

Session 2: Training in Mastery of the Mind #1 — Becoming Aware

Wonderful it is to train the mind
so swiftly moving, seizing whatever it wants.
Good is it to have a well-trained mind,
for a well-trained mind brings happiness.
(*Dhammapada 35*)

Therapeutic Goals of Session 2: The therapeutic task of this session is to begin the training in mastery of the mind, with its three components – right effort, right mindfulness, and right concentration. You will help clients become more aware of the wandering nature of their mind, and the readiness with which it gets trapped in old addict habit patterns that can detour them from their spiritual path and thus cause suffering. You will emphasize that a great deal of effort is needed to stay vigilant and remain on a spiritual path, and in the experiential component, you will teach clients mindfulness and meditation practices that will be practiced throughout the therapy, both in session and between sessions.

Instruction to Therapist: The format of each session is essentially the same. Each session begins with acknowledgement of clients' commitment to their Spiritual Path, and after today's session, each session will also begin with 5 minutes of meditation. But for today, as clients have yet to learn how to meditate, after they have renewed their commitment to their spiritual path you will proceed immediately to the brief review of material covered in the previous session and discussion of clients' experiences completing their at-home assignments.

Welcome and Renewal of Commitment

- Renewing commitment to spiritual path

<p>Example of therapist script: Hello, 'name'. Welcome to the second session of spirituality therapy. That you are here tells me that you are committed to your spiritual path, is that correct? (Therapist asks for client's continued commitment).</p>

Review of previous session

Brief review of concepts covered in previous session:

- Addict self is a habit pattern of the mind – an “auto” pilot.
- Addict self causes harm to self and others.
- Addict self is not client's true nature.
- Addict self makes it difficult to experience one's true spiritual nature.
- Goal of therapy is to weaken the addict self auto pilot and replace it with the spiritual self so that client's true spiritual nature is expressed in every moment.

- 3-S focuses on 3 types of training that are needed to activate the spiritual self = mastery of the mind, morality, and wisdom.
- The spiritual self is activated by strengthening 14 qualities (spiritual muscles).

Instruction to Therapist: In this segment you will provide a brief review of the previous session’s content. This should include the key concepts outlined above.

Example of therapist script: Let’s begin with a quick review of where we left off last week. We had identified the addict self as a harmful habit pattern of the mind – an auto pilot that gets activated often without your awareness. Last week you described your addict self as [therapist lists the attributes of the client’s addict self]. This, of course, is not your true nature. The addict self may have been created initially in the hope of relieving suffering, but it actually causes more suffering, and it separates you from your true spiritual nature. In this therapy you will learn how to replace the habitually activated addict self with your spiritual self. Last week we described the spiritual self as a habit pattern of the mind that, unlike the addict self, can provide you with a path to your true spiritual nature. We agreed that it takes time and practice to make anything a strong habit. So, of course, it takes rigorous training to make the spiritual self habitual so that it replaces the addict self and fills your mind throughout your daily life. Training ourselves in anything requires practice, strong determination, and effort. We spoke about the three kinds of training that you will be introduced to in this program -- (1) training in mastery of the mind – this means developing the mental discipline needed to replace deeply entrenched habit patterns, like the addict self; (2) training in morality – this is the ethical foundation of your spiritual path and requires that you do no harm to yourself or others; and (3) training in wisdom – this concerns understanding your true nature and creating the intention to take a spiritual path throughout your daily life. We also talked about the 14 spiritual qualities that you will need to strengthen in order to activate your spiritual self, and how these spiritual qualities are the complete opposite of the qualities of the addict self.

Completion of at-home assignments:

- “Coach” role.
 - Discuss experience with at-home assignments:
 - Did client do the Spiritual Stretch daily?
 - Did client practice mindfulness (stop 3 times daily to be mindful of addict self-schema activation)?
 - If yes, discuss experience.
 - If no, are new cues to action needed?
- Provide support and encouragement.
- Identify specific examples of how the spiritual quality assigned last session (strong determination) was experienced and expressed by client during the week.

