

Session 8: Termination — Maintaining the Spiritual Path with Truth

Though one may conquer
a thousand times a thousand men in battle,
yet he indeed is the noblest victor
who conquers himself.
(*Dhammapada 103*)

Therapeutic Goals of Session 8: The primary goal of this final session of 3-S therapy is to support the client's continued spiritual growth, encourage generalization of treatment gains, and facilitate clients' use of community resources now that 3-S sessions have come to an end. In session, clients identify their three-tier support system – their spiritual teacher, spiritual teachings, and a community of people who are on a similar spiritual path.

Instruction to Therapist: The format of each session is essentially the same. Each session begins with a renewal of clients' commitment to their Spiritual Path, and 5 minutes of meditation. For this you will need a timer. The meditation period at the beginning of each session will provide you with an opportunity to repeat the instructions for *anapanasati* meditation taught in Session 2; it will also provide clients with the opportunity for additional practice and to clarify any misunderstandings they may have about the technique which they are expected to practice daily at home.

Welcome, Commitment, and Meditation

- Renewing commitment to spiritual path
- In-session practice of meditation on the in and out breath (5 mins)

Example of therapist script: Hello, 'name'. Welcome to the eighth and final session of spirituality therapy. That you made the effort to be here tells me that you are committed to your spiritual path, is that correct? [Therapist asks for client's continued commitment to the therapy.] Before we do our review of last week's session, let's begin by practicing our meditation on the in and out breath. As you know, your mind has a spiritual center where you can go to experience your true spiritual nature [or, depending on client's beliefs, to be with God or a Higher Power]. We don't usually experience this in our daily lives because the mind has a tendency to wander here and there; it is never still enough to experience its center. This is the monkey mind that we have talked about in our sessions, and it is this monkey mind that can get us into a lot of trouble. An untrained mind that is allowed to wander freely can get caught up in whatever thought or mood touches it. This means that it can readily get swept away by the addict self. That's where meditation comes in – it helps us concentrate – to focus all our attention on this still, silent place that is within each of us where we can experience our true spiritual nature. In the meditation technique we do here, you are learning to focus single-mindedly on the sensations around the nostrils caused by the in- and out-breath. This area around the nostrils and above the upper lip where you first feel the touch of the breath as it enters and leaves the body is your anchor. It is called an anchor because it

helps you to remain centered during emotional storms, and it prevents you from getting swept away by strong currents of craving and aversion. The technique is very simple, but it does take a great deal of effort and practice to train the monkey mind to stay focused on one thing. Are you ready to work hard?

[Therapist's provides detailed instructions to client]:

- . Sit with back straight, feet flat against the floor, hands on your lap
- . Close your eyes (therapist checks that client is comfortable doing this)
- . Just breathe normally through your nose
- . Focus your attention on the area around your nostrils and above your upper lip and concentrate on the changing sensations in this area caused by the breath as it passes in and out of your nose. Do nothing else, just keep your concentration fixed there in this small area where you first feel the touch of the breath as it goes in and as it goes out – this is your anchor.
- . If your mind wanders away, just note 'mind wandered away,' and then firmly bring your attention back to your anchor. See if you can experience the gentle touch of the breath around the nostrils and upper lip as it enters and leaves the body. Keep your attention fixed here.
- . If you have difficulty concentrating, try the technique I showed you that we called "Just one breath at a time". At the beginning of each breath, commit yourself to carefully observing the changing sensations caused by just that one breath alone. Then fix your attention firmly on your anchor for just for that one breath, then the next, and the next. Continue doing this, taming the monkey mind, one breath at a time.

We'll do this together for 5 minutes. I'll let you know when the time is up.

Therapist sets a timer and meditates with the client for 5 minutes. When 5 minutes have elapsed, therapist asks client for feedback in order to ensure that client was able to experience the sensations around the nostrils and that s/he was successfully able to return the attention to the anchor each time the mind wandered away. This is the therapist's opportunity to correct any misunderstandings about the practice and to provide additional tools to clients who are having difficulty maintaining their concentration on the breath.

For example,

a) if client has difficulty experiencing any sensations, expand the focus of attention to include the inside of the nostrils and top of nose. If client experiences sensations, but loses them during meditation, instruct client to take one or two short, sharp breaths, so that sensations can be clearly felt. Then instruct client to return to normal breathing.

b) if client experiences sensations, but has difficulty with mind wandering, therapist provides additional concentration techniques, as follows:

'It sounds like you're doing well detecting sensations caused by the in and out breath; it's your monkey mind that's giving you the trouble, is that right? Don't be discouraged.

Everyone has difficulty at first. You are only just beginning to become aware of your wandering monkey mind – this is an important step – it is the beginning of insight. With awareness of the monkey mind, comes the motivation to work hard to train it. You probably never realized before how difficult it is to train your mind. Remember that it is the monkey mind that will get you in trouble, so just keep working hard to train it. Be persistent. Each time the mind wanders away from the anchor, bring it back gently but firmly. Just as when you are teaching a child to stay away from what can cause it harm, train your mind gently but firmly to stay away from thoughts and feelings that can activate the addict self. Keep bringing the mind back to the anchor over and over again.

