

Session 7: Training in Wisdom #2 — Renunciation of the Addict Self

By doing evil, one defiles oneself;
by avoiding evil, one purifies oneself.
Purity and impurity depend upon oneself:
no one can purify another.
(*Dhammapada 165*)

Therapeutic Goals of Session 7: The primary therapeutic goals of this session are to help clients make the important cognitive shift – from addict self-identity to spiritual self-identity. This process is begun by introducing clients to what, in Buddhist texts, are referred to as the 5 hindrances and the 5 masteries (and in 3-S are referred to as the 5 enemies and the 5 friends). With the help of the “5 friends” of the spiritual self, clients make the commitment to overcome the 5 enemies, and to renounce the addict self. Using visualization techniques, they learn to assume their true spiritual self identity instead, just as an actor might take on a role, by acting ‘as if’ they are a person with the qualities of the spiritual self throughout their daily life.

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 seventh 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 ...

- understanding that your addict self causes suffering and is not your true nature;
- understanding that 'mind precedes all' – the habitual patterns of our minds determine our experience;

- replacing the addict habit pattern of the mind with a spiritual habit pattern;
- making a commitment to filling your mind with your true spiritual nature.

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 last week 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. Being on a spiritual path requires that you commit yourself to replacing this harmful habit pattern with one that reflects your true spiritual nature. You began this process by creating a Blueprint for your spiritual path and a Daily Plan for how to incorporate spirituality into your daily life.

Completion of at-home assignments:

- “Coach” role
- Discuss experience with at-home assignments:
 - 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 prevent medical harms 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?
 - Did client recite the self-affirmation/prayer at every opportunity?
- Identify specific examples of how the spiritual quality assigned last session (wisdom) was experienced and expressed by client during the week.

Example of therapist script: Let's go over your assignments for last week. Remember as your coach, I check in with you every week to help you stay on track and keep your spiritual muscles strong. So, it's important that you are honest with me about your practice. Okay?

During the week, you were going to work on your spiritual quality – Wisdom. You were going to do this by using your Daily Plan for filling your mind with your spiritual self in your daily activities. How did that go?

[If client has not used Plan, Therapist and client review, and modify as needed, the plan, cues-to-action, and client's commitment.]

How about your other training exercises?

Were you able to incorporate them all in your Daily Plan? 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 40 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 self-affirmation/prayer to help you refocus when the addict self tries to intrude? Last week we spoke about how you were going to recite your prayer/affirmation at every opportunity during the day, synchronizing it with your breathing or walking. How did that go?

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

Did you also recite your *metta* statement to yourself whenever you had negative interactions with others during the week?

Did you do what you could to prevent the spread of HIV and other infections associated with drug use and unsafe sex?

Have you been 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?

[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, and wisdom – the seven 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 are 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: Training in Wisdom #2 – Renunciation of the Addict Self

Background Information: This session continues the ‘Training in Wisdom’ which consists of two components of the Noble Eightfold Path – Right View and Right Thinking. As described previously, each 3-S therapy session emphasizes the view that the addict self is not the client’s true nature, but rather a habit pattern of the mind that separates clients from their true nature and causes suffering to self and others. Earlier sessions in the trainings in mastery of the mind and morality focused on helping clients weaken the automaticity of the addict self, and increase the automaticity of the spiritual self. Then, in the first session on the training in wisdom, the therapist’s task was to help clients define, elaborate, and rehearse their spiritual self schema so that it could begin to replace the addict self and become more readily available across a wide variety of contexts -- every day and in every aspect of daily life. You can think of all previous sessions as preparing clients for today’s session. This is the session in which you will help your clients make the important cognitive shift -- from addict self-identity to spiritual self-identity. Once the shift has been made, the client is ready for their spiritual self to become the self-schema that is habitually activated in daily life.

