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NAADAC  
RISE IN RECOVERY: THE SCIENCE OF ADDICTION AND SPIRITUALITY OF  
HEALING  
PRESENTED BY KIMBERLEY L. BERLIN

JULY 24, 2019

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>> SAMSON TEKLEMARIAM: Hello, everyone. And welcome to today's webinar on Rise in Recovery: The Science and Addiction and Spirituality of Healing presented by Kimberley L. Berlin. It's great that you can join us today. My name is Samson Teklemariam, and I'm the Director of Training and Professional Development for NAADAC, the Association for Addiction Professionals. I'll be the organizer of today's event. This online training is produced by NAADAC, and closed-captioning is provided by CaptionAccess. Please check your most recent confirmation email or our Q&A in chat box for the link to use closed-captioning.

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As you know it's free to watch this webinar, but if you want a CE Certificate, it will be emailed to you only if you take the following four steps.

First, of course, watch and listen to this entire webinar. Second, pass the online quiz, which will be posted at the website you see on this slide later this evening or by tomorrow morning at the latest.

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Number three, if applicable, submit payment for the CE Certificate. To join NAADAC, the fee is \$20 for 1.5 CEs a link to download the certificate will be emailed to you within 21 days of submitting the CE quiz. We're using GoToWebinar for today's live event. And here are some important reminders and instructions. You've entered into what's called "listen-only" mode. This means your mic is automatically muted to prevent any disruptive background noise.

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It should look something like what you see here on my slide. We'll gather all your questions. And if time permits, I'll pose those questions to the presenter after the webinar. Otherwise, we'll get the answers from the presenter and post the questions and answers on our website. Of course, this only applies to live presentations. If you're watching the recorded version, there are no means of posing questions. Instead, you'll have access to the questions and answers from the live presentation.

Now, let me tell you about today's very skilled presenter. Kimberley L. Berlin is an integrated addiction therapist who uses traditional western and eastern approaches in her practice. She is grounded in the 12-step tradition and guides patients to a deeper understanding of what recovery can truly mean in their lives.

Berlin holds advance degrees, licenses, and certificates in clinical social work, addiction counseling, mindfulness, interpersonal neurobiology, and clinical trauma. She is a published author and some of her most recent work on women and alcohol was featured in Social Work Today. In fact, the most recent Social Work Today magazine featured Kimberley on a topic titled "Recovery in a Digital World." We are delighted to provide this webinar presented by this wonderful professional. So, Kimberley, if you are ready, I will hand this over to you.

>> KIMBERLEY L. BERLIN: Thank you so much, Samson. I really appreciate the introduction, and I want to thank Allison who is behind-the-scenes making all the

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technology run smoothly. I am honored that NAADAC has given me this opportunity. I want to thank everyone who signed up today and who's present. I know your time is valuable. And I really appreciate your participation.

I hope you will find this material as compelling as I have. And I believe that this can be incorporated as a path of significant change for all our clients. Our objectives are pretty straightforward. And, basically, excuse me, we're going to – we're running into some – there we go. One more. All right. It doesn't want to do it. One more. Thank you.

All right, sorry about that. Our objectives are pretty straightforward. We want to gain basic knowledge of how neuroscience research supports spiritual approaches to traditional addiction treatment. And we want to understand how spirituality is defined and can be applied to secular persons in recovery. And then learn some techniques that could improve the quality and duration of recovery.

We're going to have our first polling question now. And I'm going to pass this back to Samson for the polling question.

>> SAMSON TEKLEMARIAM: Thanks, Kimberley. So, everyone, you'll see the polling question pop up on your screen in just a moment. The question asks: How many of those participating today are familiar with the neuroscience of spirituality? It looks like we've already got close to half the people responding. That was very quick. I'll give you about 15 more seconds or so to respond. Wonderful, thank you, everyone, so much. So we are at about 75%. So three-quarter of those responded. I'm going to go ahead and close the poll for those who were able to respond, thank you for interacting with our presenter. Any question that is you do have, please use the questions box. And we will collect those questions and ask those after the webinar. For now, we'll share the results. And I'll turn this back over to Kimberley.

>> KIMBERLEY L. BERLIN: Wow, these are not what I would expect. So I'm really – this is fascinating. So somewhat familiar is good. That means that it's come across your airwaves. And I would have thought of more of you very familiar. But not familiar at all means that I hope to raise your knowledge quotient and that you'll find the

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information that I present today interesting enough that you will pursue your own reading on what I really think is fascinating. So not familiar at all, that's fine. That's wonderful, actually. So, hopefully, I've got an opportunity here to really raise the quotient.

All right, then. What I – I'm having trouble with my mouse. I apologize. What I wanted to say right now is that I tell all my clients that I'm merely a facilitator in their journey. And I will stand by their shoulders, and they are taking the steps. If they stumble, I help with a team of people to get them back up. And I also tell my clients that what they are doing is possibly the most courageous act of their life.

Thomas Hora, who was a metapsychologist said that all problems are psychological, but all solutions are spiritual. A century ago, the medical community approach treatment of alcohol or drug dependence with a few that this was a moral failing, a soul sickness. They used ice baths, isolation rooms, straitjackets, electric shock, and frontal lobe operations. Barbaric approaches by any standard.

Today, our scientific advances have catapulted our understanding of addiction and treatment. We see the effects of addiction with fMRI and SPECT scans. We've advanced genetic applications, and we can alter the neuronal and synaptic activity through advanced psychopharmaceuticals. In many ways, Dr. Daniel Amen, who wrote "Unchain Your Brain", among many books, has revolutionized how we view and treat the brain. He puts forth one of the most compelling statements that I've heard. "Psychiatry is the only field in medicine that diagnosis an illness without looking at the organ it is treating." I think this is very compelling and the truth behind it gives us definite pause for thought. One of the breakthroughs that Dr. Amen brings to the field is the four circles approach to healing. These are biological, psychological, social, and spiritual.

Briefly, we cannot heal addiction without addressing the physical body and its return to health. Psychological attention to the underlying emotional causes is equally important. As is examining our social interactions, supports, and lifestyle. And, finally, the spiritual practices that we engage in to achieve connection.