If you find that you continue to get lost in your thoughts, you may count your breaths at the end of the out breath. Breathe normally, and count each breath after you have experienced the sensations caused by that in and out breath. Say the number silently to yourself just before the breath turns to come back in, like this:

Breathe in, Breathe Out, Count 'One'.

Breathe in, Breathe Out, Count 'two'.

Breathe In, Breathe Out, Count 'three', and so forth up to 10.

While breathing in and out normally, keep your focus on the sensations caused by the touch of the breath, don't focus on the numbers you are counting. If your mind wanders away before you reach the number 10, begin again at number 1. Once you have reached 10, stop counting, and focus on the sensations caused by the touch of the in and out breath without counting. Then, if the mind wanders away again, you can begin counting up to 10 again. Let's try that now just to make sure you get the hang of it.

We'll just do it for 10 breaths. I'll talk you through it. Sit up straight and close your eyes. Breathe normally through your nose and bring your attention to your anchor – the area around your nostrils above your upper lip where you can feel the touch of the breath as it goes in and out. Now silently, with me, begin counting the breaths at the end of the out breath. As before, you are going to continue focusing on the sensations as you breathe in and out, the only difference is that at the very end of the out breath, just before it turns to come back in, count silently. Let's begin:

Breathe in, Breathe Out, Count 'One'.

Breathe in, Breathe Out, Count 'two'.

Breathe In, Breathe Out, Count 'three',

Breathe In, Breathe Out, Count 'four',

Breathe In, Breathe Out, Count 'five',

Breathe In, Breathe Out, Count 'six',

Breathe In, Breathe Out, Count 'seven',

Breathe In, Breathe Out, Count 'eight',

Breathe In, Breathe Out, Count 'nine',

Breathe In, Breathe Out, Count 'ten',

When you are ready, open your eyes. Do you think you can do this at home if you have difficulty concentrating?

Remember, counting is just a tool to help you get your concentration back. Don't get caught up in the counting. It's your anchor, not the numbers, that you are training your mind to focus on during your meditation practice.

Review of previous session

Brief review of concepts covered in previous session:

Wisdom includes:

- **renunciation** -- giving up what is harmful -- the addict self and the 5 enemies of craving, aversion, laziness, agitation, and doubt
- **generosity** -- giving to yourself and others what is beneficial – the spiritual self and the 5 friends of faith, energy, awareness, concentration, and wisdom
- renouncing the addict self identity, taking on instead a spiritual self identity

Example of therapist script: Let's begin with a quick review of where we left off last week. In our first session together we talked about the need to replace the addict self with the spiritual self and that we were going to help you do this with three kinds of training – training in mastery of the mind, morality, and wisdom, as well as with daily practice of 10 spiritual qualities. We then worked on the training in mastery of the mind, with its three components – effort, mindfulness, and concentration. Then we did the training in morality which we defined as 'doing no harm to yourself and others' in speech action and livelihood. We agreed that this is the foundation of your spiritual path. Then we began the training in wisdom. To have wisdom is to understand that the addict self causes suffering and to realize that it is not your true nature. It is a habit pattern of the mind – a habitual way of thinking that causes harm to you and others. Last week we continued the training in Wisdom. Specifically we talked about renunciation and generosity -- giving up the addict self identity and accepting a spiritual self identity instead. We talked about the five enemies that are characteristic of the addict self, that separate you from your true nature. We also talked about the 5 friends that are characteristics of your spiritual self, that allow you to experience and express your true nature in daily life. You practiced a visualization technique in which you learned to replace the addict self with the spiritual self, by taking on the role of your spiritual self in all your daily activities.

Completion of at-home assignments:

- Coach" role
- Discuss experience with at-home assignments:
 - Did client practice giving up the addict self identity [e.g., abstain from drugs]?
 - Did client assume a spiritual self identity in daily life [e.g., act 'as if']?
 - Did client use the Daily Plan for filling the mind with the spiritual self?
 - Did client do the Spiritual Stretch daily?
 - Did client practice mindfulness (stop 3 times daily to be mindful of addict self-schema activation)?
 - Did client practice daily meditation on the in and out breath, and end with the recitation of *metta* statements?
 - Did client recite the self-affirmation/prayer at every opportunity?
 - Did client prevent harm associated with drug use and unsafe sex?
 - Did client transcend craving using the 'observe and name' technique?
 - Did client use *metta* statements in daily life to defuse negative emotion?
- Identify specific examples of how the spiritual qualities assigned last session (renunciation and generosity) were experienced and expressed by client during the week.

Example of therapist script: Let's go over your assignments for last week. During the week, you were going to practice giving-up your addict self identity and taking on instead the identity of your spiritual self. You were going to do this by pretending you were an actor taking on a role and acting 'as if' you were your spiritual self. How did that go? Did your 5 friends help you during the week? Did any of your 5 enemies try to stop you? Which ones? Were you able to remain abstinent all week?