Making this shift will require that the client work on strengthening two more of the spiritual qualities; these are renunciation and generosity. In Buddhism, and many other religious traditions, renunciation refers to detachment from the world, often by living the life of a monk or nun. However, for lay people on a spiritual path, it can refer to renouncing worldly pleasures that cause harm to self and others. In 3-S therapy, we think of renunciation as the readiness to give up drug use and the addict self-identity that drives it. To help clients renounce their addict self-identity, and accept the fact that the addict self is not their true nature, they are introduced to what in Buddhist texts are called the five hindrances. These five hindrances, which are also referred to as the 5 enemies, are characteristics that prevent them from seeing their true nature. They are 1) craving or desire, 2) aversion or ill-will, 3) sloth or torpor (which can be defined for clients as laziness), 4) agitation or restlessness, and 5) doubt. Buddhist texts provide the simile of the man attempting to see his reflection in a bowl of water, but unable to do so because of five different contaminants in the water (*Anguttara Nikaya V, 193*). First, crimson or blue dye is put in the water and obstructs his view; the dye symbolizes his passion, his craving and desire. Now, instead of dye, the bowl of water is put over a fire and the water comes to a boil. Now the man cannot see his reflection because of the bubbling and churning of the water – this is his aversion or ill-will. Next, the water in the bowl has been allowed to become stagnant, so that algae has grown on the surface preventing him from seeing his reflection; this is his sloth or torpor, what we will define as laziness. Now the wind whips up and creates a rippling and swirling of the water’s surface; this is his agitation or restlessness. Finally, the water becomes muddy, and as a result he still cannot see himself; this is his doubt. The point being made in this simile is that it is only when the mind is clear and calm that one can see one’s true nature reflected there. As you will see in the first segment to be presented to clients today, these five hindrances, are characteristics of the addict self schema, and are described to clients as the 5 enemies of the emerging spiritual self.

It is important for clients to become aware of these enemies, so that they know when habit patterns of the mind are distorting their vision and preventing them from seeing their true nature. We will return to this point shortly. First, however, we turn our attention to generosity, which is the second spiritual quality to be worked on in this session. In contrast to the spiritual quality of renunciation which entails giving up something, the spiritual quality of generosity entails giving something. For purposes of this session, and in keeping with previous sessions which have attempted to motivate clients by emphasizing self-interest or ‘what’s in it for them’ to be on a spiritual path, the spiritual quality of generosity is defined as giving to oneself the precious gift of a spiritual self-identity after having renounced, or given up, the addict self-identity. To help clients give themselves this gift of a new self-identity they are introduced to what, in Buddhist texts, are called the five powers or masteries that will allow them to understand their true nature, and stay on their spiritual path. These powers, which are also referred to in Buddhist texts as the 5 friends, are 1) faith, 2) energy, 3) awareness, 4) concentration, and 5) wisdom. Faith provides the devotion necessary to follow one’s spiritual path. Energy provides the steadfastness required to abandon one’s unwholesome qualities and to acquire instead only wholesome qualities. Awareness and Concentration provide the mindfulness and single-pointed focus required to prevent the monkey mind from detouring one from one’s spiritual path. And, lastly, Wisdom provides understanding that all created phenomena are impermanent, and are therefore subject to suffering and without personal identity, and thus provides insight into one’s true nature. As you will see shortly, these friends of the spiritual self will be used in this session to overcome its 5 enemies.

When providing this session on renunciation of the addict self, it is important to be sensitive to clients’ attachment to their addict self-identity. Many clients will have been exposed to a number of different addiction treatment approaches by the time they receive 3-S therapy. These previous treatments may have required clients to confront denial by acknowledging that they are indeed ‘addicts’. Clients may also attend AA or NA meetings where they are asked to introduce themselves by saying, for example, ‘hello, my name is John, and I’m an addict’ or ‘I’m an alcoholic’. Central to the philosophy of many addiction treatment approaches is the belief that “once an addict, always an addict”, and one of the primary therapeutic goals of these approaches is to move clients from denial to acceptance of the addict self-identity. 3-S therapists, therefore, need to be aware that what they will be asking clients to do in this session may run counter to their clients previous experiences in addiction treatment. The intention of this session is not to undermine other treatment approaches that clients may have received or currently be receiving, but rather to respectfully ascertain their readiness to give up their addict self-identity and, if necessary, approach the spiritual quality of renunciation incrementally. For example, when working with some clients, therapists may initially need to speak of clients renouncing drug use, rather than giving up their addict self-identity, or renouncing addict speech, action, and livelihood rather than giving up the addict self. If this is done, while simultaneously emphasizing that the addict self is not their true nature, 3-S therapists will have gone a long way towards helping clients begin to let go of their addict self identity. In this way, clients are provided with guidance that is compatible with other addiction treatment approaches. Later in this session, clients will also be taught a visualization exercise that will help them understand

