



Breathing Space

the learning and development journal
for all mindfulness teachers & therapists

Autumn Issue 2020

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Welcome to the Autumn 2020 Issue of Breathing Space!

Hi Everyone.

Welcome to the fourth issue of Breathing Space. It feels like we've been going forever! Such a lot has changed since this time last year when Issue number one hit your inbox.

I'm sure you'll agree that in this issue we have another great line-up of writers and subjects:

Nick Cooke talks about the opportunities that have arisen in recent months for us to have more flexibility and become more adaptable in the present climate in all aspects of our lives. Whilst Rachel Ashcroft shares with us her own personal journey into Mindfulness Practice and Training. Clive Barnett provides a simple method for self-enquiry to help with our own practice. And Jo Hand talks about the benefits of joining a local peer support group. All really useful and very interesting topics I'm sure you'll agree. And we don't stop there, as Tony O'Shea Poon leads us through a little about the Buddhist roots of mindfulness. Wow! What a varied content this issue has.

As always, we also include a book review and details of those all-important CPD courses towards the end.

May I thank everyone who has contributed to this issue and invite you, once again, to write and submit an article of your own. We're always on the lookout! Book Reviews too please. We can but say no.

Happy reading!

Please submit your articles to
rmbmindfulness@aol.com

Rachel Broomfield - Editor - Breathing Space



Breathing Space

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Adaptability

How mindfulness can help us - as well as giving us a huge responsibility to help others

Nick Cooke



It's a fair bet that a little dose of mindfulness, with its powerful attitudinal framework can encourage adaptability in us.

So what do we mean by adaptability? I guess that it's pretty obviously 'the ability to adapt' - and boy, have the events of recent months forced us to adapt, in ourselves, our personal, family and working lives!

We recognise that the idea of change, of any sort, can be potentially traumatic, especially if the change is not of our making and sought out by us. Unwanted change that is accompanied by fear and anxiety is particularly devastating. We can see the severely detrimental effect upon mental health, especially through fear, social isolation and loneliness.

Keeping safe - entering lockdown - working from home for those of us

fortunate enough - easing out of lockdown - getting back to our work environment, they all require considerable adaptability. Some of us who are well and resilient may well have a naturally flexible approach which can see us through. Without any doubt, mindfulness can be very helpful.

Mindfulness and adaptability

It's a fair bet that a little dose of mindfulness, with its powerful attitudinal framework can encourage adaptability in us. Acceptance, Patience, Beginner's Mind, Trust, Letting Go, Gratitude and Compassion - what an amazing list!! I would personally add humour - although not one of JKZs list, I think it always helps, if we can learn to be adaptable enough



to take ourselves/life a little less seriously – what a blessing!

By practicing mindfulness and teaching it to others we also have a brilliant opportunity to become more adaptable and flexible in our lives, including our work. At the end of this article I'd like to draw your attention to a link which I have provided to an online article about the amazing possibilities of working on-line, in the current health crisis, as a therapist or a mindfulness teacher, offering help either one-to-one or in groups. The

article by Jeff Wilser sets out to demystify online working, to give support and guidance over efficacy and to offer some reassurances over the ethics and safety of working in this way.

Statistics, at least in the USA , show that online modalities are being used in the largest percentage of all talking therapy and mindfulness sessions and very interestingly, peer-reviewed studies have shown that online sessions can be just as effective as in-person work when treating post-

traumatic stress disorder, depression and anxiety. Furthermore online working could bring therapy and mindfulness to millions of people around the world who might not have access otherwise.

Clearly there may be downsides and therapists and teachers should seek guidance from their professional associations and insurers. We need to be even more alert than normal for non-verbal cues which would be much easier to notice in person. Ensuring privacy may be a challenge when the client is in their own home and where there may be unavoidable interruptions.

Online therapy is of course not some new phenomenon. In my opinion it's here to stay, and certainly for many months to come, I think we should consider that we have a responsibility to fully embrace it. There has probably never been greater need for professional help with emotional issues and we have the great privilege of being able to offer it if we can be adaptable enough.



