Indian and Alaska Native (AI/AN) women and children. In the first part of the commentary, we provide a brief overview of research, policies, and programs aimed at reducing violence against AI/AN women. In the second part, we present 3 recommendations for an expanded research agenda. The first recommendation is to promote participatory research on risk and protective factors to inform the development of culturally appropriate, strength-based and resilience interventions. The second recommendation is to increase applications of life cycle theories and examine the interconnections between intimate partner violence (IPV) and violence exposures that occur during childhood and older adulthood. The third recommendation is to conduct more studies on social and historical determinants of violence, with an emphasis on community and societal factors.
- Conclusions: Increased applications of theoretical frameworks may shed light on social, economic, historical, and cultural factors associated with violence against AI/AN women. Incorporating the factors in IPV prevention and intervention programs requires active participation and indigenous knowledge from AI/AN scholars, leaders, advocates, and communities. Diverse stakeholders play an important role in promoting the use of cultural strengths to improve the health and safety of AI/AN women and families.

Keywords: American Indian, intimate partner violence, participatory research, resilience, violence against women

Exposure to violence is a public health problem that threatens the physical, emotional, and mental health of AI/AN women. It is important to understand the complex interplay of factors that contribute to violence and its impact on individuals and communities.
Exploring these questions

- How did our minds get colonized?
- Why should we decolonize our minds?
- Philosophy of Indigenous Healing
- What is Indigenous Presence?
- How can we practice and teach healing practices?
Theoretical Questions

- Is the exclusive use of western “science” useful for communities engaged in healing and wellness?
- How might Indigenous Knowledges and “Other Thought” advance health equity and wellness?
Science and the Sacred

“The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift.”

-Albert Einstein
A Western Modernity/Coloniality Episteme

- **Genealogy**: 17th Century No. Europe Reformation thought, Enlightenment, French Revolution crystallized in 18th Century into “Modernity/Coloniality” and consolidated within the Industrial Revolution and motivated, in part, by colonization.

- **Philosophically**, emergence of the notion of “Man” as the foundation for all knowledge & order, separate from the natural and the divine ~ *teleological action*~

- **Culturally**, Lifeworld is subsumed by forms of expert knowledge linked to capital and state administrative apparatuses (Foucault's disciplines)

- **Sociologically**, rise of nation-state institution, knowledges for material reproduction

Indigenous and Subalterns studies scholars in the America’s, India, the Atlantic, Poststructuralists, Critical theorists..
4 Pillars of the Colonial Matrix of Power

1. Control of Economy - land appropriation, labor exploitation, control of natural resources
2. Control of Authority - government, normative social institutions, army
3. Control of Gender and Sexuality - family, education
4. Control of Subjectivity and Knowledge - epistemology, education and formation of subjectivity

Examples of Colonizing Medicine and Public Health
Colonial and Medical Authority

Obstetric Procedures among the Aborigines of North America. — Dr. Eli McClellan, Assistant Surgeon U. S. A.,

“Promiscuous sexual intercourse among the unmarried of the Apache Indians is common. They are polygamists. The women are unclean and debased. The Navajoes, a branch of the Apache tribe, live in the rudest huts and lead a drunken, worthless life. The women are debased and prostituted to the vilest purposes. Syphilitic diseases abound. Polygamy

Medicine and Disciplinary Power

SOME SACRED OBJECTS OF THE NAVAJO RITES.

BY WASHINGTON MATTHEWS, SURGEON, U. S. ARMY.

Some one has said that a first-class museum would consist of a series of satisfactory labels with specimens attached. This saying might be rendered: “The label is more important than the specimen.” When I have finished reading this paper, you may admit that this is true in the case of the little museum which I have here to show: a basket, a fascicle of plant fibres, a few rudely painted sticks, some beads and feathers put together as if by children in their meaningless play, form the total of the collection. You would scarcely pick these trifles up if you saw them lying in the gutter, yet when I have told all I have to tell about them, I trust they may seem of greater importance, and that some among you would be as glad to possess them as I am. I might have

- The basket drum
- The drum stick
- The Plumed wands
- Kethawns
- Sacrificial Cigarettes

THE PRAYER OF A NAVAJO SHAMAN.*

BY DR. WASHINGTON MATTHEWS, U. S. A., ARMY MEDICAL MUSEUM.