[If addict self behaviors other than drug use were targeted for renunciation during the week, discuss them here.]

How about your other training exercises?

Did use your Daily Plan for filling your mind with your spiritual self?

Did you continue doing your daily spiritual stretch?

[Note: If client has not done stretch daily, review technique and suggest involving a family member].

Have you been remembering to do your three times daily check-ins to see if your addict self is active? What was your cue? How is that working for you?

[Note: If client did not do check-ins three times every day, discuss appropriateness of the cue being used. Emphasize the importance of frequent self check-ins to increase awareness of the addict self; no awareness, no progress.]

Have you been practicing your meditation on the in and out breath -- your assignment was to practice for 50 minutes every day, were you able to do this?

[Note: if client reports having difficulty, review technique, location, and posture, emphasizing the importance of diligent practice for training the monkey mind.]

Did you end your daily meditation with your *metta* statement 'may all beings be happy and free from suffering?

Have you been reciting your prayer/affirmation at every opportunity during the day, synchronizing it with your breathing or walking?

[Therapist recites the prayer/affirmation to ensure that client remembers it.]

Have you been doing everything you can to prevent medical harms associated with drug use and unsafe sex. And, are you able to 'stare down' the craving monster – make it lose its power by observing it as if it were under a microscope, and seeing that it is actually made up of fleeting sensations that are insubstantial and impermanent?

Have you been reciting your *metta* statement to yourself whenever you had negative interactions with others during the week so that you can prevent the addict self from getting activated?

[Note to therapist: The goal of this discussion is to encourage practice, while helping clients to identify their own spiritual qualities. Therefore, if client has not practiced, therapist asks client to describe a situation during the week and to identify instances of effort, strong determination, equanimity, morality, loving kindness, tolerance, wisdom, renunciation, and generosity – the nine spiritual qualities covered so far in treatment. You can also suggest that they keep their signed Commitment in a conspicuous place and read it frequently.]

You are doing a good job strengthening your spiritual muscles with your daily practice. I really appreciate your being honest about where you're having difficulty. This shows me that you are not allowing the addict self to sabotage your practice. Keep up the good work!

Instruction to Therapist: Once you have reviewed the previous session and the at-home assignment for the previous week, you can begin providing the new material. As shown below, introduce the new material to clients in discrete segments to facilitate learning. Repeat key concepts frequently, and integrate the new material with what you already know about clients' addict and spiritual self schemas, and their spiritual or religious beliefs.

New Material: Maintaining the Spiritual Path with Truth

Background Information: As this is the final session of 3-S therapy, its focus is to review progress made by clients during treatment and to help clients create an action plan for maintaining their spiritual path following treatment completion. First they will look back at what they have accomplished to date; then they will look forward to maintaining their progress. It is important to emphasize that this is not an ending, but rather a beginning. By participating in 3-S therapy, clients have worked hard to weaken their addict self-schema and strengthen their spiritual self-schema; and by doing so they have taken important steps along their spiritual path. Now, they will need to focus on maintaining and continuing to strengthen the spiritual self-schema that they have constructed. As with any self-schema, it needs to be purposely and frequently activated in order to remain readily accessible. The final spiritual quality – Truth -- is the spiritual muscle that they will need to continue their journey. Truth, in this context, is seen primarily as being honest with oneself, and as a willingness to interact with the world and those in it with integrity. In the larger sense, truth is a return to where we began this journey with clients: the Buddha's four noble truths – the truth of suffering, with craving as its cause, and the eightfold path as its liberation. You will not need to reiterate the four noble truths with clients in this session, but they are the foundation for every 3-S therapy session and, perhaps most especially, for this one which emphasizes maintaining the spiritual path with truth. Truth in this context also refers to the three 'truths of existence' – that all created things are impermanent, subject to suffering, and without ego-identity. Again, for most clients it will be sufficient in this session for you to support their commitment to be honest with themselves about themselves, knowing that the addict self is a habit pattern of the mind that causes suffering, and is not their true nature. In the second part of the session, you will help clients identify a support system to help them on their spiritual journey now that your sessions with them have come to an end. Clients are taught to develop a three-tier support system. This approach stems from the Buddhist custom of seeking refuge in the triple gem – the Buddha, the Dhamma, and the Sangha – which can be translated for our current purposes as seeking support from one's teacher, the teachings, and the community of people who follow the teachings. 3-S clients will therefore be encouraged to seek refuge in their own spiritual teacher or guide, the teachings or scriptures of their spiritual guide, and a community (or fellowship) of individuals who, like them, are also trying to live a life in accordance with these teachings.

Segment 1 – Review of Client's Accomplishments

3 trainings – mastery of the mind, morality, and wisdom provided these tools:

- Mindfulness and meditation on the in and out breath -- the anchor.
- Awareness of the habit pattern of the mind called the addict self that causes suffering
- Learning to interrupt the addict self and refocus on the spiritual self.
- Handling addict self intrusions.
- Filling the mind with the spiritual self throughout daily life.