Practice makes *practice*



How gentle self-enquiry can help with our own regular practice

Clive Barnett



The guidelines that are the hardest to maintain require persistence, patience, self-compassion, and all of the other hallmarks that we gently encourage in others.

Mindfulness teacher training guidelines are dizzying! To those of us who have not been a teacher or speaker, there is an immediate challenge to do this well, adapting to the needs of groups and individuals, but developing our own style and standards. There is also an ethical framework and a duty of care, requiring expertise about the population with whom we are working and safe protocols.

Then there is the subject itself. Our teaching is rooted in a western, secular

approach which has its origins in Mindfulness Based Stress Reduction (MBSR), developed in the 1970s. But its wider application encompasses ethics, meditation, savouring, therapy, self-discovery, visualisation, flow state and relaxation, to name a few. We knit this together so that we have clear teaching objectives with an authentic, deeper level of understanding and connection.

The guidelines that are the hardest to maintain require persistence, patience, self-compassion, and all of the other hallmarks that we gently encourage in others. Deep down, only

we can know our commitment to personal practice. But the more we practice, the better equipped we are to teach.

If our regular practice has drifted, then we routinely share practical steps in our teaching that we can draw upon. But if we consider our practice to be integrated and embodied in our lives, a malaise can be more subtle.

Three methods of gentle self-enquiry, which help to draw this out, are routine, resistance and reliance.

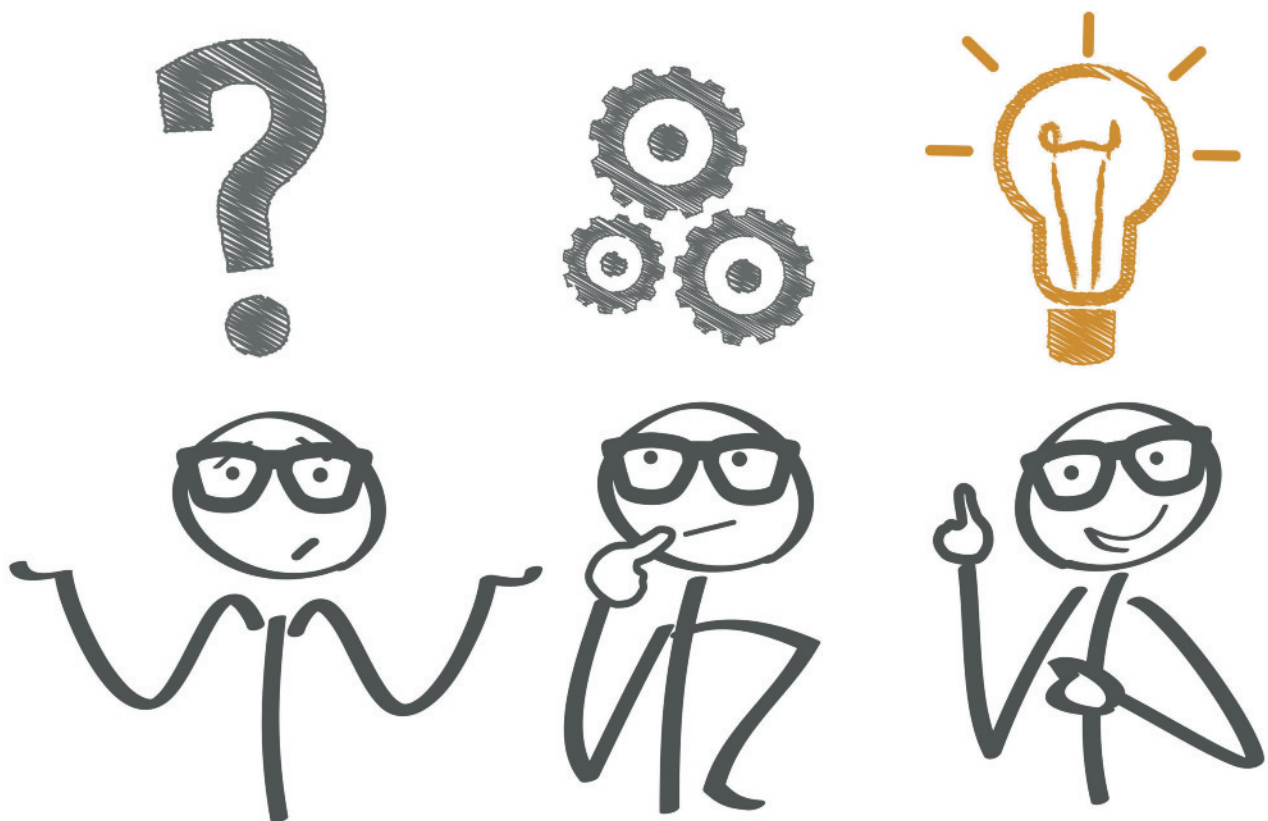
Taking a fresh look at our routine practice, helps us to recognise stagnation. As mindfulness has peaked in popularity, the need for regimented 'mindfulness time' has entered management parlance. A strict daily practice is observed, but it can be repetitive and lack intention. A sign can be found in the tendency to be stuck in the head, more akin to thinking about thinking. In our desire to methodically complete practice, the absence of bodily awareness and an over-reliance on an inflexible, simple approach is very common.