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So this is a normal brain. It's healthy. It has a smooth shape, smooth surface. And what you are seeing is the top of the brain. And you're seeing adequate blood flow. And we should all hope to have a brain like this.

What we see here is what happens to the brain when we use substances either long-term or relatively short-term. So on the left, the image of heroin long-term use, what you are seeing is the inadequate blood flow and the compromise to the areas of the brain and damage look like holes.

And a picture does say a thousand words. If of any you remember the TV ad from 30 years ago where an egg was put into a hot frying pan, and the VoiceOver said: "This is your brain on drugs." The picture on the right of marijuana use is a really good image to use with young people who think that marijuana is safe. Because in actual fact, this is your brain as a result of drug use. We all know the Foundation of addiction, the areas of the brain affected by drugs and alcohol. Limbic system and neurochemicals such as serotonin, dopamine. We know that trauma is inevitably at the root of an individual seeking to self-soothe or self-medicate from traumatic events, whether childhood or adolescence, and even to adulthood.

We also know how all the areas of the brain can be hijacked by substances such as alcohol and drugs, but also includes process addiction, such as gambling, sex, shopping, online video gaming, Internet, and social media.

What the spiritual of healing now understands is that the mind can change the brain. So in 2009, Dr. Rick Hanson, a very preeminent neuroscientist wrote a book entitled "Buddha's Brain." He's a leading authority on the use of spiritual practices and neuroscience.

And this launched an entirely new era of understanding as to how thoughts sculpt the brain, and how insights from thousands of years of contemplative practices can actually shape the brain to assist in healing it.

Our brains have evolved in many ways to meet the demands of our current time. But the limbic system still over rides evolution and continues to seek out danger, fight, flight, freeze.

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So according to Hanson, our brains default to the negative orientation as a result of survival. And he calls this “Negativity bias.” So it’s primed for avoidance. It creates a background of anxiety. It can create anger, sorrow, depression, guilt, and shame. And the number one negativity bias is trauma.

The effect impacts the sympathetic nervous system, BISNS, fight, flight, freeze. Back in the ‘60s, the catchphrase was tune in, turn on, and dropout. What Hanson proposes is that by activating the parasympathetic nervous system, the PNS, we can offset anxiety, depression, and many other conditions, including addiction.

Through the phenomenon of neuroplasticity, the brain is able to heal. And by engaging in spiritual practices, we can reshape the brain, affect levels of noradrenaline, and promote new neural growth.

Again, spiritual practices train the mind, reshape the brain, affect levels of noradrenaline, and promotes new neural growth. And we’ll see this imagery in slides to come. What Hanson puts forth very scientific but understandable way is how the negativity bias can be altered. So, again, activating the PNS, generating positive experiences, and internalizing those experiences.

And we’ve come to our polling question No. 2. And I’ll pass it back to Samson.

>> SAMSON TEKLEMARIAM: Thank you, Kimberley. And, yes, we are on our second polling question. It should show up on your screen in just a moment. The question is: How many here today engage clients in “Spiritual practices” as part of program of recovery? You’ll see three options. Yes, no, or sometimes. This is one of a few opportunities to interact with our presenter today. Just as a reminder, any questions you have for our presenter, just go ahead and send them directly into our questions box, and we will answer them in the order they are received towards the end of the webinar. I’ll give you about 10 more seconds to respond.

Excellent, thanks, everyone. We’ll go ahead and close the poll. We’ve got almost 75%. So almost three-quarter of those in attendance have responded. We’ll share our results here on the screen. And I’ll turn this back over to our presenter to speak to these results.

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>> KIMBERLEY L. BERLIN: This is wonderful to see. So 54% do engage clients in spiritual practices. I'm thrilled to see this. And that 34% sometimes engage clients. And that would be expected, in that, not everybody is open to spiritual practices. For those of you who don't, I certainly encourage you to consider, you know, approaching that paradigm. Okay.

Just trying to get the mouse to work. Here we go. So, I placed the quote on its own, because it is particularly relevant today to spiritual neuroscience. Shantideva wrote this in 685 AD. "Penetrative insight joined with calm abiding utterly eradicates afflicted states."

The knowledge here originated with the Veda in approximately 3,000 BC or almost 5,000 years ago. So we come to spirituality and spirituality defined. And, again, I have placed the quote from Thomas Hora, because I think that it's compelling and relevant.

Spirituality is better thought of as a boundary-less dimension of human experience. There's no rules or regulations in spiritual search. While there are many options for direction, there's no one way to achieve transcendence.

So unlike the often referred to dogma of religion with do's and don'ts, regulations and restrictions, or insistence on certain beliefs, spirituality is religion-less. A belief in God is not needed in order to be spiritual or to live a spiritual life.

Atheist can be spiritual. I've outlined five basic definitions of spirituality, which is synthesized from numerous sources here. But the takeaway is that one does not have to be religious in order to be spirituality. It's important to point out that those of you who work in government-funded programs may be restricted in the use of any techniques that are associated with religion.

But spiritual practices are different, because they're scientific, they're evidence-based, they're secular, and they're not associated with any religion. If you're familiar with Alcoholics Anonymous, you will have eventually heard about the important change of letters between Carl Jung and the founder of Alcoholics Anonymous, Bill Wilson. When we have a spiritual thirst, we seek everything outside of ourselves. But when we

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turn to the source of all, however we wish to define that, we can quench that thirst. So Carl Jung explained to Bill Wilson that alcohol in Latin is spiritus. And the same word is also used for a religious experience.

So, therefore, spiritus contra spiritum would be translated into spirituality. Counters the effects of spirit alcohol.

So we turn to major authorities in the field of the neuroscience of spirituality. Newburg, A., Waldman, M.R., Beauregard, M, O'Leary, D. And I'm just going to run down what their findings were to give a context of what this new science, emerging science is all about.