that taking on a new self-identity can be like an actor taking on a role. The actor takes on a new role by researching it and rehearsing it until it becomes second nature. Similarly, clients can rehearse their new spiritual self-identity until it feels “right” to let go of the old addict self-identity. They do this by acting ‘as if’ they are someone with the qualities of the spiritual self while engaged in normal activities of daily life, rather than as someone with the qualities of the addict self. Eventually, the old addict role is abandoned, and only the new role is left. In this way, a cognitive shift occurs, and with it longer-lasting behavioral change. The ‘acting as if’ technique is found in both CBT and Buddhist texts (*Majjhima Nikaya 48:8-15*). The Buddha is said to have asked his disciples to go to a quiet place and consider whether there is any habit pattern of the mind that they have not yet abandoned that prevents them from knowing their true nature. Having found any such habit pattern, they are then to consider the character and strengths of a person who, because of their training in morality, mastery of the mind, and wisdom, has developed ‘right view’ and is able to see his or her true nature. Having brought this person to mind they are to ask themselves if they possess the qualities of such a person, and, if not, they are to take on these qualities. By so doing, they will abandon any remaining unwholesome habit pattern of the mind and replace it with a new wholesome habit pattern that leads to liberation from suffering.

Segment 1 – Renunciation and ‘the 5 enemies’

Renunciation – giving up whatever separates you from your spiritual nature

- Five characteristics of the addict self that separate you from your true nature -- the 5 hindrances – also called **the 5 enemies**:
 - Craving – sensual desire
 - Aversion – ill-will/hatred
 - Sloth/torpor (laziness/mental dullness)
 - Agitation (worry/restlessness)
 - Doubt (uncertainty concerning the Path)

- The addict self must be renounced – given up – and the 5 enemies overcome in order to travel a spiritual path. This requires making a firm commitment to:
 - Give up addict thoughts (self-talk that leads to drug use, minimizing, rationalizing)
 - Give up addict speech (lying, manipulating)
 - Give up addict emotions (e.g., anger, guilt, resentment)
 - Give up addict behaviors (e.g., drug use, partying, socializing with users, reckless behavior, including unsafe sex, illegal activities)
 - Give up addict self-identity – take on the identity of a non-drug user [Note to therapist: clients’ involved in AA/NA may have difficulty with this. Do not make it a point of contention, emphasize instead the compatibility between 3-S and AA/NA.]

Instruction to Therapist: In the first segment of new material, you will introduce clients to the spiritual quality of renunciation. Begin by defining renunciation for clients as giving up whatever separates them from their spiritual nature, or if appropriate to

clients' beliefs, you can define it as giving up whatever separates them from God and their spiritual path. Then point out that what is separating them from knowing their spiritual nature right now is the addict self, and that this is what they will need to renounce. Acknowledge that it is not easy to renounce the addict self. The addict self is buttressed by 5 powerful characteristics, which are called the 5 enemies of the spiritual self because they prevent clients from being able to stay connected to their true spiritual nature. Discuss each enemy separately. Clients will be very familiar with the first enemy, which is craving. The addict self craves drugs, or more specifically, it craves the feelings that the drugs produce; clients will certainly understand how craving is an enemy that prevents them from staying on their spiritual path. They will also be very familiar with the second enemy of the spiritual self, which is aversion; for example, opiate addicted clients know about aversion – they hate feeling “dope sick”, and will do absolutely anything to avoid it; they also experience anger and frustration whenever they can't get drugs – this too is aversion, as is hatred and ill-will – let them know that aversion is their enemy; it will detour them from spiritual path and prevent them from experiencing their true nature. The next enemy is laziness. Explain that the meaning of laziness, in the context of the five enemies, is not a defect in character, so much as a state of drowsiness or lethargy that can interfere with us doing what we would otherwise want to do to stay on a spiritual path. Explain that it is what prevents all of us from exerting the effort necessary for spiritual development. As an example of this enemy, you can remind clients of how easy it is to let laziness get in the way of doing daily meditation practice and their other at-home assignments. The next enemy is restlessness or agitation. Clients are very familiar with this enemy, especially in the context of their addiction. They are likely to have first hand knowledge that feeling restless or agitated triggers drug use, and that it prevents them from remaining mindful of their spiritual path. The final ‘enemy’ is doubt. Explain that doubt is a very powerful enemy of the spiritual self and a great friend of the addict self. It is bound to whisper in their ear, telling them that what they are doing just isn't working, that it is a total waste of time. This enemy may take the form of doubt in the spiritual path they have chosen, which for some clients may include doubt in God, doubt in treatment for addiction, doubt in the efficacy of techniques such as meditation and mindfulness, or even doubt in you, their therapist and coach. Emphasize that doubt is a powerful enemy that must be overcome daily, even moment by moment, in order to stay on a spiritual path.