Resistance is a natural tendency in all practice, so it is useful to observe in more bespoke

situations. When we form any intention to practice in moments of daily life, any bracing and wanton distraction that we experience, in our bodies and minds, give clear signage. Savour any routine experience or pay attention in a noisy place and notice if we even want to try. Importantly, try to sidestep the habit of waiting for a convenient moment to reconnect. Do it now if you can and gently notice your commitment. And repeat this regularly and honestly.

Reliance is even more subtle. It is the over-dependency on what we have already learned. Some teachers have innate present moment presence, but their practice may have always been underdeveloped. Alternatively, many have come to practice through personal need, leading to clearer, hard won, experiential connection. Either way, we have a kind of 'helpful autopilot'.

And as the philosopher and neuroscientist, Sam Harris has said, "we never quite lose it". Gently catching and observing ourselves thinking becomes our magic trick. Equanimity and care are reserves that we can reach back for and grab with relative ease. But the connection is loose. If we rely only on knowing this and occasionally acting upon it, it is a technique rather than an



embodiment.

These three methods of enquiry can help and motivate us. And a powerful way of supporting this is to 'unlearn' and start again with urgency. If we take the mindfulness out of mindfulness, it is about noticing or not noticing. It is a choice - possibly the only real choice - which determines the true quality of life. It is a distinction between reacting unconsciously to emotions, beliefs, and stories, or seeing them from a better, self-aware perspective. It determines everything from our relationships to our health and choices and of course, our teaching.

This is a simple but powerful motivation but we can wake up to it by finding ourselves chasing some new chimera. It can help to try other practices and lineages, but we have everything that we need already and really only need to experiment and be curious about it to move forward. This is the hardest mindfulness attitude to enact and to teach and is where our formal

practice can be the driver.

If we notice that we have rote repetition, with familiar anchors, settings and routines, then this provides the ample opportunity that we need. There are four main ways of doing exactly the same practice - standing, sitting, lying and walking. We can have our eyes wide open, or closed, or half-closed. We can use guided, recorded material, or live groups, or direct ourselves. We can start or finish our day. We can approach familiar practices in entirely new ways.

The lynchpin of all practice is the body scan but why do we start from the feet? In other traditions this is considered to stifle energy and move attention away from the body and towards the head. Start from the head and move towards the body. Hold your hands outwards rather than closing them in towards yourself. Repeat the practice a 2nd time but in a quicker "sweep" with vivid awareness.