The literature purporting to represent the native devotional expressions of our North American aborigines so far published is very meager, and much of this scanty material is of doubtful authenticity. For these reasons I offer to the Society for its consideration the Prayer of a Navajo Shaman.

It is a composition unique in form and bearing internal evidence of purely heathen origin. It shows no trace of extemporaneousness. That it is the carefully considered ritual composition of a priest well informed in the knowledge of his craft—a priest who, in the language of the Scripture, "sought to find out acceptable words"—I cannot doubt. I have only the word of my informant, who is now over seventy years of age, for its antiquity. He learned it in youth from an old shaman, who, in turn, had it transmitted from an elder man. It is not, however, of sufficient antiquity to contain (except perhaps in one word, qonicqa’de) obsolete terms, which we so often encounter in the prayers and hymns of Navajo medicine-men.
SUPPLANTING THE MEDICINE MAN*

ARTHUR E. MIDDLETON, CHIEF OF CONSTRUCTION SECTION, INDIAN BUREAU, INTERIOR DEPARTMENT, WASHINGTON, D. C.

So long ago that the period and conditions are reminiscent or unfamiliar to those individuals who have aided and are still aiding in the moral, spiritual, physical advancement and perpetuation of the Red man, the fight against disease was waged under the most disadvantageous circumstances. The Indian had just begun reluctantly and doubtfully to yield to the influences of civilization and, though he still clung with tenacity to the ideas and beliefs of his early ancestors, he was compelled to strive with mingled skepticism and fervor for several exceptions, in the vast region extending from the Mississippi River to the Pacific Ocean and from the borders of Mexico to the Canadian border. The exceptions to these were the hospitals located at Carlisle, Pa., Cherokee C., Mount Pleasant, Mich., Hayward, Keshena and West Allis, Wis.

The school hospitals are designed solely for the treatment of children and the typical plan usually has two separate wards for the sexes with screened glazed porches thereto, convalescent operating, waiting, dining, bath and rooms and kitchen.
“We all have been taught what the human species gained by the European invasion of the Americas. Now we have to consider what we, all of us, lost.”

Alfred W. Crosby, author of Ecological Imperialism and The Columbian Exchange, Professor Emeritus of Geography, American Studies and History, University of Texas
Emerging scholarship about pre-contact America

- In 1491 there were more people living in the Americas than in Europe.
- Indigenous people in the America’s transformed their land so completely that Europeans arrived in a hemisphere already massively "landscaped" by human beings.
Pre-Columbian Indians in Mexico developed corn by a breeding process so sophisticated that a "Science" author described it as "man’s first, and perhaps the greatest, feat of genetic engineering."

Corn (maize) is arguably man’s first, and perhaps his greatest, feat of genetic engineering. Botanists—each paired with finely-tuned senses, fit with dexterity, proboscis, and tool—made it a food staple. Contemporary corn, unlike its wild grassy ancestor teocinte, can’t survive without a crew people because it can’t disperse its own seeds. The origins of maize have long intrigued geneticians, but only recently have new molecular methods enabled evolutionary scientists to pinpoint its origins and identify the genetic modifications (GMs) that enabled the mutual transformation of teocintle into contemporary maize. On page 1206 of this issue, Jennifer Desprez, Doebley, and their colleagues (1) provide the latest chapter in this detective story and argue that prehistoric people were quick to adopt GM corn.

Teocintle and corn (Zea mays) don’t look much alike, but they are interbreedable. Teocintle-corn hybrids arise in the wild but look so different from either parent that they were originally classified as a different species (Zea mays). In the 1950s, Beadle examined chromosomes in teocintle-corn hybrids and concluded that the two plants belonged to the same species, and even shared the same chromosome order of genes. That should have ended the question of corn’s origins, but didn’t.