Spiritual qualities strengthened to date

- strong determination, effort, equanimity, morality, loving kindness, tolerance, wisdom, renunciation, and generosity.

Client's perception of changes made

Instruction to therapist: Begin this segment by noting that this is the final session. Congratulate clients for completing the therapy, acknowledge their hard work, but remind them that this is not the ending but rather the beginning of a lifelong journey. Explain that you are going to ask them to look back over the past several weeks and review the steps they have taken on their spiritual path so that they can see how far they have come. While you are reviewing what clients have accomplished, be sure to encourage their participation by asking them to recall specific principles and practices that they have learned. For example, remind them that during the therapy they were introduced to the Noble Eightfold Path with its three trainings: Mastery of the mind, Morality, and Wisdom. They learned that the addict self is a habit pattern of the mind that leads to suffering, and they learned how to replace it with the spiritual self, which above all is compassionate and does no harm to self or others. Remind clients that they also take with them the tools of mindfulness and meditation. They learned how to be mindful of addict self intrusions and how to connect with their spiritual nature by focusing on their anchor. During the therapy they have also come to experience the qualities of their true spiritual nature. These are their spiritual muscles, and they have worked hard, both in and out of therapy, to make them stronger. Review the spiritual qualities that clients have worked on so far in therapy -- strong determination, effort, equanimity, morality, loving kindness, tolerance, wisdom, renunciation, and generosity. Before going on to describe the final spiritual quality to be worked on in the next segment, remind them that in order for their spiritual self to remain strong and to become even stronger, they will need to continue their spiritual workouts and to continue putting into practice what they have learned in the therapy. Conclude this segment by asking clients to describe any differences they see in themselves since beginning the therapy, and to reflect on the progress they are making in replacing the addict self with their spiritual self in their daily lives.

Example of therapist script: As you know, today is our final session. By participating in this program you have taken an important first step in a lifelong journey. It has been a privilege to work with you as your coach. Clearly this is just a beginning. However, we have covered a lot of territory. You have been introduced to the Noble Eightfold Path with its three trainings – Mastery of the mind, Morality, and Wisdom, and you learned how to integrate the Eightfold Path with your own spiritual and religious beliefs. Let's take a few moments to review what you learned in each of the trainings.
[As time permits, therapist encourages client's participation in the following review.]
In the training on mastery of the mind, you learned that you need Right Effort, Right Mindfulness, and Right Concentration in order to weaken your addict self and strengthen your spiritual self, and you learned how to meditate in order to prevent the monkey mind from taking you away from your spiritual path. Can you think of anything else you learned in the training on mastery of the mind? [If clients do not volunteer anything, remind them that they learned check-in with themselves to see which 'self' was in control, and how to cope with addict self intrusions by focusing on their anchor, thought stopping, observe and name, and refocusing on their prayer or affirmation].

In the training on morality you learned that in order to stay on your spiritual path you also need a strong moral foundation that does no harm to self or others in words, action, or livelihood. You learned to act mindfully, rather than react automatically in situations that could place your health or the health of others at risk. Can you think of anything else you learned in the training on morality? [If clients do not volunteer anything, remind them that they learned how to transcend craving by observing how sensations associated with craving are impermanent, and how to transform negative feelings about others using *metta* statements – “May all beings be happy and free from suffering”.]

In the training on Wisdom, you learned that you need to have Right View and Right Thinking. This means understanding your true nature and knowing that you are not your addict self. The addict self is a habit pattern of the mind that you can change. This requires constructing a blueprint for your spiritual path and having a daily plan for filling your mind with your spiritual self. Can you think of anything else you learned in the training on wisdom? [If clients do not volunteer anything, remind them of the spiritual self's 5 friends and 5 enemies.]

In our sessions you also worked hard to strengthen your spiritual muscles – These are the qualities you will need for your spiritual journey. The qualities you have worked on so far are strong determination, effort, equanimity, morality, loving kindness, tolerance, wisdom, renunciation, and generosity. These are qualities you have always had, you just had to recognize them in yourself and strengthen them. You've done good work; I can see a big difference in you. When you look back **can you see the difference** between how you were when you started this treatment – when your addict self dominated your daily life -- and now, after you have strengthened your spiritual self and have become more mindful of your true spiritual nature? [Discuss.]

