

# Mindful Recovery & Healing



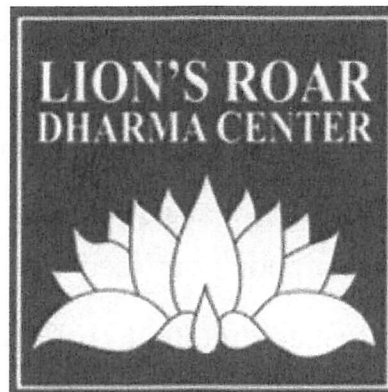
Lion's Roar Dharma Center



Mindful Recovery

&

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## The 12 Steps of Liberation

1. ***The truth of suffering.*** We experienced the truth of our addictions – our lives were unmanageable suffering.
2. ***The truth of the origin of suffering.*** We admit that we craved for and grasped onto addictions as our refuge.
3. ***The truth of the end of suffering.*** We came to see that complete cessation of craving and clinging at addictions is necessary.
4. ***The truth of the path.*** We made a decision to follow the way of liberation and to take refuge in our wakefulness, our truth, and our fellowship.
5. ***Right view.*** We made a searching and fearless review of our life. We are willing to acknowledge and proclaim our truth to ourselves, another human being and the community.
6. ***Right thought.*** We are mindful that we create the causes for suffering and liberation. Our goodness is indestructible.
7. ***Right speech.*** We purify, confess and ask for forgiveness straightforwardly and without judgment. We are willing to forgive others.
8. ***Right action.*** We make a list of all persons we harm and are willing and able to actively make amends to them all, unless to do so would be harmful.
9. ***Right livelihood.*** We simplify our lives, realizing we are all interconnected. We select a vocation that supports our recovery.
10. ***Right effort.*** We realize that continuing to follow this path, no matter what, is joyful effort.
11. ***Right mindfulness.*** Through prayer, meditation and action we will follow the path of kindness, being mindful moment by moment.
12. ***Right concentration.*** Open to the spirit of awakening as a result of these steps, we will carry this message to all people suffering with addictions.

- Lama Yeshe Jinpa -

**According to the Enlightened Ones, “You can search throughout the entire universe for someone who is more deserving of your love and affection than you are yourself, and that person is not to be found anywhere. You yourself, as much as anybody in the entire universe, deserve your love and affection”**

### **METTA**

The practice of metta, uncovering the force of love that can uproot fear, anger and guilt, begins with befriending ourselves. The foundation of metta practice is to know how to be our own friend. **You start with yourself as the focal point for peace and good wishes;** then expand your area of focus outward by stages until it includes the entire universe of beings. Envision specific people or animals in each category, hold them clearly in mind, make the feelings real and personal. Some categories and types of people are more challenging than others.

Explore the physical feelings associated with metta, find out deeply and with mindfulness what is going on in the body, exactly where it is happening and precisely how it feels. Focus on the physical feelings until they become a pure distillation of all thoughts and physical sensations. It is often accompanied by sensations of warmth and swelling in the area of the heart.

Drop the words, the images, the beings, the physical feelings and the stages. Move deeply into the pure feeling of metta as an intangible thing, beyond simple thought, emotion and physical feelings. Get the living essence of the thing. Use yourself as a kind of radiator to pump the pure feeling of friendliness and kindness out to the whole universe.

May I not be hurt, sad and angry. May I be healed, comforted and at peace. May I be satisfied and fulfilled. May I be filled with loving-kindness. May I be well. May all be peaceful and at ease. May all be happy.

May those with no feet receive my love. May those with two feet receive my love.  
May those with four receive my love. May those with many feet receive my love.

May those with no feet not hurt me. May those with two feet not hurt me. May  
those with many feet not hurt me.

May all beings, all those with life, be happy. May suffering not come to anyone.  
May the fear-struck be free from fear and the grieving be free from grief.

May all beings be happy and secure. May all beings have happy minds. Whatever  
living beings there may be without exception-weak or strong, long, large, medium,  
short, subtle, or gross, visible or invisible, living near or far, born or coming to  
birth-may all beings have happy minds.