Next, acknowledge that clients have worked very hard in previous therapy sessions to weaken the addict self and strengthen their spiritual self. Let them know that now the time has come to flex their spiritual muscle of renunciation and, once and for all, stop identifying with the addict self. Let them know that giving up their addict self identity will require giving up addict thoughts, such as self-talk that leads to drug use, minimizing, and rationalization; giving up addict speech, such as lying and manipulating; giving up addict emotions, such as anger, guilt, and resentment; and giving up addict behaviors, such as drug use, partying, socializing with drug users, and reckless behavior, including unsafe sex, and illegal activities. Until now, you have purposely not participated in monitoring clients' drug use between sessions nor have you required that clients be abstinent, because your task has been to interact with and strengthen your clients' spiritual self-schema. But now that their spiritual self-schema is stronger and more available for activation, it is time for you to help clients establish their own strict

ground rules for future behavior that will be consistent with their new spiritual self schema, and this includes drug abstinence. If appropriate, you could refer clients to the **5 precepts** recommended for lay followers of Buddhist teachings. These are to abstain from killing, stealing, sexual misconduct, lying, and intoxicants. Buddhist teachings specifically recommend abstinence from intoxicants because they interfere with the mindfulness and concentration that are required for mastery of the mind. Therefore, clients who are still actively using drugs should at this point in the therapy be asked to give up drug use, and to commit to not using any drugs at all during the coming week. In many treatment facilities this can be verified by urine screens. For clients who are not using drugs at this time, you could ask them if they are ready to live by the five precepts. Are they ready to commit to living a life in which they abstain from killing, stealing, sexual misconduct, lying, and using intoxicants? Or, you could ask them if they are ready to give up a specific pattern of thinking and behaving that they are still clinging to that is characteristic of the addict self. Be specific. Renunciation requires specifying exactly what will be given up. Explain that with increasing spiritual wisdom they will be able to renounce their addict self-identity altogether because they will know for themselves, through direct experience, that the addict self is not their true nature.

Example of therapist script: Today we are going to continue the training in Wisdom by talking about the spiritual qualities of renunciation and generosity. Renunciation means giving up whatever separates you from your spiritual nature. Today we're going to focus on the '5 enemies' that separate you from your spiritual nature' -- these are craving, aversion, laziness, restlessness, and doubt. These 5 enemies describe the addict self pretty well, don't they? The addict self certainly generates a lot of craving, and will do anything to feel good. It hates feeling dope sick and will do anything to prevent it. It's good at convincing you not to bother doing your spirituality training at home, isn't it? I'll bet it makes you restless when you try to meditate, right -- there's certainly no way to be mindful when the addict self has taken over your mind? And, it probably tries to plant seeds of doubt in you about being in treatment and about your ability to walk a spiritual path. Ultimately, renunciation of the addict self means giving up your addict self identity. This is a big step, I know. It requires that you have the wisdom to know that your true nature is not your addict self-identity. Remember, the addict self is a habit pattern of the mind -- a habitual way of thinking -- that you can abandon with strong determination and effort, and with the help of 'the five friends'. We'll talk about these 5 friends in a few minutes. First though, you have to be willing to make a conscious decision to give up addict thoughts, feelings, emotions, and behavior, and then to work hard to keep them from returning. You have already begun to do this. Now it's time to set yourself a strict code of conduct that will keep you on your spiritual path. This includes not only giving up using drugs, if you haven't done so already, but also giving up those people who may take you down the wrong path. It also means giving up activities, like going to bars, that do no nothing to strengthen your spiritual self. It also means giving up thinking about yourself and others in ways that are ultimately harmful. As we discussed in a previous session, guilt and feeling bad about yourself can be harmful and lead to addict behavior, so these bad feelings have to be given up too. It's a lot to give up. Do you see how, in your own life, these addict thoughts, feelings, and behaviors have gotten in the way of you walking your spiritual path? [Therapist encourages client to identify obstacles to his/her spiritual path created by the addict self.]