If you're doing a sitting practice, don't use the breath as an anchor but find your way

back to it. Open your eyes and start with choiceless awareness. Be a witness to everything in this moment and notice how it is all part of your same, single conscious experience. If you close your eyes, take some time to notice how your visual field continues. Notice that you are not producing sounds or sensations - they all just appear and fade away. Then bring your practice back to the narrow focus of breathing, where you may have routinely been starting.

Make these gentle refinements, with urgency but with a lightness of touch. And bring them all back home to the experience and practice that you already have. There is ultimately only one practice for us all to learn and to teach.

Clive Barnett is a Mindfulness Now Teacher and an experienced Zen Practitioner. His private practice, Lacuna Mind Training, is based in the Black Country, in the West Midlands. He can be contacted at info@lacunamindtraining.co.uk



Our Buddhist Roots



Does Mindfulness, as taught today, incorporate Buddhist values and ethics?

Tony O'Shea-Poon, Mindful Me



Our teaching can be greatly enriched by sharing this ancient philosophy that still holds so much value for our lives today.

As mindfulness teachers, most of us will spend at least a little time talking about the origins of mindfulness and many of us will refer to Jon Kabat-Zinn, the 'father of contemporary, western mindfulness programmes'. His secular mindfulness is now taught in health settings, schools and workplaces across the world.

It should be no surprise then that many of us teaching mindfulness today give Buddhism little more than a passing mention.

Origins of Mindfulness

We often think of Buddhism as containing the most ancient form of mindfulness. It is more than 2,500 years old, having been founded by Prince

Siddhartha Gautama in the 5th and 4th Centuries BCE in Northern India. The fact that Buddhism is so well documented and transmitted through song, writing and art accounts in large part for this view.

In fact, its origins go back much further and can be found in many religious and contemplative practices, including Hinduism and Taoism.

Questioning the separation of Mindfulness and Buddhism

Buddhism is first and foremost concerned with the fact of suffering. The Buddha taught The Four Noble Truths, which are dukkha (suffering exists), samudaya (suffering is caused by greed, hatred and delusion), nirodha (suffering can be brought to an end) and magga (the way to end

suffering is to follow the Noble Eightfold Path).

As teachers, we are also concerned with lessening suffering of our clients and participants. We teach them skills to relate to troubling thoughts and difficult emotions in more helpful ways. Ending

suffering is very much part of what drives us in our practice today.

The Noble Eightfold Path provides practical instructions to end suffering. It includes samma sati (wise mindfulness), which is one of the three parts of the samadhi (concentration)

section of the eightfold path. Importantly, Buddhism teaches that mindfulness is not something that should be practiced in isolation. Alongside mindfulness, the eightfold path includes other concentration factors such as wise effort, wisdom factors such as right understanding, and ethical factors such as right speech and right action.

Do we really strip mindfulness of ethics and wisdom when we teach mindfulness, or do we encourage participants to see how their speech and actions affect their peace of mind and how practicing compassion and generosity support their happiness? We may not call it the Noble Eightfold Path, but our teaching acknowledges that noticing our breath and body is just one part of the action we can take.

The Satipatthana Sutta (the Discourse on the Establishing of Mindfulness) provides the most practical instruction on how to cultivate mindfulness. The four foundations are the body (including the breath), feelings, the mind (emotions and states of mind) and mental objects (thoughts and ideas). This may all sound very familiar as this incorporates virtually all of the essential elements of mindfulness that we teach today.

And alongside mindfulness, Buddhism teaches the four 'divine abidings' of loving kindness, compassion, sympathetic joy (being happy for



others) and equanimity (balanced self-composure) and the practices of sila (ethical behavior), dana (generosity) and nekkhamma (renunciation). We can easily recognise these ethical practices as being supportive to ourselves and our clients and all of which can be cultivated through a variety of different formal and every day mindfulness practices.

Teaching Mindfulness Today

So, does mindfulness as taught today incorporate Buddhist values and ethics or not? And should it?