Let no one deceive another nor despise anyone anywhere. Neither from anger nor  
ill will should anyone wish harm to another.

As a mother would risk her own life to protect her only child, even so toward all  
living beings one should cultivate a boundless heart. One should cultivate for all  
the world a heart of boundless loving friendliness above, below and all around,  
unobstructed, without hatred or resentment.

Bhante Henepola Gunaratana: Beyond Mindfulness in Plain English

# Mindful Recovery and Healing

If anyone has harmed me intentionally or unintentionally by word, thought, or deed, may I forgive them.

If I have harmed anyone intentionally or unintentionally by word, thought, or deed, may they forgive me.

If I have harmed myself intentionally or unintentionally by word, thought, or deed, may I forgive myself.

May I be happy. May I recognize and be grateful for all the miraculous gifts of my sobriety.

May I be healthy. May I recover physically, mentally, emotionally, and spiritually. May I live safely. May I be safe from outside dangers, including seductive drinking situations, but also from the Five Hindrances, especially desire for a mood changing chemical.

May I be free. May I be liberated from the control of addiction but also from the sense of self that separates me from others.

- Laura S. -

## Autobiography in five Short Chapters

By Portia Nelson

I walk, down the street.  
There is a deep hole in the sidewalk.  
I fall in.  
I am lost... I am hopeless  
It isn't my fault.  
It takes forever to find a way out.

I walk down the same street.  
There is a deep hole in the sidewalk.  
I pretend I don't see it.  
I fall in again.  
I can't believe I am in the same place  
But, it isn't my fault.  
It still takes a long time to get out

I walk down the same street.  
There is a deep hole in the sidewalk.  
I see it is there.  
I still fall in...it's a habit.  
My eyes are open.  
I know where I am.  
It is my fault.  
I get out immediately.

I walk down the same street.  
There is a deep hole in the sidewalk.  
I walk around it.

I walk down another street.

## **Survival and Serenity Checklist**

I made attitude changes within myself to begin and continue growing and recovering.

I'm powerless over people, places and things-the only one I can change is me.

I have choices; I don't have to stay stuck unless I choose to.

I keep the focus on me and stay in the now.

My spirituality is restored; I believe in a power greater than myself.

I'm responsible for my happiness and unhappiness.

I don't have to accept unacceptable behavior.

I'm willing to take risks that will further my growth.

I deserve and have self-esteem and self-confidence.

I feel and deal with my feelings, not stuff them as I did before.

I forgive my imperfections, past and present mistakes and let go of guilt.

I remove my masks so you can see who I really am and I don't worry if you don't like me.

I work to achieve balance in my life, not extremes.

I strive for continued growth and recovery through 12 step service work.

I do not place unreasonable expectations on people.

I celebrate what I do have, not complain about what I don't have.

I work on self-honesty and self-love.

I need the repetition of the 12 step philosophy. I get this by attending meetings, conventions and reading program literature.

- AL-Anon -

The mind is everything; what you think you become.

To be idle is a short road to death and to be diligent is a way of life;  
foolish people are idle, wise people are diligent.

Your work is to discover your world and then with all your heart give  
yourself to it.

There is no fire like desire, no provocation that can equal hate, no  
suffering like this heap of flesh, no happiness higher than peace.

Health is the greatest possession; contentment the greatest wealth. A  
loving friend is the best of kin, and the greatest joy is passing from  
sorrow.

From attachment arises misery; from attachment arises fear; in giving up  
your attachments you will be freed from misery and fear.

Overcome anger with good nature; overcome evil with goodness;  
overcome greed with giving, and overcome lies with the truth.

Speak the truth; control your temper; give what you can when asked. By  
these three virtuous actions, you draw near to the gods.

Gain mastery over your speech; guard yourself from speaking angrily.  
Keep yourself from speaking wrongly; use your speech well.

The steadfast are controlled in body and controlled in speech; the  
steadfast are controlled in mind. This is perfect mastery.