[Note to therapist: If appropriate to the client's faith, you may wish to encourage the client to accept the 5 precepts for Buddhist lay followers as his/her code of conduct: to abstain from killing, stealing, sexual misconduct, lying, and use of intoxicants.]

Segment 2 – Generosity and ‘the 5 friends’

Generosity is a spiritual quality that is related to renunciation.

- It is easier to give something up when you can give yourself something in its place.
- Renunciation is giving up what is harmful and unwholesome
- Generosity is giving to yourself and others what is beneficial and wholesome
- Accept the gifts of what, in Buddhist texts, are called ‘the 5 Masteries’ – also called **the 5 friends**:
 - Faith (belief in and devotion to one’s spiritual path – overcomes the “enemy” of doubt)
 - Energy (the effort needed to take each step on the path – overcomes the “enemy” of laziness or sluggishness)
 - Awareness (the capacity for mindfulness in every moment – overcomes two “enemies” -- craving and aversion)
 - Concentration (the capacity for single-minded focus on the path- this is your anchor – overcomes the “enemy” of agitation)
 - Wisdom (the capacity to understand, through direct experience, one’s true nature – overcomes the ignorance that leads to suffering)

Instruction to Therapist: In this segment you will introduce the second spiritual quality to be worked on -- generosity. Explain that generosity goes hand in hand with renunciation. On the one hand, renunciation requires that clients give something up – they give up their addict self-identity. On the other hand, generosity requires that they give something -- they give to themselves the gift of a new spiritual self identity and, in so doing, give to those around them also. Explain that this new spiritual self-identity comes with five special friends that they can use to defeat their 5 enemies. These five friends are faith, energy; awareness, concentration, and wisdom. Each of these 5 friends counteracts one or more of the 5 enemies. Faith counteracts doubt, and supports them in staying on a spiritual path. Energy counteracts laziness. For example, when they do not feel like meditating, they can call on energy to help them keep their resolve strong. Awareness and concentration help them gain mastery over their wandering monkey mind so that it does not become agitated and push them off their spiritual path and into thoughts of craving and aversion. The fifth friend, wisdom, keeps them on the right path by reminding them that the addict self is not their true nature. Emphasize that just as the 5 enemies are characteristics of the addict self, so too the 5 friends are actually characteristics of their spiritual self. Remind them that they already have these characteristics, they just need to become aware of them and call on them in their daily lives.

Example of therapist script: The other spiritual quality I want us to talk about today is Generosity. Generosity goes hand and hand with renunciation, although on the surface

it may seem to be in conflict. Renunciation means giving up your addict self identity. Generosity ultimately means accepting the gift of a new self-identity – when you accept this gift, you are no longer chained to the addict self identity, instead you are free to become your spiritual self. So you see that when we talk about generosity we are talking about giving to yourself whatever you need to keep you on your spiritual path. When you do this, you are actually giving to others in your life also, right? You can do this with the help of what we call ‘the five friends’. Just as the 5 enemies support your addict self, you can think of the 5 friends as supporting your spiritual self. The five friends of your spiritual self are 1) faith, 2) energy; 3) awareness, 4) concentration, and 5) wisdom. Let’s go over each of them. Your faith supports you; spiritual energy gives you strength for the strong effort you’ll need for your spiritual path; awareness and concentration help you gain mastery over your wandering mind, so that it doesn’t wander off your spiritual path, and wisdom provides you with an understanding of your true nature – which, as you now know, is **not** the addict self. These 5 friends are ready to give you some very special gifts. Are you ready to receive them? Accepting these gifts means giving up the addict self and accepting your true nature. If you keep putting yourself down, and think ‘I’m just an addict’, you are being an enemy to your true nature. Carrying around this enemy inside your head all day can definitely bring out the addict self with its army of enemies, can’t it? Do you think you are ready to renounce the addict self, and to overcome the 5 enemies of your spiritual self? Are you ready to accept the gift of a new spiritual identity with the help of your five friends?

Segment 3 -- Experiential component

Gym metaphor: need to exercise your spiritual muscles

Discussion: How you will practice renunciation and generosity next week?

- What aspect of the addict self will you give up this week – which of the 5 enemies will you overcome (craving, aversion, laziness, agitation, doubt)?
- In what ways will you be generous with yourself this week – which of the 5 friends will you fully accept into your daily life?