Jon Kabat-Zinn actually learned mindfulness from several Zen Buddhist teachers, including Thich Nhat Hanh. In an essay in 2017, he said that ‘the mainstreaming of mindfulness has always been anchored in the ethical framework that lies at the very heart of the original teachings of the Buddha’. He may not have taught Buddhism explicitly to his patients at the Massachusetts Medical Centre but that doesn’t mean it was not there.

We don’t have to be experts in Buddhism to tell our clients and participants a little about the Buddhist roots of mindfulness and to incorporate elements of Buddhism into our practice. Our participants don’t need to become Buddhists and neither do we. But our teaching can be greatly enriched by sharing this ancient philosophy that still holds so much value for our lives today.

Tony O’Shea-Poon is a therapist, mindfulness teacher and tutor, coach and peace activist. He is part of the UK College of Mindfulness Meditation national training team and the lead tutor for the Mindfulness Now programme in London. Tony is a practitioner of mindfulness in the Plum Village style, a tradition taught by Buddhist Zen Master, Thich Nhat Hanh.

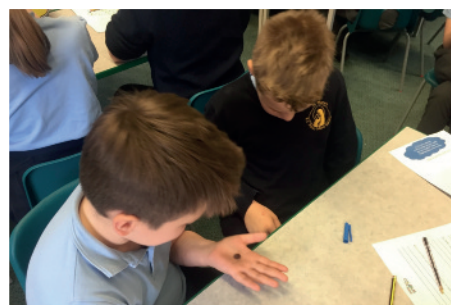
Tony can be contacted through his website at <https://mindful.me.uk/>

Tony is offering a CPD / Supervision / Retreat day on Mindfulness and Buddhism in London in March 2021. More information on CPD can be found on the final page.

Walking Meditation at the Peace Pakoda

Tony led a walking meditation at the Milton Keynes Peace Pagoda on 6th August





My Journey along the Learning Pathway

Rachel Ashcroft reveals the beauty of how mindfulness enabled her to change direction and take a very different path



My anxiety seemed to be at an all-time high... then, I discovered something which would turn my world on its head.

When asked how I started my journey into 'mindfulness', my answer is always "I feel like mindfulness found me". It wasn't something that I went looking for, rather something that I stumbled across when at a low point in my career and struggling with my mental health. I was in my fourth year of teaching in a Primary School, and although I loved teaching, the pressure was getting to me, affecting how I taught and relationships with others. My anxiety seemed to be at an all-time high and functioning day to day was becoming a challenge. Then, I discovered something which would turn my world on its head.

Once I realised that there was a way that I was able to control my anxiety, gain clarity and perspective over my thoughts and start to see the world in a fresh way, things that I

considered to be a problem seemed to melt away around me. I truly felt as though I'd been given a gift and a chance to dive more deeply into what it was that made me tick, whilst being able to remain calm when under pressure, more grounded and in control. Having tried meditation and mindfulness over a period of time, I knew how powerful of a tool it was and I started to look for courses that would enable me to deliver mindfulness sessions to others as a qualified mindfulness teacher.

I completed the Mindfulness Now Teacher Training course straight after leaving my full-time teaching role and spent the next eighteen months taking what I had learnt back into Schools, Universities and Organisations. On reflection, I truly believe that my experience within school was a huge driving force into the work I now do and how I can talk so passionately about the benefits of mindfulness. I have been fortunate



enough to work alongside many schools, support teachers and go into organisations to deliver mindfulness sessions for employees who feel under immense pressure and stress. For me, the Mindfulness Now Teacher Training course really was exactly what I needed at exactly the right time, personally and professionally.

Having built a business in Mindfulness that was lighting me up and that I was so incredibly passionate about and proud of, I

wanted to take my learning to the next level and take on a new challenge. When I saw the opportunity to become an Official Trainer of the UK College of Mindfulness Meditation, I knew that this was the next step for me. I began my training and, whilst being fully supported by The Central England College, realised that I was exactly where I wanted to be. My journey has taken me from being a primary school teacher, to mindfulness practitioner and now to mindfulness

trainer, developing my passion and business in mindfulness and supporting others who, like me, were in a place of needing a little support.