So, brain scans if imaging research conducted on subjects who were engaged in various spiritual activities were found to have significant changes in the brain. The parietal lobe is located in the back of the brain. And it's divide into two hemisphere. So it functions in processing, sensory information. Taste, temperature, touch. But it also interprets visual information and processes language. So increased activity during spiritual practices of the parietal lobe means that an increase in sensory awareness.

The anterior singular cortex is involved in decision-making. An emotion. So it's also associated with negativity bias as pointed out by Hanson. So when we reduce the activity in the ACC, we're associating with reduced activity of negativity bias.

In the work of Beauregard and O'Leary, the left brainstem controls the flow of messages between the brain and the rest of the body. It also controls basic body functions such as breathing, swallowing, heart rate, blood pressure, consciousness, and whether one is alert or sleepy.

So increased activity in the left brainstem reflects an increase in the conscious brain, as well as regulation of heart rate and blood pressure. And I'm sure some of you have heard it's not unusual for Yogis and meditators to significantly reduce their heart rate and blood pressure at will.

Finally, the temporal lobe is involved in primary auditory perception such as hearing. So increased activity means an increase in processing information capabilities.

Mindfulness has been shown to decrease gray matter in the amygdala. And the amygdala is directly correlated to stress response and the experience of the emotions. So when we decrease that activity, we're decreasing stress and the range of negative emotions that can arise from stress.

So Beauregard imaged individuals engaged in various spiritual practices. These ranged from today at mysticism, whirling dervish, Catholicism, Christianity. And this image is reflecting the spiritual practice by an individual who is using a Kundalini mantra. And we see that on the baseline, the attention area or the frontal lobe is very quiet. But in prayer, that area of the brain lights up and becomes really prominent.

Here, what we see are the regions of the brain activated during a spiritual experience. So the fMRI scan particularly focuses on the reward centers of the brain, the nucleus accumbens. And this particular brain scan is of a Nun. And during a deep and long-term prayer, as she was having a spiritual experience, and we can see that the brain truly responds to these activities in a very positive way.

I've included Biofeedback and neurofeedback slides here for your reference. So I'm not going to go through it all. It's a pretty dense slide. But the what I want to point out here is that Biofeedback has been around for a long time. And it's the 20<sup>th</sup> Century approach, if you will, to calming the mind. It originally was used for stress reduction. And then eventually, research and meditation.

One of the earliest studies that was used, that used Biofeedback was done by Peniston and Kulkosky. And they looked into treatment protocols of alcohol use dependence using biofeedback and found that, indeed, when clients were engaged in biofeedback techniques that the rate of relapse reduced and the rate of long-term recovery and abstinence increased.

Neurofeedback is used today using computers. And that process is used by the military, it's used privately. It trains the brain to be able to self-regulate. The most recent discovery in biofeedback and neurofeedback science are gamma waves. And researchers found that long-time practitioners with meditation generated high-frequency

gamma. So the discovery of gamma supports the science of meditation and self-regulation.

Something that is a takeaway here is that gamma-wave activity is also associated with distraction-free learning and cognition. And we come to a polling question No. 3. And I turn it back over to Samson.

>> SAMSON TEKLEMARIAM: There we are. Excellent. Thank you so much, Kimberley. Everyone, you will see your third polling question show up on your screen in just a moment. Another chance to interact with your presenter. And as a third reminder, you can go to our questions box and send any questions you'd like to our presenter. We will facilitate the Q&A towards the end of the webinar. And any questions that aren't answered will go directly on to a Q&A handout that will be posted online within about a week or so and our presenter will be able to answer those as well. It looks like we've got over half of those online responding to our live policy that is on right now. I'll give you about 5 or 10 more seconds. Wonderful, thank you, everyone for interacting there. So we're going to go ahead and close the poll. 75% of those on our webinar were able to answer the question. We'll share the results. And I'll turn this back over to Kimberley.

>> KIMBERLEY L. BERLIN: This is terrific! Oh, this is exciting to see. So, each poll is increasing in knowledge here for me. So 57% of you said that, yes, you, as a treatment provider engage in personal spiritual practices on a daily basis. And that you include expanding your knowledge base and through trainings or retreats. This is terrific. If nothing else, it's really got a self-care, everyone.

And then sometimes is 28%. This is also a really good indicator. And for those who don't, well, I encourage you to do so. It's a wonderful, again, wonderful self-care.

There we go. Oops. Okay. Meditation. Gosh, you know, there are books, movies, presentations, conferences, there's such a huge, huge body of knowledge on meditation that there's no way I can do justice to it here.

So, what I want to remind everyone about is that the meditation, the source of meditation was through the Veda's. And the Veda's have approximately 2000 to 3,000

years before Christ. And that within the Veda's, the Upanishads were one of several texts that actually laid out verbatim how to engage in spiritual practices.

So that included meditation, breath technique, chanting, and physical yoga. So meditation really is the science of consciousness, attention, and knowing the self. And there are many therapeutic models such as Internal Family Systems by Richards Schwartz. Mindfulness-based stress reduction from John Kabat-Zinn. Dialectical Behavior Therapy. And 12-step facilitated therapy that all engage in meditation and spiritual practices, but mostly meditation. That quieting of the mind and that ability for an individual to connect to self.

When we connect with ourselves, we really do connect the mind within. I've only been able to capture just the most important, not the most important, but the most well-known meditation practices here on the left side of your screen. So transcendental meditation was from the Maharishi bashi who was the guru from the 60s. Zen is a very austere type of meditation. And Suzuki Roshi is the grandfather of Zen in America. Vipassana is also known as insight meditation, and is the technique that's taught by Tara Brach and Jack Kornfield. Lojong is a mind training meditation technique that is taught by Pema Chodron. And many of the other Tibetan Buddhist traditions.

Kundalini is a comprehensive approach. It's yoga as well as breath technique, meditation technique and chanting mantra. Sharon Salzberg is associated with Metta meditation, which is the loving-kindness, arising compassion within. And we'll talk a little bit about mantra. But mantra meditation is sound and chanting. So not external sound, but sound brought forth from within. Our own voices.