The mind is restless and cunning, difficult to calm, difficult to guard. As  
the archer makes his arrows straight, the wise straighten out their minds.

-Buddha-





## *Mindfulness Meditation Instructions*

### **Creating Personal Meditation Space**

Your meditation space is a sacred place. This is a safe space that is relatively quiet and free from intrusion. It is inspiring and may include objects and pictures that remind you or what you are doing and why you are there. Turn off your cell phone, TV or other distractions.

### **Purpose & Intention**

The purpose of meditation is not to blank out the mind or empty it of thoughts. Rather it is to intentionally develop the qualities of attention, appreciation and kindness through mindful, non-judgmental moment-to-moment awareness. Awareness becomes our Center, and we feel balanced. The Four Wheels Of The Chariot is a teaching that describes our approach toward meditation. The first Wheel is Mindfulness. The second Wheel is Relaxation. The third Wheel is Friendliness. The fourth Wheel is Open Spaciousness.

### **Guidelines for Posture – Learning to be Embodied**

On a comfortable, yet firm, cushion or chair – sit with the spine upright, with its natural curves allowing the pelvis to rock forward a bit. If on a cushion, have a posture where your pelvis is higher than your knees and your knees are touching the cushion. If you are sitting in a chair, have your pelvis higher than your knees with your feet resting on the floor. Sit away from the back of the chair.

The back of the neck is relaxed, allowing the chin to come down and inward. The face and jaw are natural and relaxed. Lips should be slightly parted.

The arms and shoulders are relaxed. Let the body be warm and heavy.

The hands rest on the thighs or in the lap.

The gaze is forward and slightly down with a soft focus, directed approximately one body length in front of you. Or you can do mindful meditation with the eyes closed.

The chest/heart area is open. The abdomen is relaxed.

Take 3 breaths from the diaphragm.

Rock slightly in all directions to find your center of gravity and balance.

Make a clear and precise beginning to your practice: Ring a bell or say a short prayer or aspiration.

Meditate either 6, 12, 18 or 24 minutes.

### **Coming to Our Senses**

Notice whatever sensations are currently present in your body: The pressure where your feet or legs touch the floor or cushion, the sensations of your hands touching each other or your legs, the feel of your clothes touching your skin. If you notice any obvious tension in the body, see if it's possible to soften and release it.

Open your attention to any sounds that may be present. Just notice the sound and the process of hearing without needing to "name" the sound or figure out what is creating it. Notice that sounds arise, are heard, and pass away without any effort on your part; they are just part of a constantly changing flow of experience.

## **Breathing**

Take a few deep breaths again and notice where you experience the sensations of breathing: It may be in the flow of air in and out of the nostrils, or in the rise and fall of the chest or the abdomen. It's best to have your breath be from the abdomen. Feel the sensations of your diaphragm breathing, relaxing into each breath as you feel it. Feel the fullness as you breathe in and the release and emptying as you breathe out. The breath is an important focus of the practice.

## **Attention & Balance**

The breath now becomes the central focus of our attention. The completeness of the breath cycle, the expansion and contraction of the belly, is the steady rhythm that holds our interest and investigation.

By using our breathing as a center, we then notice the quality of our attention. Is it clear or dull? Is it scattered or slack? We adjust the energy of our attention throughout the session in order to stay balanced.

## **Working with Distractions**

After a few breaths, your mind will probably wander. When you notice this, no matter how long or short a time the mind has been away, simply come back to the next breath. Or before you return to the breath, you can mindfully acknowledge where the attention has gone with a soft word in the back of your mind such as "thinking," "hearing," "planning," "itching." After softly and silently naming where your attention has been, gently and directly return to feel the next breath. It may also help your concentration to softly, silently count the breaths, counting "one" on the first exhalation, "two" on the second exhalation, etc., until you reach ten breaths, and then begin again with "one." Let your thoughts ride out on the outbreath.

## **Working with Emotions**

When feelings of restlessness, pain or boredom arise, or negative emotions, accept them, feel them fully and breathe into them. After breathing into them, then embrace the emotions and hold them with loving kindness, empathy and compassion and return to the breath.