The beauty of my journey is that it is exactly that... mine. I always love to hear the stories of other mindfulness practitioners and trainers and the backgrounds they have come from and know that wherever their journey with mindfulness takes them, it will be enhanced, moment by moment, with each in-breath and out.

Rachel is a Mindfulness Now Accredited Teacher and a member of the UK College Teacher Training Team. Rachel specialises in working with children and teenagers within schools and is passionate about supporting teacher wellbeing. She is also a regular visiting tutor at Birmingham City University where she supports students and staff with mindfulness meditation on a weekly basis.

Rachel is an accredited teacher of mindfulness and a qualified practitioner in Neuro-Linguistic Programming (NLP).



The setting up and importance of a National Council for Hypnotherapy (NCH) local peer group



Jo Hand shares the benefits of joining a local peer group.

We agreed a primary purpose of the group is to network, share good practice and support each other.

In 2014, I received an email from the NCH asking if I was interested in meeting up with other members and forming a local peer group. I have always believed passionately in the benefits of professional networking and so I responded. Shortly after that, I met up with Caron Pickford-Perry and the “Worcestershire & Warwickshire” NCH peer group was born. Since the start, the membership of our group has grown, and we currently have 26 members on the email distribution list.

In the early days, we tried varying the day, time and venue of the meeting a few times, in order to suit the majority of members. For the last few years, we have met on Saturday afternoons, four times a year, at Birmingham Counselling & Psycho-

therapy Centre in Warley Woods and members travel from quite a wide area across the West Midlands area.

We agreed a primary purpose of the group is to network, share good practice and support each other. As the Secretary of the Group, I liaise between meetings with Caron who is the Chair and also provides the venue. We work hard to ensure that we have an interesting speaker and / or a topic for a group discussion on the agenda each time. We include a range of other regular items on the agenda such as “Useful resources list” when we recommend books, websites and CPD events to each other. We also have a regular item called “Sharing of good practice and positive achievements” which is always interesting and inspiring.

We are happy to welcome new members, both hypnotherapists and other complementary therapists and not just NCH members, as we feel that the cross fertilisation of ideas is mutually beneficial. We are always willing to support anyone who would like to find out more about joining the NCH and we share regular news with the group about NCH benefits and events.

At our last NCH peer group meeting, we had a discussion about what we



felt we got out of being members of the group and whether we would encourage others to establish their own groups. The group consented to their responses being shared:

- I love it, I meet lots of different people from different therapies, it is enriching, and I enjoy the networking
- It's great to learn from each other
- It's different from and enhances formal supervision, my initial hypnotherapy training and CPD courses
- It keeps my brain ticking, keeps me "curious" and offers me an interesting challenge
- Being a therapist can be a lonely job, but even when you work with others, you don't always get a lot of support in the workplace. The peer group offers me this
- The dynamics are different
- We can share new techniques and ask for advice
- I value the generosity of others in the group
- The willingness to share with each other, like-minded people and motivation
- I belong to four different groups, they are all different but good, I can get personal support in relation to my clients
- The peer group is accessible because it is very cheap

- Good mixture of formal structure (email reminders, agendas & minutes), varied speakers and easy-going chat
- I am always able to learn something new
- From an action learning point of view, you can learn more by presenting or leading a discussion
- The "Useful resources list" on the meeting agenda is great
- Different perspectives of members – I can see similarities and differences
- "I am dealing with an issue – can you help?" – helps us all to think
- Things just flow, there is an organic feel to it and a positive commitment from everyone

If you are interested in joining this or any other NCH local peer group, or setting up your own and would like to talk to someone about it, please contact either Jo Hand, Secretary of the Worcestershire & Warwickshire NCH peer group at jo.hand@btinternet.com or Lorraine McReight, Development Director of NCH at development@hypnotherapists.org.uk

Post script: more recently, due to the impact of COVID-19, the group has now started to meet more frequently, online using Zoom, and this has received very positive feedback.