Trataka is very austere where one gazes at a single point and focuses. And then we have Kriya meditation, which includes breath and meditation techniques. But most the breath and sometimes physical form.

And, finally, Nada which is sound meditation. So there are a lot of apps out there, and sound is used extensively in meditation apps for deep relaxation, particularly, for insomnia or trying to get to sleep.

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But the common elements here that are important to remember are that all of the types of meditation, no matter which one or which path you choose include: Attention, focus, awareness, holding, which is also known as witnessing, attending, paying attention, and then ultimately gaining insight from the practice.

There have been over 60,000 research studies that have been conducted in meditation or on meditation, and it has resulted in a valid science approach. So it now forms a therapeutic Foundation for alcohol and substance use disorder treatment, and I would say across-the-board.

Breath is controlled unconsciously by the brainstem. We breathe in, we breathe out, and we live. But humans alter their breathing pattern in response to emotional stimuli and mental efforts, which suggests that our thought processes affect the rate of breathing. If you are stressed out, if you are on the edge of panic, your breath will shorten if you don't have enough oxygen to your brain and you'll have a full-blown panic attack.

If you have a missed accident on the road, you will notice that your breathing comes in bursts after the event. So by understanding that our thinking can change the rate of our breath, the new work and research in breath and meditation suggests that breathing, focused breathing can impact our mental function.

For example, if you're breathing rapidly, you can optimize information processing the brain, so you can think and act appropriately, quickly. And this is why some people have superhuman strength and can lift a car up in time of emergency.

What's also important is that when we focus our breathing and pay attention to the regulation of our breath, we directly affect the levels of noradrenaline, which is this natural brain chemical messenger. It gets released into the bloodstream when you're curious, focused, or emotionally aroused.

And it enhances your attention to detail. Noradrenaline improves overall brain health by promoting the growth of new neural connections. So there are many breaths, breath techniques, and as many as meditation techniques and I just have a few here

that I've outlined that I feel, through my experience, are the most basic and the most effective.

Now it's going to be hard for me to show you some of these. Ordinarily, if I was in person with you, I would be showing you where on the body we're actually bringing the breath in and how we're controlling it. But I'm going to do my best here in webinarville. So bear with me.

So we start with Dirga breath. And Dirga breath is a 3 part bellows breath. So if you want to participate with me while we do this, just place your hand on your belly, and you soften your belly. And you really soften that part of your body. And you allow the breath to come from your abdomen, filling that cavity.

Then once the breath has come into the abdomen, you then bring the breath into the lower lungs. Now the lungs spread outward, not upward. And people have a tendency to bring the air up into their lungs. You're really breathing through your back. And the sense is that your rib cage is coming out to the side, not going up.

The third part of the breath brings the air all the way up to the collarbone. And then we hold the breath. And the breath is held for one or several counts. The hard part now is we release the breath through the nose, not through the mouth in a very... long... slow... count. And it's really important to remember for yourself and your clients that the out breath is always longer than the in breath.

So what it sounds like is, in the bellows breath is: [Showing Demo]

Hold and then exhale.

And then it's repeated.

The breath strokes are through the nose. You have an inhale, you hold, and you exhale. The numbers here indicate the count. So we breathe in through the nose, breathing in... 4... 3... 2... 1... hold... 3... 2... 1. Exhale... 6... 5... 4... 3... 2... 1. Inhale again... 4... 3... 2... 1... hold... 3... 2... 1. Exhale through the nose, 6... 5... 4... 3... 1.

The other No. 6/4/8 and 12/8/12, and even higher are more advanced techniques. But I tell clients that even if they did a 2/1/3, that's breathing in on 2, holding 1, then exhale on 3, it's a really good start.

While all this may take some practice, the positive effect on the PNS is immediate. It starts with the first breath.

So a sipping breath is as if you're sipping through a straw, and then you exhale through the nose. And it would sound like: [Showing Demo]

And then through the nose, you're exhaling: [Showing Demo]

And you would just repeat that. And, again, would you use counts to inhale, and then exhale through the nose. Usually, when you do a sipping breath, it's about 2 or 3 counts in, and then 4 to 6 out.

The blowing kiss exhale. [Showing Demo] This can be used with a sipping breath or any of the other breaths as a way to really get rid of toxins in the body.

Nadi Sodhana is also known as alternate nostril breath. And there are 3 aspects of it. This is used in yoga. And certainly, in Kundalini and many other yoga techniques or types of yoga whether it's Hatha or what have you. But this is a wonderful breathing technique that I like to use with clients who have very high stress, who either have anxiety disorder or post-traumatic stress disorder. It also mitigates cravings for alcohol, sugar, caffeine, if nicotine.

So we start with closing off the right nostril and breathing through the left nostril. Usually, this is done in a particular hand gesture. But you can do it any way you wish. So if you just close your right nostril, breathe through the left, on 3... 2... 1... and then you hold the breath... 3... 2... 1. And now you release the right nostril, close the left nostril, and exhale through the right nostril on 4... 3... 2... 1. And then you reverse it. You inhale through the right nostril, hold, and exhale through the left nostril.

So you're alternating from one side to the other, and, at the same time, while you're alternating in the breath, you are balancing the brain hemispheres equally.

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If you wish to use right nostril only, this is a really stimulating kind of breath that activates. If you wish to relax and calm, then you would breathe through the left nostril only. Just breathing in, breathing out.

Nadi Sodhana is, if you jump on YouTube, you can see lots of demonstrations of Nadi Sodhana, and, again, I really encourage not only for you to use it for yourself, but to look into it for clients with high anxiety.

The research is not definitive, but many practitioners of these techniques help clients with cravings by using Nadi Sodhana because it relaxes and calms.

Ujaya breath is used predominantly in yoga. And it's as if you're fogging a mirror. [Showing Demo] You're breathing in normally. [Showing Demo] Through your nose, but your out breath is through your mouth. [Showing Demo]

You can also close your mouth and just use the Ujaya breath. And, again, while doing yoga, yoga positions and yoga poses, it's really powerful to act have that parasympathetic nervous system.