Instruction to Therapist: In this segment, you will ask clients about their experience completing their at-home assignments. Remind them that in your role as coach, you will be checking their training schedule and their performance of their assignments between sessions. Emphasize that honesty is crucial, and that if they did not do any of their assignments, they should say so. In the first few weeks of treatment, you can expect that

clients may have difficulty completing their assignments. Your role is to provide encouragement and to emphasize the importance of at-home practice. Always discuss non-completion of at-home assignments in the context of addict self intrusions. Emphasize that not completing assignments is an indication that the addict self is being activated and that they will need to flex their spiritual muscles of strong determination and effort if they are to weaken and eventually eliminate the addict self. Always place yourself on the side of the client, so that the two of you, working together, can overthrow the addict self, and replace it with the spiritual self. If clients report non-completion of at-home assignments, commend them for their honesty, and then brainstorm possible solutions. For example, are clients setting aside specific times during the day to do the assignments; do they have reminders in place; do they have the support of family (i.e., clients who invite family members to participate in the assignments are more likely to complete them). You might also recommend that clients post in a conspicuous place the commitment that they signed in Session 1. Seeing their signed commitment every day can serve as a reminder. If they have not completed any assignments, remember your task is to help clients see that their spiritual nature is always present, just hidden, so review their activities during the week and help them find at least one instance in which they expressed any of the spiritual qualities that have been assigned so far. Chances are that not many people in your clients' lives right now will be reinforcing the client's spiritual self-- most will be continuing to reflect back to clients' their addict self, thus essentially reinforcing it. Your job, as therapist and coach, is to reflect back to clients at every possible opportunity their emerging spiritual self so that they can actually experience it and can come to believe that it is indeed worth the effort needed to strengthen it through their spiritual practice. Always end any discussion of non-completion of assignments by asking clients for a commitment to complete their assignments in the coming week.

Example of therapist script: Let's go over your assignments for last week. Remember as your coach, I'll be checking 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 practice the spiritual quality of strong determination by interrupting yourself three times each day to become aware of whether or not your addict self was in control. Was it hard to remember to use your cue (... name the cue...) to do this?

[Therapist waits for a response, and verifies that the cue being used is something that occurs at least three times each day (e.g., ringing of a telephone)].

Shall we stick with that cue next week, or think of another.

[Therapist and client may modify cue if necessary].

How about your spiritual stretch, were you able to do this every day?

[Therapist responds gently, but firmly, if client has not practiced in the first week.]

I'm sure this week has shown you just how entrenched and automatic some of your habit patterns of the mind have become – they just take off without your awareness, don't they? They make it hard to remember to do anything new. It's like that for all of us. Don't be discouraged if you had difficulty, that's to be expected. This is a difficult, but essential first step – becoming aware of the automatic processes of your mind, so that you can begin the work of changing them. Just keep at it with strong determination.

[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 the assigned spiritual quality -- strong determination. You can also suggest that they keep their signed Commitment in a conspicuous place and read it frequently.]

You're doing good work. 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 by making excuses. 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: Mastery of the Mind #1 – Becoming Aware

The three components of Mastery of the Mind:

- Right Effort
- Right Mindfulness
- Right Concentration

Background Information: It is a basic tenet of Buddhist psychology that what we think influences what we do, and that it is the nature of our thoughts to wander and to get entrapped by habit patterns of the mind that prevent us from experiencing our true nature. Remaining on a spiritual path requires training one's mind to become aware of its unwholesome habit patterns in order to prevent it from becoming entrapped, and to keep it firmly on its spiritual path. This is the focus of the training in 'mastery of the mind' that begins in this session. The Training in Mastery of the Mind includes three of the eight components of the Noble Eightfold Path. These are 'Right Effort', 'Right Mindfulness', and 'Right Concentration'. Each of the components of the Eightfold Path begins with the word "Right" to signify that it is not just any kind of effort, mindfulness, and concentration that is to be developed in this training, but only the kind of effort, mindfulness, and concentration that lead to insight into one's true nature and ultimately to serenity.