Book Review

Reconciliation: healing the inner child by Thich Nhat Hanh

Review written by Jason Hall



"Remember when you were young? You shone like the sun." Sang Pink Floyd in 1975. "There was a time we each radiated with the golden innocence and infinite promise carried by youth. And we still carry that golden radiance..." writes John Kabat-Zinn in 'Wherever you go there you are' (1994) And more importantly continues "...or can recover it, if we take care not to let our development rest".

Thich Nhat Hanh invites us on a path to recovery through consideration of the less radiant days of our childhood. The subject of this book is the bringing of mindfulness practise into the wounded inner child and beyond into the pain of our ancestors to transform suffering into peace, joy and a greater connection to our own lives and relationships with others.

The book is split into three sections; Teaching on healing, Stories of healing and Healing practises.

Section one is an informative exploration into the what, where, when and surprisingly who of how pain and suffering arrives and is stored in the mind. There are plenty of stimulating ideas, metaphors and examples. A particular takeaway from this section for me was the idea of mindfulness as an energy. I'm sure we've all been given the advice to 'not waste energy on such and such'. 'Yeh it's okay, it's mindfulness energy!' There are plenty of 'learnings' in this section to enlighten the discerning Mindfulness practitioner/teacher.

The Stories of healing, although a short section, provide ample coverage on the subject. Again, plenty of snippets for your notebook.

Section three covers a number of wonderful healing techniques in sufficient depth to feel confident using them in your own mindfulness practise. Enjoy.

Ode to
Dearest Isabelle

The Original Bestest Girl

It was a sad day on Thursday 27th August, as Isabelle who's been a dear friend and colleague for nigh on 20 years, hung up her keys to CEC for the final time - actually she still has them just in case she's needed, so that's very reassuring smile. We'd just like to say thank you and to wish her all the best for a very happy retirement. With much love from everyone associated with Central England College x



Oh dear Isabelle, what shall we do?
As you finally hang up your keys.
No longer the need to talk of such matters
As the diary, students and fees.

Central England will lose something special
Two decades of sparkle and glamour.
Not to mention the loveliness all wrapped up
In your gentle calmness of manner.

Your warm, friendly smile as you'd welcome us in
Through those double doors, reception, and yonder
Your helpfulness and humour are a true delight
Making you someone of whom we couldn't be fonder

So as you do your happy dance out of the gate
Certificates under arm to post on your way
Thinking at last 'No more emails to read,
And no more waiting for students to pay.'

You've been such a good friend for so many years
To staff, therapists, students and all
Not only that but a great saleswoman too
That taxi driver never regretted his call!

We'll miss you so much Isabelle, pouring our tea
And making the place look so neat.
Who will now water all of the plants,
And arrange the biscuits for our mid-morning treat?

And sure, a quick wipe round with tea tree oil
Or is it the lemongrass that's the best?
No longer will either adorn wet couch roll
Future health and safety will be put to the test!

So say farewell to all the coloured modules and folders
Blue, green, yellow, purple and red.
NLP, SFH, CBH, EH or MM
No longer spinning around in your head.

Certificates, invoices, receipts and such-like
Will all now fade into the past
And those blessed traffic lights at two minutes to nine
No longer the need to drive fast!

So thanks once again, Isabelle of CEC fame
We really do know that we'll miss you
But thankfully for us, you're just simply at the end of the phone
And rest assured that we will indeed ring you!

Continuing Professional Development (CPD) 2020/21

Mindfulness teachers and therapists are required to maintain their Continuing Professional Development (CPD) to uphold professional learning standards and to meet the requirements of whichever professional association they belong to. Normally this is a minimum of 14 hours, or two days of CPD during each twelve month period. The list below shows CPD and other training events currently scheduled for 2020/21, but new events are being added all the time, so please check the relevant websites regularly.