In 1991, the eminent maize geneticist Mangelsdorf proposed that maize evolved from an extinct South American maize species and that teocintle originated from a cross between another grass, Piptatherum, and maize (2). Although controversial, this hypothesis was widely accepted, and Mangelsdorf and Beadle sparred publicly for years. Upon retirement, Beadle reported an expedition to Mexico to look for maize wild relatives, returning with seeds that proved invaluable to the next generation of molecular archaeologists. The hypothesis proposed by Doebley (1), a few mutations changed teocintle into maize (3), analyzing backcrossed maize-teocintle hybrids with molecular probes, Doebley’s group came to a startlingly similar conclusion. The differences between maize and teocintle could be traced to just five gene regions (3). In two of these regions, the differences were attributable to different alleles of just one gene. Somatic genome architecture (SGA) and teocintle breeder (4), which affect kernel structure and plant architecture. This gene controls grain hardness, size, and coloration (5). Teocintle kernels are surrounded by a soft, starchy, starchy, and easily digested by animals’ digestive tract, which is required for seed dispersal. But the plant’s reproductive success in the environment is maintained. Not surprisingly, one of the major differences between maize and teocintle lies in the structures (cobs and other plants) enclosing the kernel. Maize kernels don’t develop a fructose because the gene is mutated and its female flowers (tassels) are produced by secondary branches growing off the main branches. Modern corn has one main stalk with a tassel at the top. It lateral branches are short and bear large ears. Much of the difference is attributable to the W2 gene, originally identified in a teosinte-like maize hybrid. Mutations generally disrupt gene function, indicating that the maize allele acts by suppressing lateral shoot development, converting grassy teocintle into an, single-stalked maize corn and made it a female reproductive structures (5).

Knowing that this cluster of traits is controlled by just two genes makes it less surprising that genetic differences in these genes could enable teosinte a much better food plant. Yet however useful to people, a GT mutation would have been detrimental to teocintle, making it more vulnerable to detrition in the digestive tract of the corn eater and less able to disperse its seeds. Thus, only the way these mutations could have been produced is as meaningful as the seeds themselves. This implies that people were not only harvesting—likely grinding and cooking—teosinte seeds before these mutations came along, but also were selecting for favorable features such as kernel quality and cell size. In turn, this suggests a "selective" corn evolution. Several useful GMs were brought together in a single plant and then the seeds from this plant were propagated, giving rise to all contemporary maize varieties. Such a prediction can be tested by calculating the numbers of generations and inbreeding required to account for the molecular variability present in contemporary maize. The reality of such a test suggests a bottleneck for maize domestication of just 10 generations and a founding population of only 50 individuals (6). Did the people once cross or many times? Because genetic differences arise at a fairly constant rate, this question can be answered by constructing family trees using similar sequences from different varieties of teosinte and contemporary maize. All contemporary maize varieties belong to a single domestication event. Knowing how quickly differences arise,
Emerging scholarship about Indigenous knowledges

- **Tenochtitlan**, the Aztec capital, had a far greater population than any contemporary European city, and unlike any capital in Europe at that time, had running water, beautiful botanical gardens, and immaculately clean streets.
Indigenous Episteme
Bolivian Constitutional Rights for *Pachamama* (Nature)

1. The right to life and to exist;
2. The right to continue vital cycles and processes free from human alteration;
3. The right to pure water and clean air;
4. The right to balance;
5. The right not to be polluted;
6. The right to not have cellular structure modified or genetically altered.

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**Bolivia enshrines natural world's rights with equal status for Mother Earth**

Law of Mother Earth expected to prompt radical new conservation and social measures in South American nation

*Guardian* **La Paz**
guardian.co.uk, Sunday 10 April 2011 18:47 BST

Bolivia is set to pass the world’s first laws granting all nature equal rights to humans. The Law of Mother Earth, now agreed by politicians and grassroots social groups, redefines the country’s rich mineral deposits as "blessings" and is expected to lead to radical new conservation and social measures to reduce pollution and control industry.

The country, which has been pilloried by the US and Britain in the UN climate talks for demanding steep carbon emission cuts, will establish 11 new rights for nature. They include: the right to life and to exist; the right to continue vital cycles and processes free from human alteration; the right to pure water and clean air; the right to balance; the right not to be polluted; and the right to not have cellular structure modified or genetically altered.