Instruction to Therapist: Describe to clients each component of the training in Mastery of the Mind. 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.

Segment 1 -- Effort

- effort to control the wandering 'monkey' mind
- effort to prevent getting trapped by unwholesome habit patterns of the mind

- effort needed for diligent practice

Background Information ‘Right effort’ refers to the consistent and diligent effort required to keep our mind from wandering off its spiritual path. In Buddhist texts the wandering mind is often referred to as ‘monkey mind’. Imagine a monkey in the forest jumping and swinging from branch to branch, always reaching, always grasping and clinging. Now think of your own mind, and how it jumps from one thought to another. It is always reaching out to grasp what it likes, and to push away what it doesn’t like. It also wanders off to fruitless fantasies of possible futures and back to the remembered past, always in search of elusive satisfaction. But ultimately, no matter how much it wanders here and there, craving and clinging to worldly pleasures, it is ultimately dissatisfied, because absolutely nothing is permanent, everything it desires and tries to cling to is constantly changing. This unsatisfactory state that our minds produce is called ‘*dukkha*’, a Pali word often translated into English as ‘suffering’. In other religious traditions, this suffering is sometimes described as a feeling of being separated from God or one’s spirit by attempting to find happiness through attachment to worldly pleasures, where no lasting happiness can in fact be found. Most traditions tell us that to relieve this suffering, we need only remain on our spiritual path, but this takes a great deal of effort. The path is not easy; it is a long and strenuous path and there are many temptations and obstacles along the way that can easily detour us unless we are willing to work very hard. In Buddhist scriptures we are told that we need Right Effort specifically to avoid or overcome that which is unwholesome and to develop and maintain that which is wholesome. In 3-S therapy, we interpret ‘that which is unwholesome’ as the activation of the addict self and ‘that which is wholesome’ as activation of the spiritual self. In this session clients will begin developing right effort to train their minds onto its spiritual path.

Instruction to Therapist: Begin this segment of new material by announcing that today clients will begin their training in mastery of the mind. Explain that over years of addiction, the addict self has taken control of their minds, such that now whenever the addict self’s auto pilot gets turned on, it seems almost impossible to turn it off. Emphasize that it takes enormous effort to regain control of the mind and keep it on a spiritual path, and that is why Effort is one of the components of training in Mastery of the Mind. To demonstrate the untrained mind, ask clients if they have had the experience of their minds wandering and the feeling of having no control over their thoughts. This question will provide an opportunity to introduce the concept of the monkey mind. Describe the monkey mind as the untrained mind that is continually reaching and grasping; never satisfied, always caught up in the past or in fantasizing about the future; never staying in the present moment. Explain that because of its persistently wandering nature, the monkey mind soon gets trapped in unwholesome habit patterns, such as the addict self. No doubt your clients will have had the experience of suddenly getting the urge to use drugs, seemingly out of the blue, when doing something unrelated to drug use. They could have been washing dishes, or relaxing with family, or doing anything at all, when their minds just wandered off, without their awareness, into dangerous territory. Once the mind wanders off into this territory, the addict self quickly becomes activated, and puts into motion a sequence of thoughts, feelings, and behaviors that ultimately leads

to drug use, to harmful consequences, and to suffering. In this segment you will be letting clients know that it will take a great deal of effort on their part to tame the monkey mind so that it does not get trapped in habit patterns of the mind like the addict self.