Segment 2 – Maintaining the Spiritual Path with Truth

Truth – the last of the 10 spiritual qualities – means:

- Being honest with yourself
- Being honest with others
- Truth also refers to the interconnectedness of all things – the 4 great elements and the 3 characteristics of all created phenomena

Client's new guiding truths:

- The addict self is a habit pattern of the mind that prevents me from experiencing my true nature
- With mastery of the mind, morality, and wisdom as guiding principles, my spiritual self provides access to my true nature
- When an emotional storm threatens, the breath is my anchor
- When I am mindful of my true nature, I do no harm to myself or others

Instruction to therapist: In the previous segment, clients looked back over the previous weeks of therapy and reviewed the progress they have made in finding or constructing a specific, personal spiritual path. Now, in this segment, they will look to the future and create a plan for maintaining this path. Explain that maintaining a spiritual path requires a commitment to Truth. This is the last of the spiritual qualities that clients will be working on in the therapy. Emphasize that truth is their maintenance tool. Truth will let them know if they are in danger of neglecting their spiritual path. Explain that first and foremost, truth means being honest with themselves. They will need to check in with

themselves frequently throughout the day and candidly evaluate where they stand on their spiritual path. They will need to be honest with themselves about the ongoing strength of their path's moral foundation and about the strength of their commitment to mastering the monkey mind. Explain that as soon as they allow any lies to slip into their lives, they are inviting the addict self to return, because the addict self thrives on lies. They will need to remain vigilant in every moment for addict self intrusions and for the untruths the addict self perpetuates. In order to maintain their spiritual path, their guiding truth will be that the addict self is a habit pattern of the mind that causes suffering and prevents them from experiencing their true spiritual nature. However, with mastery of the mind, morality, and wisdom as guiding principles, their spiritual self will provide access to their true nature throughout their daily lives. When an emotional storm threatens, they can turn to their anchor and, instead of reacting automatically, they can act mindfully, and thus do no harm to themselves or others. Emphasize that these guiding truths about themselves will help them stay on their spiritual path. Then explain that truth is a spiritual quality that will also help them in their relationships with others. When they interact with others from their spiritual nature they are being authentic, and when they are authentic, they will attract others who are also authentic and on a spiritual path. In a larger sense, when they cultivate the spiritual quality of truth they will also experience their interconnection with all things in this world, and beyond. When they are able to look at themselves honestly, they will perceive the interconnection and continuity between themselves and all forms of life on earth, and indeed understand that we all are the stuff of stars. Suggest that now that they know the truth of their interconnection with all things, they are obligated to reflect back to the universe the best possible version of themselves. End the segment by reminding clients that even though the therapy is coming to an end, they can use their anchor in emotional storms, and that if they continue their training in mastery of the mind, morality, and wisdom they will be able to remain on their spiritual path in all their activities doing no harm to themselves or others. This is their truth now that they take with them that can be used to maintain their spiritual path.

Example of therapist script: Well, you've taken the first important steps. Now it's up to you to continue and to maintain your spiritual path. The quality we're going to talk about today will help you do this. This is the spiritual quality of Truth. Let's think about what this means.

To begin with, truth means being honest with yourself about yourself. No matter how unpleasant the truth is about ourselves, when we are in touch with our spiritual nature we can face it, evaluate it, and make whatever changes are appropriate to keep us on our spiritual path. So, above all, you will need to be vigilant in your daily life to make sure that untruths do not slip in. You'll need to be mindful, vigilant, and ever on guard against what is not the truth because that is the way of the addict self. Is this clear?

Once we are honest with ourselves we can move on to being honest in our relationships with others. We want our relationships to be truthful and clear. We don't want to expect things from others that they are incapable of giving, or promise to be something for another that we can't be. When you interact with others as your spiritual nature, authentically showing them your true nature, you will attract to you people who are also living a spiritual life. Do you know what I mean?

We also have a larger sense of truth in our lives. We are all interconnected – to other people and to forms of life of the earth. We're all made of the same basic elements, right? The interconnectedness of your life to all other things on Earth, and really in the universe, is a fundamental truth in your life. Recognizing this, we experience being supported by the universe in a very real and important way. But what can we give back to this universe that supports us? We can give the best possible version of ourselves. We can give our integrity. You learned how to do this in this program.

You have learned to live your life mindfully, being aware of the consequences of all your actions. You know now that the addict self is a habit pattern of the mind that causes suffering and prevents you from experiencing your true nature. You know how to use the breath as your anchor when an emotional storm is brewing and threatens your balance of mind. You learned that with mental discipline, ethical conduct, and wisdom, you can protect yourself and others from harm. These are the things we hoped you would learn during the course of the therapy. You have worked very hard. All these truths are your truths now.

Next we will talk about how to stay on your spiritual path now that this program is over.

Segment 3 -- Experiential component

Gym metaphor: need to exercise spiritual muscles -- Truth

- 3-tier support system -- Worksheet
- Community resources identified.