Controversially, it will also enshrine the right of nature "to not be affected by mega-infrastructure and development projects that affect the balance of ecosystems and the local inhabitant communities".
To the Editor:—I have recently had occasion to give extended consideration to the medical needs of our native Indian population. I visited a number of reservations in continuation of former inquiries, including this time the Zuñi and Navaho reservations of Arizona and certain Pueblos of New Mexico. In my judgment the medical situation is as deplorable as it is disgraceful, and I am satisfied that if the facts were known and thoroughly understood the organized medical profession, through the American Medical Association, would bring pressure to bear on the government to bring about the required drastic and far-reaching reforms.

Evidence based Interventions may be a form of forced acculturation

Indigenous health promotion and treatment is often effective “cultural revitalization”
Decolonize Knowledge refers to the process of breaking or going beyond the dominance of what is referred to as the Western canon or the dominance of Eurocentric ways of knowing, to recognize the vast multiplicity of epistemologies or knowledge systems.
SUPPLANTING THE MEDICINE MAN*

BY ARTHUR E. MIDDLETON, CHIEF OF CONSTRUCTION SECTION, INDIAN BUREAU, INTERIOR DEPARTMENT, WASHINGTON, D. C.

NOT so long ago that the period and conditions are reminiscent or unfamiliar to those individuals who have aided and are still aiding in the moral, spiritual and physical advancement and perpetuation of the Red Man, the fight against disease was waged under the most trying disadvantages.

Then the Indian had just begun reluctantly and doubtfully to yield to the influences of civilization and, though accepting some of its customs, still clung with tenacious hold to the ideas and habits formed in the early history of the race and regarded with mingled sleep-tilled and dread.

The school hospitals are designed solely for the treatment of children and the typical plan usually provides two separate wards for the sexes, with screened and glazed porches adjacent thereto, convalescent ward, operating, waiting, nurses', dining, bath and toilet rooms and kitchen. It seems...
Using traditional Indigenous Peoples’ contemplative practices – Neuro-Decolonization

Arikara Engaged in Ceremonial Mindfulness in Traditional Earth lodge
Understanding the Effects of Prejudice, Discrimination and Inequity in the Body

by Thea M. Lee, M.A., LMFT(CA), SEP and Tommy Lee Woon, M.S., SEP

The information in this document about personal traumas derives primarily from Somatic Experiencing®, a school of somatic (i.e., body-focused) therapy for healing trauma. The application of its theory to understanding and healing the effects of prejudice/discrimination/lack of equality is a work we are pursuing on our own.

The Workings of the Body in Relationship to Stressors/Threats

Have you ever had an experience, in which you were watching a scary movie and noticed yourself holding the breath, bracing muscles, covering your eyes, or jumping in your seat? This common experience gives us a glimpse into the biology of stress; our bodies are wired to respond, largely involuntarily, to a stressful and threatening situation even in movies.

When we explore the role of the body in understanding the effects of prejudice, discrimination and inequity, we are referring to a specific part of the body, the autonomic nervous system. For this reason, throughout this document, the words, “the body/bodies” and “the (autonomic) nervous system” are used inter-changeably.

What Is the Autonomic Nervous System (ANS)?

http://goo.gl/CEXr6I
Mind, Heart, body
Ceremonies

- Sweat lodge
- Dancing
- Singing
- Vision quest
- Sun Dance
- Drumming
- Rattling

DRUM-ASSISTED RECOVERY THERAPY FOR NATIVE AMERICANS (DARTNA): RESULTS FROM A PRETEST AND FOCUS GROUPS

Daniel L. Dickerson, DO, MPH, Kamilla L. Venner, PhD, Bonnie Duran, DrPH, Jeffrey J. Annon, MA, Benjamin Hale, and George Funmaker

Abstract: Drum-Assisted Recovery Therapy for Native Americans (DARTNA) is a substance abuse treatment intervention for American Indians/Alaska Natives (AI/ANs). This article provides results from 1) an initial pretest of DARTNA provided to 10 AI/AN patients with histories of substance use disorders, and 2) three subsequent focus groups conducted among AI/AN DARTNA pretest participants, substance abuse treatment providers, and the DARTNA Community Advisory Board. These research activities were
Culture-Centered Interventions

Figure 1
DARTNA Medicine Wheel

Weeks 10-12
Steps 10-12 of A.A./N.A.