Example of therapist script: Today we are going to begin with the training in mental discipline, what is called mastery of the mind. As you probably discovered last week when you did your Self Check-Ins, you will definitely need this skill to weaken and replace the addict self auto pilot. There are three parts to this training – effort, mindfulness, and concentration. Let’s begin with effort. Anyone who has ever tried to control the flow or content of his or her thoughts, knows that it takes enormous effort to focus the mind. Our ongoing stream of thoughts has been compared to a wild monkey in its forest home jumping here, there, and everywhere, seemingly unmanageable by those who are observing it, and not wanting to be tamed. Your monkey mind can take you on a wild journey, jumping here and there, and before you know it, you find yourself trapped in an old habit pattern, like the addict self, that is inconsistent with your spiritual ideals. Do you know what I mean by monkey mind?
[Therapist ensures that client understands this concept as it will be repeated throughout the therapy.]
So, you understand then that it takes strong effort to keep the monkey mind on a spiritual path. Do you think you are ready to put in the effort needed?

Segment 2 -- Mindfulness

- Mindfulness -- being aware in every moment (e.g., Self Check-In)
- Purpose of mindfulness training ...
 - understand how and when the addict self auto pilot becomes activated
 - take action to prevent the inevitable consequences of addict self activation
 - refocus -- get back on one’s Spiritual path

Background Information: The next essential component in the training in mastery of the mind is Right Mindfulness. In Buddhist scriptures we are advised to guard the mind against what is dangerous to it, what will defile or degrade it. Right Mindfulness, backed up by Right Effort, allows us to do this. It is when we are not mindful, when we do not guard our minds, that we are quickly lost in a sea of thoughts and fantasies (our monkey minds), and can get quickly trapped in harmful habit patterns of the mind, or self-schemas, that become activated by these thoughts and fantasies. In the classic Buddhist text, *The Way of the Bodhisattva*, Shantideva writes ‘If, in the fray, the soldier drops his sword, in fright, he swiftly takes it up again. So likewise, if the arm of mindfulness is lost, in fear of hell be quick to get it back.’ For addicted clients the sword of mindfulness is indeed the weapon of choice for warding off a very dangerous enemy – the habit pattern of the mind we call the addict self. In 3-S therapy, clients become aware of the dangers of the addict self and learn to be ever vigilant for signs of its emergence; they learn that whenever they drop their sword of mindfulness they must be quick to pick it up again. Ultimate liberation from the tremendous suffering caused by habit patterns of the mind, like the addict self, requires understanding these habit patterns or schemas, knowing what causes them to arise, and what causes them to pass away. For this we need to be aware and mindful in every moment. At first, this seems like an impossible task. So we begin simply by becoming more aware, right now, in this very moment, of what is

going on within us. In Buddhist traditions, this is usually broken down into four domains – our body, our feelings, our mind, and our mental states -- in the sutras these are known as “the four foundations of mindfulness”. It is also written that we need to become mindful of these four domains in each of four positions – while standing, while walking, while sitting, and while lying down; in other words, we need to be mindful at all times. The only way to prevent getting caught up in habit patterns of the mind that cause suffering is to become aware of the thoughts and feelings that arise in our minds. With awareness we can learn to abandon unwholesome thoughts and feelings that lead to suffering and can cultivate instead wholesome thoughts and feelings that lead to insight into our true nature. One mindfulness technique taught in 3-S therapy is the Self-Check-In. Clients were introduced to this technique in Session 1 and were asked to practice it at home. They were asked to stop at least three times a day to simply become aware of whether their addict self was currently active. With continued mindfulness training throughout 3-S therapy, they will learn to observe the activation of self-schemas and how these self schemas influence their daily lives, and they will learn to maintain a vigil over their emerging spiritual self, nurturing it and protecting it from intrusions by the addict self using their sword of mindfulness.