The last breath technique is Agni Pranayama from the school of Kundalini yoga. And it's also known as breath of fire. It's impossible for me to demonstrate this on this webinar. But I do encourage you to look into it on YouTube demos.

In essence, what Agni Pranayama is doing, breath of fire, is isolating abdominal muscles and the breath intake and outtake is synchronized with the abdominal flexing. That sounds very complicated. It is. It takes a while to get the rhythm of it and sort of the timing of it. But it's one of the best core exercises I've ever done. And according to the Kundalini technique or Scriptures and writings, it really raises a lot of energy through the spine has enormous benefits to the brain.

The Beauregard research did not have scans while practitioners were doing breath of fire, but they did look at different techniques of Kundalini practitioners and found that the breathing techniques altered a lot of the brain processes.

When we come to mantra, it's the use of sound. And, so, man is word for mind. Trang is a Sanskrit for wave, or a mental projection. So we use mantra across all

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spiritual traditions, whether it's from a Christian tradition to Judaism, Islam, Buddhism, name them, they all use mantra in one way or another.

So the repetition of mantra has been found to stimulate various areas of the brain and bring calm, clarity, connection, and healing. So if we vocalize in song, these are known as Bhakti yoga, and these are long songs with music. Again, you can go to iTunes or YouTube and just type in mantra, and you'll get unlimited amount of examples.

But the every single mantra produces a vibration and a sound. And that sound is femininity through our nerve endings. So it stimulates areas of the brain and as well as our nerve ending in our body.

Last year, neuroscientist Hartzell spent a considerable amount of time in Asia and became fascinated monks who were able to spend hours and hours reciting endless stanzas of mantra. And they did this from memory alone.

So he began to research this. And he engaged in scientific techniques, fMRI's, and what he found was that when these individuals engaged in mantra, 10% more gray matter increased across both cerebral hemisphere and increased cortical thickness when they – as they were scanned. So these are compelling, because what really is being affected here is the hippocampus as well as the cognitive functioning.

So, for the elderly, learning mantras or any kind of memorization is wonderful, because the effect is significant. So even if we're younger and not elderly, learning, memorizing is a really particularly positive engagement of our brain. But when it comes to mantra, we are learning specific words, combinations of words, and then entire stanzas.

So we come to that now. And I think all of us know that the basic, most basic, pretty much all of us know about om, right? It's the most basic sound and mantra technique.

And if you start a meditation practice, usually the facilitator will begin with ommmmm. Or in a yoga class, you will begin with an om to bring sort of an energy and focus and attend to the moment at hand.

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So you can use this in your own practice and meditation. There are certainly many recordings of om that have beautiful to listen to.

The next mantra technique is something that comes from both the Kundalini tradition as well as San script meditation. And this is used in breathing exercises. So inhale, so if you're inhaling, you're just inhaling and saying quietly to yourself, so. And as you're exhaling, you're saying quietly to yourself, hum. If you say this as a mantra out loud either alone or with group of people, again, it's inhale, so. And next exhale, hum. So-hum. So it's a very soothing practice, very calming.

The third practice comes from the Kundalini tradition. And this particular mantra Sa-Ta-Na-Ma was used in the image of the baseline scan and prayer scan, that colored slide with the frontal temporal lobe activity.

So let me teach you Sa-Ta-Na-Ma. And, again, if you go to YouTube or iTunes, there are beautiful musical expressions to this technique.

What's interesting about this, this uses the hands. So you're going to take your thumb and forefinger and put them together. And then you move to your middle finger, your ring finger, and your pinky. So we start again with forefinger and thumb. Sa, ta-na-ma. Sa-Ta-Na-Ma. And this is repeated over and over.

It activates neural senses through the finger pads, but it also activates the hippocampus and it increases limbic activities. So memory, calm, and intensity of experience. Present momentness.

There are many, many paths to recovery. And I think that the treatment field can recognize that introducing a comprehensive approach using evidence-based spiritual practices will enhance the journey of healing. And for those of us, and those of you who are well-versed in the knowledge and techniques, you can support client recovery by engaging in a spiritual brain approach. Even if you're not fully familiar with these techniques or this body of science, it's an opportunity to learn and bring those techniques to clients in session.

Guiding clients to a spiritual path deepens a purpose-driven life, connection, and personal insight.

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By helping others to help themselves with the spiritual food and spiritual strength, we can alter the journey they experience, including trudging the road of happy Destiny. But ultimately, it can change the course of their lives for the better and forever.

We have our fourth polling question and I'm going to turn it over to Samson at this point.

>> SAMSON TEKLEMARIAM: Thanks, Kimberley. And, yes, everyone, this is the fourth and final polling question. Also for those who have questions that you've been sending into the Q & A Box, thank you for those. If you can also let us know your location and when we have our Q&A live with our presenter, we will mention your name and the location you're connecting with us from. And you can put that all in the questions box. Thank you for responding to the poll. It is launched now. How likely are you to explore spiritual approaches as part of a recovery model? A, very likely, B, somewhat likely, and C, not at all likely. I will give you about 10 more seconds to respond. Then we'll turn this back over to our presenter and wrap-up our webinar with a live Q&A. Excellent. Thank you so much, everyone. Almost 70% of those in attendance have responded. I'll turn this back over to Kimberley to speak to these results. And, again, please go ahead and send your questions into the Q & A Box. Thanks, everyone.

>> KIMBERLEY L. BERLIN: Thank you, Samson. Oh, this is so wonderful to see that 82% of you are very likely based on what you've learned today to explore spiritual approaches as part of a recovery model. And that 17% of you are somewhat likely, and only 1% not at all likely. I would probably assume and it's an suggestion, but that 1% of you are probably working in government entities. And there's a lot of difficulty with bringing these techniques into that domain obviously for a lot of reasons that I don't have to go into right now.

But this is so exciting to see that 82% are very like and 17% would be somewhat likely. Some of the readings are a bit heavy. And a little heavy going. But well worth the time. I've learned so much over the years from this research. And then I bring it to my clients in session. If I find that a client is particularly anxious or if I know that a client

has experienced a lot of trauma and is being triggered, the first thing I do is I invite them to take a breath.