Instruction to therapist: In this segment you will do a spiritual workout with your clients in which they will create a support system to help them maintain their spiritual path. Explain that even though they have worked hard to construct their spiritual path, it can quickly become overgrown with weeds and become difficult to access, unless it is well maintained. Let them know that in this segment of the session you will be helping them to develop a three-tiered support system that will help them to maintain their spiritual path now that the therapy is coming to an end. If you wish you can tell them that this is based on a Buddhist tradition, but feel free to simply describe the three tiers. The first tier of the support system is clients' spiritual teacher or guide. The second tier of support comes from the teachings or scriptures of this teacher, and the third tier of support comes from the community of people who follow the teachings. Using the worksheet for this session that you will find in this manual and also in the client workbook, help clients identify a spiritual guide or teacher that they can turn to for guidance on their spiritual path and write the name of this teacher on the worksheet. Depending on clients' religious and spiritual beliefs this guide could be a religious figure like the Buddha, Jesus, Mohammad, Moses, or Krishna, or it could be a contemporary spiritual teacher. Emphasize that this is their spiritual role-model. Therefore, frequently throughout the day, they should ask themselves 'what would my teacher do in this situation'. If they keep their teacher with them in their thoughts, they will be able to stay on their spiritual path. Next they will identify the teachings that they can turn to for support. This may be holy books and scriptures, like the Bible, Koran, Torah, Talmud, Veda, or Tipitaka, or any other inspirational books or tapes that can help clients stay on their spiritual path. Brainstorm with clients the resources that are available in bookstores and on the internet that can provide them access to the teachings of their spiritual teacher,

and write them on their worksheet. If appropriate, you might want to recommend a book or two from the reading list in the Client workbook. Let them know that there are also inspirational words for the day that can be sent to them daily via e-mail. For example, Pariyatti Books provides such a service, as do many Christian groups. Encourage clients to get into the habit of reading or listening to their spiritual teachings at least daily; this will help them stay on their spiritual path.

Finally, help them identify resources where they can get the support and fellowship of others who are also on a spiritual journey. This is the third layer of support in their 3-tier support system. These may include family, friends, congregants at a place of worship or participants at NA/AA meetings, or at prayer or meditation groups. If appropriate, discuss attendance at a church, temple, or mosque. Write down on the worksheet the names and telephone numbers of individuals who can support clients on their spiritual journey. You might also suggest to clients that once they are stable in their recovery, they might want to consider taking a 10-day Vipassana meditation course. This is a 10-day silent retreat for people of all faiths to learn and practice insight meditation. It is provided free of charge, in many locations, both nationally and internationally. Information about this course is available at www.dhamma.org. In fact, we also recommend that 3-S therapists, if at all possible, take a 10-day Vipassana meditation course prior to providing 3-S therapy to clients. Although it is not a requirement, this course can provide therapists with a solid foundation, on the experiential level, concerning some of the basic concepts and techniques taught in 3-S therapy; we highly recommend it. There are also videos available at www.pariyatti.org that you and your clients might find interesting that show how Vipassana meditation is currently being used in prisons and with drug addicted individuals. Finally, you might want to suggest that clients check their local newspaper to find community resources, such as meditation groups, workshops, internet resources, that can support them on their spiritual path. Make sure all these community resources are listed for your clients on their worksheet, and then end this segment.

Example of therapist script: This is the part of the session when we work together to help you strengthen your spiritual muscles. Because today is our final session together, we are going to focus on helping you identify various kinds of support you can draw on to help you maintain your spiritual path, so that you can continue your spiritual journey and keep the addict self at bay. You've worked hard to construct and strengthen your spiritual path, but if you don't maintain it, it will soon become hidden from view once again; just like a path through the woods that quickly gets covered over with weeds and brush if it is not cleared and maintained. To maintain your spiritual path you will need three types of support. These are written on your Worksheet that you will find in your 3-S Journal.

[Therapist turns to worksheet].

The **first** type of support is the support you get from your primary spiritual guide or teacher. For Buddhists, this would be the Buddha; for Christians, this would be Jesus, for Muslims, this would be Mohammad, and so forth. Who do you view as your primary spiritual guide – in prayer or meditation, who do you turn to for refuge and support?

[Note to therapist: when working with clients who are not religious, you can ask them to identify spiritual figures that they consider to be role models for a spiritual life].

Let's write down the name of your spiritual teacher on your worksheet. You dictate, I'll write.

[Therapist writes the name of client's spiritual teacher on the worksheet.]

Your spiritual teacher is your primary source of support. Your spiritual teacher is your role-model. Whenever you are in doubt, just ask yourself 'what would...(name of client's spiritual teacher) ... do in this situation?' Remember, you carry your spiritual teacher with you everywhere in your heart and mind, so take refuge in your spiritual teacher frequently throughout the day.

The **second** type of support to help you stay on your spiritual path is the support you get from reading or hearing the teachings of your spiritual teacher. For Buddhists this might include the suttas of the Tipitaka, for Christians - the Bible, for Muslims - the Koran, for Jews - the Torah or Talmud, for Hindus - the Veda. What spiritual teachings can you turn to for support and guidance?

[Note to Therapists: Clients who are not religious should be encouraged to identify inspirational books associated with the spiritual role-model identified previously.]

You dictate and I'll write.

[Therapist enters the name of the scriptures on the worksheet].

The teachings of your spiritual teacher are usually available not only in books, but also on audiotapes, CDs, and videos. Can you think of any tapes, CDs, or videos that you could use to inspire you during the day?

[Therapist helps client identify tapes, CDs, or videos].