Instruction to Therapist: Having introduced the concept of the monkey mind in the previous segment, you can now talk about how the monkey mind can be tamed through mindfulness and concentration practice. In this segment you will be introducing the concept of mindfulness and you will be providing simple mindfulness demonstrations. You can begin by explaining that during most of our daily activities we are unaware of our body and its sensations, or our mind and its mental states, and it is when we are in this general state of unawareness that we give the monkey mind a free rein to wander off into dangerous territory that can activate the addict self’s auto pilot. Remind clients that the Self-Check-In that they began practicing last week is an example of how to become more mindfulness. Emphasize that it is only through mindfulness training that they can become aware of how, and when, the addict self gets turned on so that they can prevent it from becoming activated in the future. It is only through mindfulness training that they will be able to take back the control that the addict self has taken over the years, and get back on their Spiritual path. You can help clients experience mindfulness of the present moment by doing a simple mindfulness exercise as they sit in the therapy room with you. You will do this by asking clients to experience various parts of their body as they sit in their chair. For example, you will ask them to experience their feet against the floor – what sensations do they feel on the bottom of their feet; what do they feel in their legs and back as they press against the chair; what is the feeling of their hands in their laps. Point out that these are sensations that none of us are usually aware of. It may seem that this has nothing to do with recovery from addiction, but you will explain that if they are not aware, they are not being mindful, and if they are not being mindful, then their thoughts will wander here and there and inevitably get trapped in habit patterns like the addict self, which will lead to drug use and other harmful consequences. Give a few other simple examples of how they can become more mindfulness when doing routine tasks and suggest that they incorporate them into their daily lives. For example, when brushing their teeth they can become aware of their fingers gripping the handle of the brush, the hardness of the bristles against the gums, the taste of the toothpaste, and so on.

When describing these simple mindfulness exercises, always be sure to emphasize the connection between the clients' addiction problem and the need for the practice of mindfulness. If you don't make the connection clearly and repeatedly between their recovery from addiction and the simple mindfulness practices you are teaching them, clients will be unlikely to put any of these techniques into practice in their daily lives.

Example of script for therapist: The next component of Mastery of the Mind is mindfulness. You actually began mindfulness training last week when I asked you to begin checking in with yourself three times a day to see what habit pattern was being activated. This is an important first step because it helps you gain a better understanding of the activation of your addict self and its habitual thoughts, feelings, and behavior. If it is active when you check in, you can take steps to interrupt it, and get back on your spiritual path. If it is not active at that moment, then just checking in with yourself may have prevented it from becoming activated. So, doing the 'self check-in' at least three times a day is an excellent mindfulness habit to develop. In general, remember that when you are not mindful, your mind will readily wander away and get itself trapped in one of its habitual patterns such as the addict self. So, it is important to be mindful in every moment. This may seem impossible, but you can begin by developing the habit of simply observing your sensations, as you sit, stand, walk, and lie down. Let's do it now. Let's become mindful of the experience of sitting in our chairs. [Therapist leads client in a brief mindfulness exercise.]

Close your eyes and bring your attention to your feet as they press against the floor, and your legs and back against the chair. Feel your clothes against your skin as you sit in the chair. Feel the air against your face. Okay, you can open your eyes now. There is so much we are simply not mindful of, isn't there? And not being mindful is an open invitation for the addict self to take control. We need to train our wandering mind just as we would a child, or puppy -- tenderly, patiently, but firmly. This takes effort, right? You could begin by doing just one routine task mindfully. For example, brushing your teeth or your hair. Rather than letting your mind wander while brushing your teeth or hair, become aware of the sensations in your body as you brush -- experience your hand's grip on the handle, your arm muscles as they move the brush, the feel of the bristles against your gums or scalp. When you become more mindful of your moment-by-moment experiences you have taken a giant step in disciplining your mind. This is an essential step for replacing the addict self with the spiritual self and for experiencing your true nature in your daily life.

Segment 3 -- Concentration

Mindfulness requires concentration, and both require effort...