And literally, all I say to them is let's take a breath together, right? And you can see on their face, they start to calm down. And then I keep going. Let's take another breath. Three breaths really, by the time you get to three breaths, you've really engaged that parasympathetic nervous system. And you can see the mind shift, the mental shift in clients by using simple techniques like breath. Teaching clients to meditate, of course, is really powerful. And if they can engage in a daily meditation practice, they're really going to see a lot of benefits. One of the Harvard research studies and MIT research studies that were done less than 10 years ago found that 10 minutes a day for six weeks resulted in brain and mind changes. So that's pretty exciting stuff if you ask me.

So, back to my mouse control. So before we get into the live Q&A, I just want to thank all of you so much for attending the webinar today. And, again, to thank NAADAC for this opportunity. It's such an honor. This has been the result of 30 years of my work in research, and actively 10 years engaged with clients using these techniques. And I really stand on the shoulders of many, many giants, whether it's Tara Brach or Jack Kornfield. Tommy Rosen, Recovery of 2.0. So many individuals who bring this, Rolf Gates, is another one. Nikki Meyers, and, so, many people who bring these techniques into the world of recovery. And help clients engage in a positive and uplifting, compassionate, curious, connected, vital kind of a life. So, again, I thank every one of you for being here today. And I'm ready to take on all the questions that you might have.

>> SAMSON TEKLEMARIAM: Excellent. And thank you so much, Kimberley for this incredible presentation for everyone. So stay tune, we have our live Q&A now. We will take these in the order in which they were received. I'll start with Janine Harris. Janine asks you, Kimberley, how would you advise to introduce spirituality to resistant clients or those who identify as atheist?

>> KIMBERLEY L. BERLIN: Good question. And, boy, I've had my experience with this. And I have learned from it. I learned a lot from resistant clients and

particularly from atheists. So the firsts thing is to ask the client, you know, where their spiritual orientation or religious orientation might be, because some people perhaps were brought up in a tradition that was very, to them, oppressive. And they don't want to go near anything like that.

So if we find out a little bit more of the background of why they are resistant, that helps to inform us as to how we can guide them towards something that is the antithesis of what they experienced in their lives. And the same goes for atheists. I find atheists are terrific people to work with, because I always check first. Are you sure it's atheism or agnosticism? So the difference is agnostics believe there's no proof of God, but atheists believe there is no God. So whether atheist or agnostic, what I ask them is have you ever stood outside at night in a place not in the city, but in a place maybe semi-rural or maybe out in the country or mountain somewhere and looked up at the night sky? What was your experience? Inevitably, and I would say about 95% of my clients have said to me, oh, it's extraordinary. Yeah. Wow, and I ask them how do you feel when you look up at the night sky? Yeah, it's beautiful. It's great. That is a spiritual connection.

Or have you ever walked through woods in the quiet and just heard birds singing? Or been in a field and looked at a blue sky and puffy little clouds passing by? What was your experience? And 9 out of 10, clients connect to that and understand that, oh, yes. It was an incredible experience. It was a lovely experience. A great memory. I felt wonderful. And we can remind them that that is a spiritual experience. So whether we're breathing in the fresh air of newly mowed grass or we're standing in the nighttime and looking at the stars and satellite, or looking at the sky, night sky, there's a certain awe that arises within us. And that's how I guide clients to think about spiritual practices.

And certainly, if someone is absolutely adamant, I back off, I say absolutely. I respect where they come from. And I don't go there. I always come from where the client is. I hope that answered the question.

>> SAMSON TEKLEMARIAM: Thanks, Kimberley. Great. And also, Rohini Sunder-Tash from Chicago, Illinois asks how would you differentiate between the mind and the brain?

>> KIMBERLEY L. BERLIN: Wow, great question. So, Daniel Siegel recently wrote a book called "The Mind." And it is not an easy read. But I really recommend it if you are interested in this topic. The mind is our consciousness. And the brain is the function of which consciousness resides. If we have a brain that is damaged, we have a mind that may not be operating in optimal effect.

So if we think of traumatic brain injury, we might have speech that is hampered or thinking processes that are hampered. So brain is the cloak within which mind resides. I hope that answers your question.

>> SAMSON TEKLEMARIAM: Thank you, Kimberley. And Kelly Score from Olalla, Washington asks: How do you start an interaction with clients who perceive spirituality as religious?

>> KIMBERLEY L. BERLIN: Ah, great question. There's a wonderful quote from, oh, gosh, I hope I get his name right. Wait a minute. Bishop Desmond Tutu, one of his acolytes. Montelinge came to America and gave a sermon in Milwaukee, I believe, up in Milwaukee. I'm 99% sure. And in that sermon, he talked about spirituality and he talked about religion.

And he said, "Religion is for those who believe in hell, but spirituality is for those of us who have been to hell and come back."

So I always give that quote to my clients, because it's such a distinction. We can be deeply spiritual and not religious at all. We can be deeply religious and not spiritual at all. And one of the engagements that I use with clients is to ask when was the last time that they went to church, and within hours gossiped about somebody? And that pulls people short. But when was the last time you sat in nature and listened to the wind? Or looked at the flowers? And left feeling loving towards everyone that you met. That's the difference. One is a dogma, and there's nothing wrong with religion. Please don't misunderstand me. I love religions. And I am fascinating by many of them, and I

am well-versed in many of them. But it is a set principle, set of principles, a set of activities, a set of rules and regulations by which to abide. Spirituality is not. It is our own self-discovery. And it's a practice that is intimate and self-knowing.

So when a client comes to me and says, well, I'm not going to do that. And they get all struggling about it. I really calm the conversation down by inquiring. Again, what is their religious background? And what spiritual practice might they have engaged in in their life?

It opens up a really good conversation. Journaling is also a spiritual practice, by the way. A very spiritual practice to sit and journal your thoughts. It's also very good for brain activity. So when we take it out of meditation or mantra, and we put in a word like "Journaling" or "Walking in nature" or "Take a hike" or "Run through a beautiful course or take a bike ride," we're connecting another aspect of existence where there are no rules or regulations. There's only ourself and nature, the ultimate define. I hope that answers your question.