Visualization (based on above discussion) in preparation for acting ‘as if’ during the week:

- Visualize the addict self on a TV screen demonstrating the 5 enemies – get a clear image of it
- Visualize using the remote control to fade the addict self
- See it being replaced by your spiritual self demonstrating the five friends - get a clear image of it
- Look at the face of the spiritual self – recognize that it is YOU
- Spend a few moments in meditation (focus on the sensations produced around your nose by your in and out breath), experiencing your true nature
- When you leave today, take on the role of your spiritual self – act ‘as if’

Instruction to Therapist: The next segment is the experiential component of the training. As with all sessions, the gym metaphor is used, such that clients are provided with the opportunity to exercise their spiritual muscles. Today the focus is on strengthening the spiritual qualities of renunciation and generosity, specifically giving up the addict self-identity and giving to themselves the gift of a spiritual self identity. Once you have ensured that clients understand that the 5 enemies -- craving, aversion, laziness, agitation, and doubt -- are characteristics of the addict self, and that the 5 friends -- faith,

energy, awareness, concentration, and wisdom -- are characteristics of the spiritual self, you are ready to lead them in a guided visualization exercise in which they will visualize an actor playing the role of someone with these characteristics. This is a powerful technique that reinforces the concept of self-schemas as being the roles that clients play rather than being their true nature, and provides them with the psychological distance needed to decrease identification with the addict self and increase identification with the spiritual self.

Begin by providing the rationale for the technique to be used. Explain that when athletes and performers train, they use visualization techniques to help improve their performance. In their minds they imagine what they are going to do before they do it. Explain that it is basically mental rehearsal, and that this is what you will be helping clients to do now. They will visualize renouncing -- or giving up -- the addict self-identity with its five characteristics: craving, aversion, laziness, agitation, and doubt. They will also mentally rehearse giving to themselves the gift of a new spiritual self identity, which has the characteristics of faith, energy, awareness, concentration, and wisdom.

To help clients continue the habit of breaking down self-schemas into their component parts, before you begin the visualization, ask them to select one of the addict self enemies to renounce during the coming week and one of the friends to welcome into their lives. They should begin by selecting something that they have been having particular difficulty with. For example, if your clients have reported falling asleep when meditating, they would select laziness as the enemy to renounce, and energy to accept into their lives, because energy counteracts laziness. Once clients have selected which enemy and which friend to focus on, begin the guided visualization.

Ask clients to close their eyes and imagine that there is a large TV screen in front of them. On the screen they are to imagine actors playing the role of their addict self and their spiritual self, each depicting the characteristics of the 5 enemies and 5 friends, respectively. Lead them through the exercise using the script provided below. First, instruct clients to visualize the actor playing the role of the addict self, acting out the 5 characteristics that are the enemies of the spiritual path, with special emphasis on the enemy that the client selected to renounce during the coming week. Be specific in your guided visualization instructions and be sure to tailor them to each client. Then have clients rehearse giving up the addict self identity by using an imaginary remote control to fade the image of the addict self on the screen. Then, as one image fades, another image becomes visible. The new image on the screen is an actor playing the role of the spiritual self, demonstrating the characteristics of the five friends, with special emphasis on the one friend that the client has chosen to accept during the week that counteracts the previously visualized enemy. In the example given previously, the actor on the screen will be demonstrating how effort defeats laziness and how it helps the actor meditate every day.

Next, instruct clients to take a very close look at the actor on the screen playing the role of the spiritual self, and have them see that the actor is actually themselves. Explain that now that they have given up the addict self-identity, they are able to take on the role of the spiritual self throughout their daily lives. Instruct clients to continue in this role when they leave the session today, and to act 'as if' they are their spiritual self during the coming week. Most clients will be familiar with the AA slogan 'fake it, 'till you

make it.’ This is what you will be asking your clients to do during the coming week – they will be acting as if they have renounced their addict self identity and accepted their new spiritual self-identity, and they will continue acting out this role until they are no longer acting a part; at this point their spiritual self will have become their new habit pattern of the mind that keeps them on their spiritual path in all activities of daily life.

Conclude the exercise by instructing clients to bring their attention back to their anchor – that area below their nostrils where they first feel the touch of the breath as they breathe in and out through their nose.