Weeks 7-9
Steps 7-9 of A.A./N.A.

Weeks 1-3
Steps 1-3 of A.A./N.A.

Weeks 4-6
Steps 4-6 of A.A./N.A.

Indigenous Ways of Teaching and Learning

Ilarion (Larry) Merculieff and Libby Roderick

Sweat lodge
Historical Trauma

cumulative vulnerability that colonization; i.e., epidemic disease, forced removal, warfare, and white cultural hegemony, have had on the physical manifestation of health among indigenous peoples.

How You Can Change Your Genes

Dr. Lars Olov Bygren’s research helps explain how a father’s diet might affect certain traits he passes to his son.

The Structure of Cells

The human body has trillions of cells, each one with a nucleus, its command center. In each nucleus, DNA is tightly coiled around proteins called histones that work as support structures for genes.

The Role of DNA and Genes

Genes contain the codes for cells to produce the various proteins that organisms need to function. Humans have approximately 25,000 genes. Darwin and his followers taught us that it takes many generations to rewrite this.
what the hell is that?

oh, just my mind
Indigenous Presence: Decolonize and Cultivate
Two sources of Mindfulness theory and practice

- Buddhist study and practice
- Western Medicine & Education
In 1979, Jon Kabat-Zinn adapted Mindfulness into a secular (now known as “applied”), 8-week program format “Mindfulness Based Stress Reduction” (MBSR).

It was initially offered in a hospital setting for people with a variety of health conditions.
The four focuses of mindfulness

BODY CONTEMPLATION
mindful, he breathes in; mindful he breathes out...
when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing...'
when going forward & returning, he makes himself fully alert; when looking toward & looking away...
when bending & extending his limbs...
reflects on this very body..head hairs, body hairs, nails...
in terms of properties: 'In this body there is the earth property...
as if he were to see a corpse cast away in a charnel ground...

FEELING CONTEMPLATION
when feeling a painful feeling, discerns, 'I am feeling a painful feeling...
when feeling a pleasant feeling, he discerns, 'I am feeling a pleasant feeling...
when feeling a neither-painful-nor-pleasant feeling, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling...

MIND CONTEMPLATION
when the mind has passion/aversion/delusion, discerns that the mind is...
when the mind is restricted/scattered, he discerns that the mind is...
when the mind is enlarged/not enlarged, he discerns that the mind is...
when the mind is surpassed/unsurpassed, he discerns that the mind is...
when the mind is concentrated/not concentrated, he discerns that the mind is...
when the mind is released/not released, he discerns that the mind is...

MENTAL QUALITIES CONTEMPLATION
remains focused on mental qualities in & of themselves with reference to...
five hindrances
five clinging-aggregates
sixfold internal & external sense media
seven factors for Awakening
four noble truths
Satipatthana -
The Four Foundations of Mindfulness

- The element of non-reactive watchful receptivity in sati forms the foundation for Satipatthana as an ingenious middle path, which neither suppresses the contents of experiences nor compulsively reacts to them.”
<table>
<thead>
<tr>
<th>Obsession</th>
<th>Mindfulness</th>
<th>Denial</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indulgence</td>
<td>Mindfulness</td>
<td>Repression</td>
</tr>
<tr>
<td>Privilege</td>
<td></td>
<td>Intolerance</td>
</tr>
</tbody>
</table>
"The key to meditation is learning to stay."
What is Indigenous Presence?

- The concurrent application of...
  - Traditional Spiritual Practices
  - Mindfulness based meditation techniques
    - Developing Awareness & Focus
    - Cultivating Gratitude and Goodwill
Principles of Indigenous Presence

1. Interconnectedness
   - Good conduct & Good company
     - Speech
     - Actions
     - Livelihood, etc

2. Training our Hearts/Minds
   - Traditional Ceremony
   - Mindfulness
   - Daily practice
4. Wisdom

- Opening to Wellness internally
  - Impermanence
  - Interconnectedness
- Cause and Effect
Four Elements Meditation
Earth Element
Earth Element

- A healthy earth element allows us to feel grounded
- The earth is felt as solidity, hardness, softness, texture, heaviness
- The Earth elements of the body are the organs, tissues, and bones.
Air Element
The air (or Wind) element is associated with the mind and mental functioning.