>> SAMSON TEKLEMARIAM: Thank you, Kimberley. And everyone, thank you so much for these great questions you guys are bringing in. Our next question is from Sarah Masucci from New Jersey. She asks two questions. I'll just ask you both of them. One is do you have any recommendations on where in New Jersey someone can access neurofeedback practices? And the second question related to that is in your experience, is neurofeedback for emotion regulation covered by insurance?

>> KIMBERLEY L. BERLIN: Ah, okay, I'll answer the second question first. So neurofeedback is not yet fully covered by insurance, which is really too bad. Because it is expensive. It's not cheap. However, the protocols of neurofeedback are such that the rewiring of the brain is assured.

I tell people that the fact that the military is using this for soldiers with traumatic brain injury and PTSD speak volumes to, you know, what would possibly be looked at that's a bit woo-woo-foo-foo. But the point of fact is that it's hardcore science. And the fact that insurance companies don't see it as hardcore science is really troubling to me.

Now, there are a lot of private practitioners of neurofeedback. And I would suggest that you do a Google search in New Jersey for neurofeedback practitioners in your area. You can do that through Psychology Today also. But if you go to the neurofeedback association of America, which is I think what the title is, the main, the principle body of neurofeedback training and licensing and certification, I believe, I may be mistaken, but I believe they do have a directory of practitioners that you can, you know, plug in New Jersey and then see who would be in your area.

It is fairly ubiquitous. I'm in a pretty remote area. Not that remote, but remote enough. And we have about 6 or 8 neurofeedback practitioners in Loudoun County, Virginia. In Washington, D.C., they are plenty actual. So this is becoming a technique that is more and more recognized as having really long-lasting effects for post-traumatic stress, trauma. And it's also being used for borderline personality disorder with very significant positive results.

One of the things that one of the practitioners who I know in my area told me is that you cannot call an insurance company in advance and say, hi, I'm going to get neurofeedback. And the person is out-of-network. If you submit the invoices from a neurofeedback practitioner, there's a good chance that they will, at least reach out to you and discuss the case. And then what I'll do, they will never reimburse fully, but they may reimburse some of the expense, a co-pay for instance.

I think that times are going to change with neurofeedback. I certainly hope so. But I think that we are definitely approaching an era where insurance companies would have to look at this in very realistic light.

At the same time, if insurance companies engage in this, the cost of neurofeedback would diminish. At this particular point, it's three sessions a week, and each session can be upwards of \$500. So you're talking \$1,500 a week. And the average length of time in treatment is up to six weeks. That's quite an outlay. But, again, I think the more it becomes a standard, a protocol, the more we're going to see the price reduced. And insurance companies willing to, you know, to engage in some offset of cost. I think, I'm not sure, but I think Blue Cross Blue Shield will consider an offset.

TRICARE does reimburse fully for their neurofeedback, because it's used by military. So. At least there's hope there. I hope I answered your question or questions, I should say.

>> SAMSON TEKLEMARIAM: Thank you so much, Kimberley. And everyone, thank you so much for these great questions. So we'll go through a few more here. Theresa Prim-Sims asks a follow-up. She's from Rutgers health, a follow-up to one of your previous questions. How can you encourage the use of spirituality with your colleagues or your professionals who you work with in an agency who may have their own reservations. But they have clients who are actively spiritual and asking. So I think her question is more of working with other professionals who are apprehensive, but their clients are actually asking about it.

>> KIMBERLEY L. BERLIN: What a great question. I love the follow-up. Thank you. Yeah, so, if we're in an agency, and, again one of the things or issues that came up in my training in my experience, et cetera is when you're working with a government-funded agency, you run into a lot of nervousness, I should say, a lot of anxiety about these issues.

But if the colleagues, you know, again engaging the conversation, asking questions. So do you have a spiritual practice or do you go to church every week or temple? Have you tried meditation? Have you read some of the research? Questions like that can stimulate conversations and it can inform you better as to what their reservations are. It may be that they think, oh, I'm in a professional environment. I can't talk about that. You know? And/or it may be in a somewhere in the policy book it says, no discussions about religion or that kind of thing.

There's a lot of sort of unknowns when we're working in agencies. And, so, we might start with our supervisor and ask, hey, you know, I have a lot of – I know there are a lot of clients engaged in spirituality, what would it be like if we had a brown bag lunch and got someone in here to teach meditation techniques so that we can share that with our clients?

The other thing is there are oodles and oodles of research articles. I think if you pick the ones from Harvard, MIT, Stanford, you know, the really, the big guns, right? That research speaks volumes. And bring that into work. Have a brown bag lunch for discussing one or two of the articles.

You know, what do you guys think? What do you think about research? Isn't it compelling that, you know, 85% of the participants had whatever percentage increase? How do you think that would fit with our model here? I know that some of our clients are already into it. Would knowing about this create a greater confidence among us to participate in that practice?

Those kinds of questions and conversation of compassion, openness, connectedness, curiosity, clarity are very, very powerful. And sometimes it just takes a little bit of courage to step forth and begin asking the questions.

If it's a hands down no, well, then you know, again, going back to supervisors and that kind of thing. Maybe you know, to discuss further, perhaps even changing a policy that in order to support clients, we might want to better educate ourselves. I hope I answered that one without getting into hot water. [Laughter]

>> SAMSON TEKLEMARIAM: Thank you so much for that question. And, yes, thank you. Thank you, Kimberley. We actually had a lot of people ask if you can in the Q&A document, we're going to send you all these questions, Kimberley. And everyone know that we'll send these questions documented even though we answered it here live. Kimberley will have a chance to either expound or give a much more concise answer so it will be in a Q&A document for you. Accessible on our website within two weeks. But one question that they keep asking is, you mentioned names of people who really influenced your work. Very quickly towards the end of the presentation, they would love to have those names again. Some of them are asking about the names of the individuals who influenced your work and a recommended bibliography from your research. Things like that that maybe we can include in the Q&A. Or if you would like to go over that briefly now, we can too.