Example of therapist script: Let’s talk briefly about next week and how you can practice renunciation and generosity, then we’ll do our spiritual exercise. What aspect of the addict self will you give up during the week? Which of the 5 enemies will you try to overcome (craving, aversion, laziness, agitation, doubt)? Which of the 5 friends will you fully accept into your daily life (faith, energy, awareness, concentration, wisdom)?

[Therapist and client discuss renunciation and generosity. Therapist encourages client to be specific about which aspects of the addict self will be renounced (e.g., drug use), and which of the enemies to overcome (e.g., craving). Recall that client’s selection of one or more of the “friends” should be based on which of the “enemies” is to be overcome.]

Okay, let’s exercise our spiritual muscles now using the information you just gave me. We’ll do this today using a visualization technique. We’ve done visualization together before. Remember, visualization is a technique that is widely used – in medicine, and in sports, and by performers. Basically, it is mental practice or rehearsal. It works because the mind doesn’t really care whether material is ‘real’ or ‘imagined.’ The benefits of practicing something mentally, through imagination, can be seen when you do that same thing in the real world. So, now you’re going to practice, through visualization, giving up your addict self and accepting the gifts of your spiritual self. Okay?

Sit comfortably, with your back straight, and your feet flat against the floor. Now close your eyes and take a few relaxing breaths.

First, I want you to imagine that in front of you is a TV screen. Get a mental image of a big TV screen in front of you. Now imagine that on the TV screen an actor is playing the role of you when your addict self is activated. The actor is displaying the five enemies -- craving, aversion, laziness, agitation, and doubt. Get a clear image of what this looks like. You might want to focus on just one of them [...the one(s) that client stated earlier will be overcome during the week...]. Do this for a few more seconds [therapist pauses for 10 seconds].

Now imagine that you have a remote control in your hand, and with this remote control you can fade the image on the screen. Imagine that you are moving the controls until the image of the addict self disappears completely. Do this for a few more seconds [therapist pauses for 10 seconds].

Now, as the addict self fades away, imagine that you are using the remote control to make visible a new image. Now an actor playing the role of your spiritual self is appearing on the screen. The actor is displaying the five friends – faith, energy, awareness, concentration, and wisdom. Get a clear image of what this looks like. You might want to focus on just one of these them [...therapist inserts here the one(s) that client stated earlier will be accepted into his/her life during the week...]. Do this for 30 seconds [therapist pauses for 30 seconds].

Now I want you to look carefully at the face of the actor on the screen playing the role of your spiritual self. Do you recognize it? It is YOU. Acknowledge that this is you. Really experience it; just as an actor might experience a role that has been well-researched

and rehearsed. As you imagine yourself up there on the screen playing the role of your spiritual self, really feel the part. Do this for 30 seconds [therapist pauses for 30 seconds].

When you leave this session, you are going to remain in this role. You will go about your day as an actor, acting 'as if' you are your spiritual self. Imagine yourself now at home acting the part of your spiritual self – thinking, feeling, and doing things your spiritual self would think, feel, and do. Visualize yourself in the role of your spiritual self in all your daily activities. Do this for 60 seconds [therapist pauses for 60 seconds].

Good. Now, begin to bring your attention to the sensations around your nostrils and above your upper lip as you breath normally in and out. This is your anchor. Know that it is there to keep you safe in emotional storms. Now, when you're ready, open your eyes, still in the role of your spiritual self.

The more you practice this visualization, the clearer the images will become. If you like, you can use the AA/NA slogan "fake it, 'til you make it" to remind yourself that until you are ready to renounce the addict self completely, you can be an actor, playing the role of your spiritual self. If you do this diligently, very soon you won't be acting any more. You will have taken on your rightful spiritual self identity. Do you understand? Any questions?

Segment 4 -- At-home practice assignments

- Continue: Use daily plan for filling the mind with the 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 50 minutes) ending with metta statements
- Continue: Recite prayer/self-affirmation throughout the day
- Continue: Prevent 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: Practice **acting 'as if'** you are your spiritual self in daily life (Be specific, e.g., if appropriate, drug abstinence)
- New: Spiritual qualities assigned -- '**renunciation and generosity**' – give up the addict self identity and accept your new spiritual self identity

Instruction to Therapist: In this segment of the session, clients are given their at-home assignments. They are reminded that being on a Spiritual path requires all the spiritual muscles they have previously worked on and so they are 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 for filling their minds with the 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'. Note that their daily meditation time is increased as

appropriate. This will depend on how clients are progressing. Keep in mind that the goal is to have each client meditating for one hour each day by the end of treatment. 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 continue to do everything they can to prevent the medical harms associated with drug use and unsafe sexual behavior, such as the spread of HIV/hepatitis. If craving arises, they will also continue to ‘stare down’ the craving monster by carefully examining the rise and fall of the sensations associated with it, knowing ‘this too shall pass’. They will also continue using metta statements to defuse negative emotion when interacting with others to prevent it from activating the addict self.