- Mindfulness requires keeping the mind still -- this requires concentration
- Concentration is achieved through meditation
- Meditation allows the mind to access its spiritual center -- a silent stillness where it can experience its true nature (or, depending on client's beliefs, God or Higher Power)
- It is the mind's tendency to wander away from this center, this stillness.
- Meditation trains the mind to return to its spiritual center -- it provides an **anchor** -- to prevent client from being swept away by emotional storms and strong currents of craving and aversion

- Meditation practice establishes a new habit pattern of the mind such that when the mind attempts to wander away (e.g., to addict thoughts) in daily life, it is interrupted and refocused on client's spiritual path before these thoughts lead to harmful behavior (drug use and other high risk behavior)

Background Information: The third component of the training in mastery of the mind is Right Concentration. Right Concentration refers to the single-minded focus required for mindfulness. The relationship between concentration and mindfulness has been compared to trying to look into a dark area. We can think of concentration as holding the flashlight steady, while mindfulness illuminates the area making visible what was once invisible. The concentration required to stay on one's spiritual path has also been compared to the concentration needed by a tightrope walker to retain balance while walking on a rope high above the ground. Similarly, one must concentrate on one's spiritual path and retain a calm and balanced mind as if one's very life depended on it, which many would say it does. By steadying the mind, concentration practices also have the added benefit of calming the mind, and are used in many religious traditions to achieve ever deeper states of tranquility. In the Buddhist tradition, the training in concentration is achieved through meditation practice (the increasingly deeper states of absorption that can be achieved are called, in Pali, the *jhanas*). When describing the nature of the mind and the need for meditation practice, Buddhist literature, emerging as it does from Indian culture, often cites the analogy of a wild elephant that can create total havoc in a village if it is left to wander around untrained. A good elephant trainer knows, however, that by tying the elephant to a stake in the ground and then, gradually, making the rope shorter and shorter, the elephant soon learns to remain in that spot of its own accord and not to be bothered by anyone or anything; it is said that not even loud noises or spears will disturb it. With training, the elephant, that was once so destructive, becomes the village's greatest asset. Like this elephant, a mind that once brought only suffering can be trained to experience loving kindness, compassion, joy, and equanimity, which are called "the four sublime abodes of the concentrated mind".

In Western culture, clients may be more receptive to the analogy of a small boat bobbing around on the ocean that, without an anchor, is completely at the mercy of the elements. Just like this boat, our mind can easily be swept away from its spiritual center by emotional storms and by the strong under-currents of craving and desire; but if it has an anchor it can weather these storms and currents. It is meditation that connects us to our mind's **anchor**, and with daily meditation practice we shorten the anchor's chain, link by link, until the mind remains firmly connected to our spiritual center, despite emotional storms and currents that could otherwise sweep it away or crash it against the rocks. In 3-S therapy, we teach an ancient form of meditation practice called *anapanasati*, which means 'awareness of the in and out breath.' In this practice, the object of meditation is the touch of the breath as it enters and exits the body through the nostrils.

Instruction to Therapist: Begin this segment by explaining to your clients that mindfulness and concentration go together, and both require persistent effort. Explain that in order to be mindful they need to be able to hold the mind still and this requires what is called "single-pointed concentration". You might describe single-pointed

concentration and mindfulness as being like holding a flashlight very still on a corner of a dark room so that you can become aware of what's in that corner. If you did not have the flashlight and you did not hold it still, whatever is there would be hidden from view by the darkness. Let them know that they will be learning how to develop this kind of single-pointed concentration in order to help them see through the darkness created by the addict self, that has prevented them from seeing their true spiritual nature. Let them know that they will develop single-pointed concentration through meditation practice. Many clients will have preconceived notions about meditation or may have had previous experience with a different type of meditation than will be taught in 3-S therapy, so it is important to find out if your clients have ever meditated, and if so, what technique they used. Explain that later in this session you will be teaching them a very simple but effective meditation technique that has been used for thousands of years – if you wish, you can tell them that it is called *anapanasati*, or you may simply refer to it as meditation on the in and out breath. Let them know that they will be learning to develop single-pointed concentration on the sensations around the nostrils caused by the flow of breath as they breathe in and out normally through their nose. Explain that the natural breath is an excellent meditation object because it is always there, every minute of every day, for as long as we live. Clients might also be interested to know that the word 'spirit' is derived from the Latin '*spiritus*,' which means breath. At every opportunity help clients make a connection between their desire to take a spiritual path in their recovery from addiction and the need for meditation practice. If you wish you may also mention the potential health benefits of meditation, although this is not the primary goal of meditation practice in this particular therapy. It is also a good idea when discussing these ideas with clients to make a connection between meditation practice and their own religious faith, if any. For example, some clients may be more willing to begin a meditation practice if you describe meditation as providing them access to the mind's spiritual home or center -- that still, silent, place within them where they can feel the presence of God or a Higher Power. Explain that it is the mind's tendency to wander away from its spiritual home or center; however, by meditating daily they can train their mind so that it doesn't wander away and get caught up in habit patterns like the addict self that separate it from its true nature and from its spiritual path. With practice, meditation will establish a new habit pattern of the mind such that if their mind should wander into dangerous territory (for example to thoughts of using drugs) it is less likely to get overpowered by these harmful thoughts and more likely to be able to return to its spiritual path.