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>> KIMBERLEY L. BERLIN: Sure. I'll do it briefly in the time left. I'm happy to share my bibliography, which right now is about 5 pages long. But happy to share that. And perhaps we can post it on the web.

One of the top influencers in my life in no particular order, but the top influencer who has been my teacher now for the past four years is Tommy Rosen. R-O-S-E-N. Tommy wrote a book "Recovery 2.0: Upgrade Your Recovery" basically.

And he is an extraordinary human being. His website is recovery 2.0. Just Google it. I think it's r20.com. And he has online education. He has retreats. This upcoming week, he's in Costa Rica doing a spiritual recovery retreat. He's in Massachusetts at Kripalu once a year. A really extraordinary human being. And someone who I am deeply devoted to. And it's on his shoulders that I stand and I've learned a lot of this over the past few years.

The other person is Rolf Gates. Former Marine. And preeminent yoga instructor. He's written couple of beautiful, beautiful books. Meditation books, yoga books. He is a really outstanding individual, and himself in recovery, as is Tommy Rosen.

The other person is Nikki Meyers who does yoga for recovery. And it's N-I-K-K-I Meyers. M-E-Y-E-R-S. And Nikki is, she's a dynamo. And we're all waiting for her book to come out. But she, too, does yoga meditation. Her big thing is co-dependency. So that's where she orients herself. But all of it is grounded in spiritual traditions.

In my area, in Washington, D.C., we're extremely fortunate to have Tara Brach. B-R-A-C-H. And just, again, TaraBrach.com. She has written many books and has multiple, multiple education resources, trainings, extremely accessible. And if you're ever in the Washington, D.C. area, Wednesday night at 7 o'clock, Tara holds a live meditation practice 7 to 9:00 p.m. in the Bethesda. The other person is Jack Cornfield. Jack is one of the Harvard monks. There were quite a few of them back in the '60s who discovered meditation, either dropped out or graduated from Harvard, and then went to India and spent who knows how many years training, teaching, you know, learning, becoming monks. And Jack Cornfield, stayed there for many, many years and then

came back to America. He founded the Esalen Institute in California, which is a hub of spiritual practices.

And there are many others. A gentleman by the name of Kevin Griffin who wrote a book called "One breath at a time" is a Buddhist practitioner in recovery, and holds retreats and weekend seminars on using Buddhism in recovery. And a very compelling book. Beautifully written book.

There's "Refuge Recovery" and that is also a Buddhist approach to recovery. Refuge Recovery is also really geared to younger people. So very attractive to younger people. You know, some of them are resistant to AA or the 12 steps, so they really dig Refuge Recovery. The book is by Noah Levine. L-E-V-I-N-E. There's been some controversy. I won't go into it. Just suffice to say the information and the technique should stand on its own merit without the personalities. That pretty much covers it for right now, because of our time. But I will be more than happy to give you resources and my bibliography. Yes.

>> SAMSON TEKLEMARIAM: Thank you so much, Kimberley. So I'm just going to give one more minute to answer this one. If you're not familiar with them, I'll try to substitute it with another question. So David Cherkle from Sudbury, Canada asks are you familiar with and can you speak to the work of Susan Blackmore and Patricia Churchland? Again, if not, then I can substitute that for another question. David Cherkle from Canada, thank you for that question.

>> KIMBERLEY L. BERLIN: David, thank you so much. I'm not able to speak off-the-cuff about the work. I know the names, but you have definitely put front and center some to-do reading on my list. Yes, Susan Blackmore and the other person was?

>> SAMSON TEKLEMARIAM: Patricia Churchland.

>> KIMBERLEY L. BERLIN: Okay. Thank you so much.

>> SAMSON TEKLEMARIAM: So then this will be the last question again. Just one minute to wrap us out here and then we'll close out. What are your thoughts on mindfulness-based relapse prevalence, and would that be a part of what you're talking

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about today in this presentation? This question comes from Doug Hanshaw in Ridgeway, Colorado asking about what your thoughts are on mindfulness-based relapse prevalence.

>> KIMBERLEY L. BERLIN: Absolutely. 100%. Mindfulness-based relapse prevention is now I think about 10, 12, to 15 years old. And, so, a lot of research has been able to be conducted evidence-based, you know, it's really solid kind of work. There, you know, the MBSR model from Jon Kabat-Zinn really has now become a standard. And then there are offshoots of MBSR, whether it's a mindfulness-based stress – excuse me, mindfulness-based relapse prevention, mindfulness base cognitive therapy. So that mindfulness base foundation is an absolute go-to. And, yes, I include that very much in, not only my own writings, but in my practice. The relapse prevention aspect is really terrific, because with a sometimes 60% to 75% relapse rate, we've got to find other ways, and I think that the mindfulness-based relapse prevention books, techniques, you can set up groups of mindfulness-based relapse prevention. It is really profound in that it is a new approach that is seeing some very impressive results. So thank you from Colorado. Thank you very much for that question.

>> SAMSON TEKLEMARIAM: And Kimberley, thank you for this live Q&A. And everyone, thank you for your questions. It was a really great engagement. Just want to remind everyone that everything you need to know about the particular presentation today is on our NAADAC website. You can watch the recording after the live event, download the PowerPoint slides, take the CE quiz and make a payment if you're not a NAADAC member. Just give us about a few hours to get the CE quiz online. If it's not online this evening, it will be online tomorrow morning. The web address for this webinar is [www.NAADAC.org/Science-of-addiction-and-spirituality-webinar](http://www.NAADAC.org/Science-of-addiction-and-spirituality-webinar). You can go to this page in the future or now when you need information related to this webinar. Here are the instructions again for receiving CE credit. Just one more time for those who may have missed the introductory statement at the beginning.

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Here is some schedule for some upcoming webinars. Please tune in in August, as there's some really interesting topics with great presenters just like today. Again, if you have not do so already, make sure to bookmark our webpage, [www.NAADAC.org/webinars](http://www.NAADAC.org/webinars).

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