Once the usual routine is reviewed, the new assignments are added. The new Spiritual qualities to assign in this session are ‘**renunciation**’ and ‘**generosity**’. And, the new assignment is to practice giving up their addict self-identity during the week by not using drugs and by acting ‘as if’ they are their Spiritual self. Just like an actor takes on a role and acts out those characteristics that epitomize the character he or she is playing, clients will take on the role of the spiritual self and act out its characteristics -- faith, energy, awareness, concentration, and wisdom. If urine toxicology screens are conducted at your treatment facility, ask clients for a commitment to providing clean urines during the week as a demonstration of their commitment to renouncing the addict self. Then, end the segment, as you always do, by asking for a commitment to completing the 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].

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 50 minutes.

[Therapist gauges practice time to client’s progress.]

Keep reciting your prayer/affirmation at every opportunity synchronizing it with your breathing and walking. Also continue to do whatever you can to prevent the spread of HIV and other infectious diseases associated with drug use and unsafe sex—remember the foundation of your Path is to do no harm to self or others. And, if the craving monster shows up, just stare it down – say ‘this too shall pass’ and watch as the sensations arise and pass away. And, don’t forget to use your *metta* statements whenever you have negative interactions with others to prevent the addict self from getting activated.

Added: Your new assignment for the week is to practice giving up your addict self identity and taking on your spiritual self identity. At first, just pretend you are an actor taking on a role and just act ‘as if’ you are your spiritual self. This, of course, means that you won’t be using any drugs. Do you think you can commit to abstinence this week?

[Note to therapist: If client is already abstinent, identify at least one other addict behavior (or pattern of thinking or feeling) that the client can renounce during the week].

While you are acting as your spiritual self during the week, really get to know your 5 friends. With their help, soon you won't be acting any more – you will be accepting your rightful spiritual self identity throughout your life.

So, the spiritual qualities that you will be finding in yourself and strengthening this week are '**renunciation**' and '**generosity**'. You have already demonstrated that you have these qualities today. You will need them during the week.

Commitment: Can you make a commitment to stay on a path of wisdom this week – this means being committed to giving up your addict self identity, and all that entails, and taking on your spiritual self identity or at least acting as if you are your spiritual self during the week?

Segment 5 -- Summary

Summary of session content to facilitate client understanding:

Wisdom includes

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

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 session should include reviewing with clients the training in wisdom. Wisdom means understanding that their true nature is not their addict self, and that in order to experience their true nature they will need to keep their thoughts trained onto their Spiritual path. Remind clients of the five enemies that will try to prevent them from seeing their true nature as they go about their daily life, and the five friends that can help them overcome these enemies and help them stay on their spiritual path. Emphasize the importance of renouncing the addict self-identity and taking on a new spiritual self identity. Remind them that until the spiritual self becomes second nature, they should simply act as if they are their spiritual self in all their daily activities.

Example of therapist script: Now let's review very briefly what we talked about today. Today 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. We talked about the five enemies that are characteristic of the addict self, that separate you from your true nature. These are craving, aversion, laziness, agitation, and doubt. 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. These are faith, energy, awareness, concentration, and wisdom. 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 – faking it, 'til you make it!

Segment 6 -- 3-S stretch

- 3-S stretch with new spiritual qualities ‘renunciation’ and ‘generosity’ inserted

Instruction to Therapist: 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 qualities assigned for the week, in this case renunciation and generosity. 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 renunciation and generosity are the qualities you will be working on this week, let’s end the session by focusing on this quality while doing our spiritual stretch.

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

‘Today I take my spiritual path. May my thoughts reflect renunciation and generosity; may my words reflect renunciation and generosity; may my emotions reflect renunciation and generosity; may my actions reflect renunciation and generosity; may my perceptions reflect renunciation and generosity; may I be open and receptive to renunciation and generosity. I am my spiritual nature.’

End

Example of therapist script: Thank you for coming today (client name). I look forward to seeing you at our next session.