Get into the habit of reading or listening to the teachings of your spiritual teacher every day. When you find phrases that particularly move you, write them down on index cards and carry them with you so that you can refer to them during the day. Remind yourself of the teachings of your spiritual teacher frequently. Let the words inspire you and keep you moving steadily along your spiritual path. If you are connected to the internet you can even sign up to have words of inspiration e-mailed to you every day.

[If consistent with client's faith, you may write the address for www.pariyatti.com on the worksheet].

You also have a reading list in your 3-S journal. Would you like me to make some recommendations?

[Therapist makes recommendations based on client's spiritual and religious beliefs.]

The **third** type of support is the support you get from other people who are also on a spiritual path who follow the teachings of your Spiritual teacher. Can you think of anyone right now in your life who is on a spiritual path similar to yours? Let's write down their names on your worksheet. When you get home, write down their telephone numbers next to their names and keep this sheet handy – contact them and suggest that you make yourselves available to each other to provide spiritual support.

[Therapist writes down names as client dictates.]

One way to increase the number of people who can provide support is to go to places that people on a spiritual path also go to.

[Therapist continues to fill in the blank spaces on the Worksheet as appropriate, including writing down the time and location of services and meetings.]

Do you have a place of worship – a church, mosque, or temple you would like to attend or at least check out? [If appropriate, include Bible study groups here.]

How about AA/NA? Some people get spiritual support by attending 12-Step Meetings.

Would you consider going to 12-step meetings?

You can also get support for your meditation practice by attending group meditation sittings. Meditation groups allow people to gather to meditate together and support each other in their practice. Would you be willing to go to a meditation group if one was offered in your community?

You can also get more advanced training in meditation once you are stable in your recovery. For example, Vipassana Meditation Centers an intensive training program free of charge for people of all faiths. If you are interested, I can give you a website address where you can get further information.

[If client is interested, therapist writes down the website address: www.dhamma.org].

How about other ongoing events in the community that can help you maintain your spiritual path? There may be workshops or seminars on spiritual development or courses available on meditation. Let's look in the local newspaper to see if anything is coming up soon. [If appropriate to the setting, therapist and client check the newspaper and enter any upcoming events or group meetings on Worksheet.]

Segment 4 -- At-home practice assignments

- Continue: Use daily plan for filling the mind with the spiritual self
- Continue: Renounce addict self and act 'as if' you are your spiritual self
- Continue: Daily 3-S stretch
- Continue: 3 times daily self-schema check-ins (with cue)
- Continue: Meditation on the in and out breath (for 60 minutes) ending with metta statements
- Continue: Recite prayer/self-affirmation throughout the day
- Continue: Prevent all harms associated with drug use and unsafe sex
- Continue: Transcend craving by systematic observation of impermanence
- Continue: Use *metta* meditation statements to defuse negative emotion
- New: Contact one of the community resources identified in session today
- New: Spiritual qualities assigned -- 'truth'

Instruction to Therapist: The next segment of new material to be covered in this session is the at-home practice assignments. Let clients know that just because this is the final session, that does not mean that their at-home training assignments come to an end. On the contrary, they are reminded that maintaining their spiritual path requires keeping strong all the spiritual muscles they have developed so far and that they are therefore to continue the at-home exercises previously assigned in addition to the ones you will be assigning today. Be sure to refer clients to the page in the Client Workbook on which the at-home exercises for today are written. Then go over each of them with clients to ensure that they understand what is to be accomplished during the coming week.

Clients are to continue using their daily plan, renouncing the addict self (e.g., by remaining drug-free), and assuming the role of their spiritual self in all their daily activities. Their daily plan should incorporate their Spiritual Stretch, their 3 times daily self check-ins, and their meditation on the in and out breath, which should end with the recitation of *metta* statements – 'May all beings be happy and free from suffering'. Keep in mind that the goal was to have each client meditating for one hour each day by the end of treatment. However, if clients have not reached this goal, let them know that they are to continue increasing their meditation time until they are able to meditate for at least one hour each day. Remind clients that they are to continue using their spiritual self-

affirmation not only when the addict self intrudes, but at other times during the day synchronizing it with their breathing and walking. They will also continue doing what they can to prevent harms associated with drug use and unsafe sex, and to transcend craving whenever it arises in their daily lives by carefully examining the rise and fall of the sensations associated with it, knowing ‘this too shall pass’. Once the usual routine is reviewed, the new assignment is added. The new spiritual quality to assign in this session is ‘**truth**’, and their new assignment is to contact, during the coming week, one of the community resources they identified as able to provide them with spiritual support and fellowship. The segment ends, as it always does, by asking clients’ for their commitment to completing their at-home assignments and to remaining on their spiritual path.

Example of therapist script: The session is almost over. Let’s go over your training schedule for the week.

Continued: You will continue incorporating all your practice assignments into your Daily Plan [therapist ensures that client still has a copy of the Plan in the 3-S Journal], and you will continue renouncing the addict self and acting ‘as if’ you are your spiritual self in all activities of your daily life, that means remaining drug free [in addition to other addict self behaviors are to be renounced]. Do you think you can do that?