## **Concluding**

When ending the meditation, end with an out breath and dissolve your awareness into the room or space you are in.

Say to yourself joyfully – "That was good". Make an aspiration to bring mindful kindness into everyday life.

## **Mindfulness in Everyday Life**

"One breath a minute. One Minute an hour." This means every minute we are mindful of at least one breath. Each hour we have at least one minute focus or partial focus on our breath.

## Medicine Buddha Guided Meditation

Imagine yourself lying on the beach or floating on the water, or even lying on a mountain top.

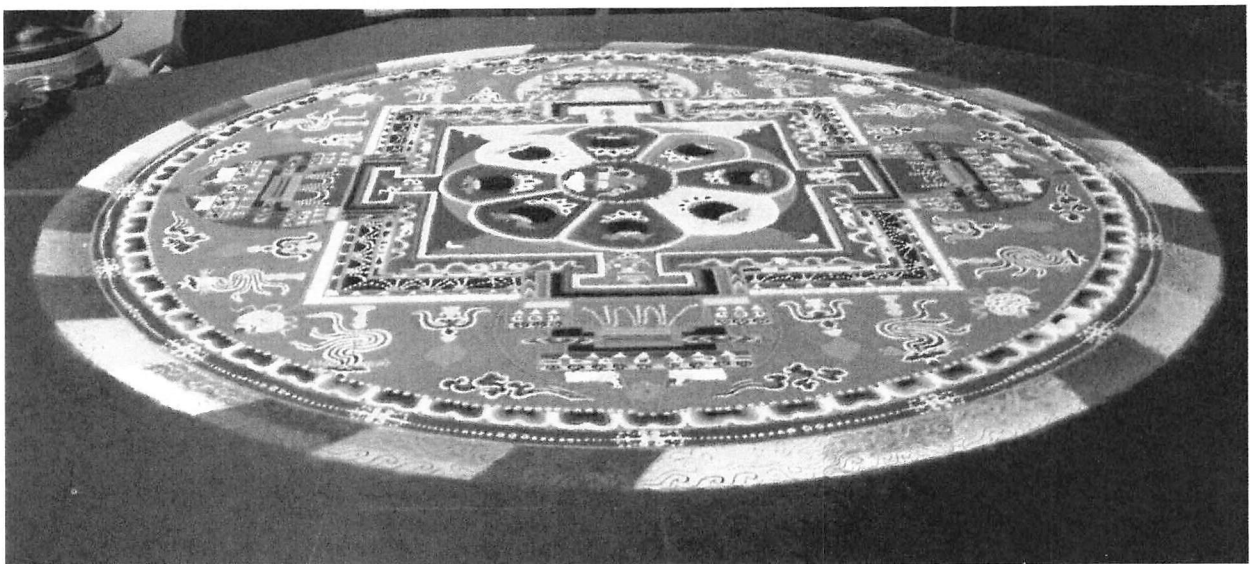
There is a soft, warm and refreshing breeze. You are looking up at the sky. It is the deepest, most radiant blue you've ever seen.

The sky feels so close you could touch it. The sky is vast and embracing; it holds you and protects you.

When you feel ready, the deep blue spaciousness of the sky enters you.

If you like you can imagine the sky becoming blue light rays that transform into small healing Buddhas when they touch your body.

The blue light energy is healing and wise..... You feel refreshed and enlivened.





**TADYATHA / OM BHEKHANDZYE BHEKHANDZYE MAHA  
BHEKHANDZYE (BHEKHANDZYE) / RADZA SAMUDGATE  
SVAHA**

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TAYATA = Gone beyond (beyond Samsara and Nirvana)

OM = Om: jewel holder, wish fulfilling one, auspicious one

Bhekandze Bhekandze = calling Medicine Buddha twice

Maha Bhekandze = Greatness of Medicine Buddha

Randza Samungate = Perfectly liberated or awakened

Soha = Dissolve in me