CPD Training at Central England College, Birmingham (unless otherwise stated) – 2020/21 Bookings on 0121 444 1110 or email info@mindfulnessnow.org.uk

Saturday 26th September 2020

Donna Green

Practising with Safety and Integrity

Essential learning for all therapists and mindfulness teachers, this training considers how we can ethically and safely work with our clients / participants – looking after them in the best possible way to protect them, as well as ourselves – including risk management, effective note taking and working with children / vulnerable adults. Donna is a leader in this field and a former director of the National Council for Hypnotherapy (NCH). Training notes and CPD certificate will be provided.

The attendance fee is £130 for students and graduates of Mindfulness Now / CEC, and £160 to all others.

Saturday 3rd October 2020

Nick Cooke

Compassion Focused Therapy (CFT) / ACT St John's College – University of Oxford

This experiential workshop combines the skills of CFT with Acceptance and Commitment Therapy (ACT). Compassion Focused Therapy with ACT brings the attitudes of mindfulness, in particular, compassion, generosity, kindness and acceptance, into a powerful, evidence-based therapy protocol with wide ranging applications, including: reducing the effects of depression and anxiety, increasing self-esteem, helping to change unhealthy relationships with food, and letting go of unwanted behaviours.

The attendance fee is £130 for students and graduates of Mindfulness Now / CEC, and £160 to all others.

Please note that, due to present circumstances, it may be necessary to run CPD online. Please check with us nearer the time.

Saturday 28th November 2020

Hilary Norris-Evans

Mastery in Hypnotherapeutic Regression

An area where some hypnotherapists lack confidence and experience – Hilary is an acknowledged specialist, as well as a trainer and supervisor with many years of successful practice in this field, and will share her proven methods of working, in this intensive practical workshop, open to all qualified hypnotherapists. Training notes and CPD certificate will be provided.

The attendance fee is £130 for students and graduates of Mindfulness Now / CEC, and £160 to all others.

Saturday 20th February 2021

Rebecca Semmens-Wheeler

The Learning Pathway – Deepening Perspectives in Mindfulness Teaching

Valuable developmental learning for all mindfulness teachers, this practical workshop explores scientific research into mindfulness, as well as the skills of inquiry, successfully guiding practice, and exploring what, as teachers, we bring to the teaching, especially in presence, embodiment and managing challenges. The course also provides an integration for bringing your own unique strengths and qualities into your teaching, as well as an exploration of how we can employ both the being and doing modes of mind into our teaching practice

The attendance fee is £130 for students and graduates of Mindfulness Now / CEC, and £160 to all others.

Saturday 6th March 2021

Tony O'Shea-Poon

Mindfulness and Buddhism: Lessons from Plum Village

Students of mindfulness today are often intrigued by its Buddhist roots and enthusiastic to learn more. As mindfulness teachers, we can greatly enhance our teaching and enrich the experience of our participants by learning more about Buddhist practices that still hold so much relevance for us today.

This practice day will look at what the Buddha taught on mindfulness and the relevance of the teachings today. Mostly, we will practice mindfulness in the Plum Village tradition, as taught by Buddhist Zen Master, Thich Nhat Hanh. We will enjoy mindful movement, mindful walking, mindful eating, deep relaxation, the sound of the bell and the contemplations of looking deeply, touching the earth and inter-being.

Participants will experience a deeper connection with the roots of mindfulness and have greater confidence to bring some of this to their teaching practice.

The attendance fee is £130 for students and graduates of Mindfulness Now / CEC, and £160 to all others.

Booking information

All courses are certified and training notes are provided. The courses are normally open to practitioners of mindfulness teaching, hypnotherapy, NLP, coaching, counselling, and related fields. Numbers are strictly limited and places can be booked by contacting:

Central England College 0121 444 1110 • info@mindfulnessnow.org.uk • www.mindfulnessnow.org.uk