Keep doing your daily spiritual stretch and your mindfulness practice of checking in with yourself three times a day to see what habit pattern of the mind is currently active. Use your cue (...name cue...) to interrupt yourself three times a day. Also continue your in-and-out-breath meditation practice, ending it each day with your *metta* statements – ‘May all beings be happy and free from suffering’. If you can, increase the time you practice each day to 60 minutes. You now have an established meditation practice. Continue practicing daily for 60 minutes.

[Therapist gauges practice time to client’s progress, and if not yet at 60 minutes, encourages client to set his/her goal for 60 minutes per day].

In addition, continue to recite your prayer/affirmation at every opportunity, synchronizing it with your breathing and walking.

Keep doing everything you can to prevent medical harms, such as HIV, that are associated with drug use and unsafe sex. And, if the craving monster shows up, stare it down – say ‘this too shall pass’ and watch as the sensations arise and pass away. Remember, too, that if you have negative interactions with others, recite your *metta* statements silently to yourself to prevent the addict self from getting activated.

Added: **contact with one of the community resources** that we identified in session today that can help you take the next steps on your path.

[Therapist makes sure client has the necessary information to make contact.]

The spiritual quality you will be finding in yourself and strengthening this week is ‘**truth**’. You have already demonstrated that you have this quality during our sessions together. Keep up the good work. You will need it for maintaining your spiritual path.

Commitment: Can you make a commitment to following up on one of the community resources we discussed and to maintaining your spiritual path with Truth as your guiding principle?

Segment 5 -- Summary (and termination)

- Termination
- Commitment to spiritual path
- Commitment to continued harm prevention

Instruction to therapist: The next segment of the session is the summary. The purpose of the brief summary is to help clients remember what was covered in the session. The summary for this, the final, session of 3-S therapy should provide closure for the therapy process. Thank clients for allowing you to accompany them on their spiritual journey. Congratulate them on their progress, and encourage them to continue strengthening their spiritual self by continuing their training and working out their spiritual muscles. Get their ongoing commitment to maintaining their spiritual path with truth and integrity and to doing no harm to self or others.

Example of therapist script: Thank you for allowing me to accompany you on this part of your spiritual journey. You have worked hard to replace the addict self with your spiritual self. Congratulations. It is an extremely difficult habit pattern to free oneself from. You have demonstrated your strong commitment to continuing to prevent harm to yourself and others and to continuing to work on the three trainings that we began here – mastery of the mind, morality, and wisdom. You have also worked hard to reveal and strengthen your own spiritual qualities (your strong determination, effort, equanimity, morality, loving kindness, tolerance, wisdom, renunciation, generosity, and truth). It has been an honor to coach you. Do you have any questions before we end with our spiritual stretch?

Segment 6 -- 3-S stretch

- 3-S stretch with new spiritual quality ‘truth’ inserted

Instruction to therapist: As you know, each 3-S therapy session ends with the spiritual stretch. You will find a diagram of the stretch in this manual and also in the Client Workbook. The goal of the stretch, which is to be performed daily at home, as well as at the end of each session, is for clients to affirm both physically and verbally their commitment to spiritual practice. At each stage in the stretch, which is performed slowly, therapists and clients affirm, aloud, the commitment to the client’s spiritual path and to developing the spiritual quality assigned for the week, in this case Truth. The words spoken during each part of the stretch are to remind clients that being on a spiritual path requires making their thoughts, words, emotions, actions, and perceptions consistent with the highest spiritual ideals. You will do the stretch with your client at the end of each session so that you can correct any mistakes as the stretch is executed, and ensure that clients know how to do the stretch when they get home. Until clients are familiar with the wording, have them repeat each phrase after you. Explain that the stretch is a simple way to begin their day that can remind them to stay on their spiritual path. Remind them that the stretch is one of their at-home practice assignments, and show them once again where they can find it in their workbook. Then do the stretch together and end the session.

Example of therapist script: As truth is the quality you will be working on this week, let’s end by focusing on this quality while doing our last spiritual stretch together.

[Therapist and client stand and perform the stretch together – see appendix for posture.]

'Today I take my spiritual path. May my thoughts reflect truth; may my words reflect truth; may my emotions reflect truth; may my actions reflect truth; may my perceptions reflect truth; may I be open and receptive to truth. I am my spiritual nature.'

End

Example of therapist script: Thank you for coming today (client name). Truly, I wish you well on your spiritual journey.

3-S Worksheet: Session #8

TAKING REFUGE

Getting the support you need on your spiritual path

Spiritual guide (s)

Spiritual teachings

Scriptures _____

Books _____

Videotapes _____

Audiotapes _____

Spiritual Community:

Friends and family also on a spiritual path:

Name _____ Telephone _____

Name _____ Telephone _____

Name _____ Telephone _____

Name _____ Telephone _____

Name _____ Telephone _____

Community resources:

(example: places of worship, meditation groups, fellowship groups, such as AA/NA)

Name and location	Meeting day and time
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