Give clients the analogy of the boat bobbing on the ocean. Without an anchor, clients' recovery can be dashed against the rocks by emotional storms. Explain that meditation provides them with an anchor. Let them know that when they first start their meditation practice it may seem that their boat's anchor has a very long chain indeed – they may still get swept here and there by emotional storms before being gently pulled back to their spiritual center, but with effort and practice the chain will get shorter and shorter until eventually they can remain undisturbed, firmly connected to their spiritual center by their anchor, regardless of what is going on around them.

Note: It is expected that therapists will have begun their own daily practice of *anapanasati* prior to teaching it to clients.

Example of therapist script: The next component of Mastery of the Mind is concentration. Mindfulness and concentration go together and both require effort. In order to be mindful, you have to be able to hold the mind still and this requires what is called single-pointed concentration. You can think of it as wanting to see into a dark area (to see the true you that the addict self has been hiding). First you need a flashlight (that's the light of your mindfulness). But just having a flashlight isn't enough. You also need to hold the flashlight very still and you need to point the light in the right direction, otherwise you won't be able to make out what's there, right? That's your concentration! One way to develop this kind of concentration is through meditation practice. Do you know anything about meditation? [Therapist assesses, and corrects, any misconceptions that may influence practice.] Let me tell you a little about it. Your mind has a spiritual center where you can go to experience your true spiritual nature [or, depending on client's beliefs, to experience the presence of God or a Higher Power]. When the mind is in this stillness, it is so peaceful. However, because of our mind's tendency to wander away, it can be difficult to get to its spiritual center. We have to train the wandering mind – keep it in one place. That's where meditation comes in – it helps us to concentrate – to focus all our attention on this still, silent place within us. Today I am going to teach you a very simple, but effective meditation technique. You are going to learn how to focus single-pointedly on the sensations around the nostrils caused by the in- and out-breath. We use the breath as an object of our meditation because it is always there – going in and out – for as long as we live. It is also interesting to remember that the word spirit comes from the latin 'spiritus' which means breath, and so you can think of this meditation practice as learning to concentrate single-pointedly on your spiritual nature. I'll describe the practice briefly now, and then I'll show you how to do it, okay?