The Air elements are, for example, the air in the lungs, stomach and bowel gasses.

The air element is related to the energy of circulation—of the blood, oxygen, and nervous system.
Water Element
Water Element

- A healthy water element helps to calm your emotions; otherwise you may feel overly sensitive or emotionally turbulent.
- The Water elements are the bodily fluids – sweat, saliva, blood, urine, semen, etc.
Fire Element

- An imbalance of the fire element can lead to impulsive “hotheaded” behavior.
- A healthy fire element strengthens your willpower and enables you to feel passionate and inspired in your efforts.
- Hot, cold, warm, etc
- Fire is the element that controls temperature and digestion.
Cultivation and Purification

- Development of Sacred Space
  - Training in Indigenous Presence
- Development of Intention
  - Cultivation of positive mind-states
- Development of a daily practice
# 52 Mental Factors

## Mental Factors (Cetasika)

### Ethically Variable Factors

**Universals**
- Contact *phassa*
- Feeling *vedanā*
- Perception *saññā*
- Volition *cetanā*
- One-pointedness *ekaggatā*
- Life faculty *jīvitindriya*
- Attention *manasikāra*

**Occasionals**
- Initial application *vitakka*
- Sustained application *vicāra*
- Decision *adhimokkha*
- Energy *viriya*
- Zest *pīti*
- Desire *chanda*

### Unwholesome Factors

**Universals**
- Delusion *mohā*
- Shamelessness *ahirika*
- Fearlessness of wrong *anottappa*
- Restlessness *uddhacca*

**Occasionals**
- Greed *lobba*
- Wrong view *diṭṭhi*
- Conceit *māna*
- Hatred *dosa*
- Envy *issā*
- Avarice *macchariya*
- Worry *kukkucca*
- Sloth *thīna*
- Torpor *middha*
- Doubt *vicikicchā*

### Beautiful Factors

**Universals**
- Faith *saddhā*
- Mindfulness *sati*
- Shame *hiri*
- Fear of wrong *ottappa*
- Non-greed *alobha*
- Non-hatred *adosa*
- Neutrality of mind *tatramajjhātātā*
- Tranquillity *passaddhī*
- Lightness *lahutā*
- Malleability *mudutā*
- Wieldiness *kammaññatā*
- Proficiency *pāguññatā*
- Rectitude *ujjukatā*

**Occasionals**
- Right speech *sammā-vācā*
- Right action *sammā-kammanta*
- Right livelihood *sammā-ājīva*
- Compassion *karuṇā*
- Appreciative joy *muditā*
- Wisdom faculty *paññā*
Invitation to Awakening Joy

... A VERY POPULAR COURSE. MELINDA AND I WENT TO ONE OF HIS SEMINARS. ....AWAKENING JOY IS VERY GOOD!

-Bill Gates, Microsoft Co-founder and Co-Chairman of the Bill and Melinda Gates Foundation

awakening JOY 10 STEPS TO A HAPPIER LIFE

A 5-Month Course on Opening to Life with Appreciation, Resilience, and an Open Heart

If you want to communicate with us about other alternatives, email admin@awakeningjoy.info. We don't want finances to get in the way of anyone participating in the course.
FREE Mindfulness resources

- Introduction to Mindfulness Course AUDIO
  
  http://www.audiodharma.org/series/1/talk/1762/

- Intermediate Mindfulness Course AUDIO
  
  http://www.audiodharma.org/series/1/talk/1761/

- Loving-Kindness Meditation AUDIO
  
  http://www.audiodharma.org/series/1/talk/1728/


- DOWNLOAD EMBEDDED LINK PDF HERE
  
  https://washington.academia.edu/BonnieDuran/Links-to-web-resources
Other resources

- Self Compassion Meditation AUDIO — Dr. Kristen Neff
  http://www.self-compassion.org

- Mindfulness Based Addiction Recovery  Noah Levine
  http://www.refugerecovery.org

- More guided meditations and talks  http://dharmaseed.org/teacher/400/

- Dr. Tara Brach -- talks on Mental Wellness
  https://www.tarabrach.com/talks-audio-video/
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