First of all, you have to have a place to meditate. You'll need a quiet place where you won't be disturbed. You can sit in a chair if you want, or you can sit cross-legged on a cushion on the floor. Your back should be straight, and your eyes closed [therapist determines if client is comfortable closing the eyes and modifies instruction appropriately]. You'll want to get comfortable, but not so comfortable that you get drowsy or fall asleep. Once you are in the correct posture, you will bring your attention to your breath as you breathe normally and naturally in and out through your nose. You won't be regulating your breath in any way, you'll just breathe normally. Then you'll focus your attention on the triangular area formed by the tip of the nose, nostrils, and upper lip [therapist points to the area], and once your attention is focused there, you'll begin noticing the sensations caused by the in and out breath as you continue to breathe normally and naturally through your nose. As you continue doing this you focus your attention even more to the single-point where you first feel the touch of the breath. That's it. Sounds simple, right? Well, once you begin this practice, you will quickly experience first-hand the mind's tendency to wander away. Your task, as soon as you notice your mind has wandered away, is to bring it back to the breath, and again it will wander away. And again you will bring it back, and again it will wander away. That's the monkey mind we talked about earlier. The mind does this all the time, not just when we are trying to meditate. It's just that we're not usually aware of it, and when we are not aware that it has wandered off, that's when it can get us into a lot of trouble, right? That's when the addict self auto pilot can get activated. So becoming aware of the wandering monkey mind is very important. What you are doing with meditation practice is learning to tame your monkey mind by gently, but firmly, bringing it back again and again to your breath each time it wanders away.

It can also be helpful to think of yourself as being like a boat bobbing about in the ocean without an anchor. If a boat doesn't have an anchor it's vulnerable to the elements,

right? It can quickly drift away and can crash against the rocks. Well, once you learn to meditate you will have your own very special '**anchor**', one that will prevent you from getting swept away by emotional storms and strong feelings, like craving. Whenever emotional storms threaten, you can always return your attention to your breath — that's your anchor. At first it may seem that the chain of your anchor is long and the mind drifts a lot, but with practice the chain gets shorter and the mind doesn't wander far from the anchor. Without meditation practice, it's difficult to find your mind's center (it's anchor), and so your mind keeps wandering and wandering farther and farther from its spiritual home, getting itself into more and more trouble. So, are you ready to learn how to meditate?

Segment 4 -- Experiential component

Part I: Meditation on the in and out breath (*anapanasati*)

- Gym metaphor for building spiritual muscles
- Teach and practice a meditation technique

Instruction to Therapist: In this segment you will guide your clients in their weekly spiritual workout. This is the workout they do each week to train their spiritual mind and strengthen their spiritual muscles. Today, their workout will be in two parts. In the first part, they will learn to meditate. In the second part, they will do what we call “resistance training,” during which they will learn to use their meditation practice in a real-world context that could potentially detour them from their spiritual path. **For both parts of this segment you will need a timer.** You will begin by providing instruction for *anapanasati* meditation – which you can refer to as “meditation on the in- and out-breath”. Ask clients to remain seated comfortably in their chair, feet flat against the floor, back straight, hands resting in their lap. Have clients close their eyes and bring their attention to the triangular area on their face formed by the tip of the nose, nostrils, and upper lip. Tell them that all they need to do right now is to simply become aware of any sensations that arise in this triangular area that are caused by the breath as they breathe normally and naturally in and out through their nose. By focusing on the moment-by-moment sensations that arise in just one small area, they have begun the process of training their mind to remain still and silent and mindful in each passing moment. Be sure to emphasize normal breathing. Clients should not be regulating their breath in any way. To ensure that they have understood your instructions, set your timer for 60 seconds and ask clients to continue concentrating on any sensations that arise in that triangular area around their nostrils and upper lip that are caused by the in and out breath. They should continue until you tell them to open their eyes. Then, when time is up, ask clients to describe the sensations they experienced. You can coach them by asking them questions like ‘Did the touch of the breath feel warm or cold, heavy or light? Did the sensations stay the same or change?’ By asking specific questions about the sensations you can make sure that clients understood the instructions, and you will help clients become more aware of the constantly changing sensations caused by the breath in each moment as it goes in and as it goes out. Do not proceed until you are sure that clients are experiencing sensations around their nostrils or upper lip that are caused by the breath.

Then explain that now you want them to narrow their focus still further. This time they should focus on the single point in that triangular area between the nostrils and upper lip where they first feel the touch of the breath as it enters and leaves the body. This single point where they first feel the touch of the breath is their anchor and is the place where they should now focus all their attention. Explain that when they concentrate single-mindedly on their anchor – the place where they first feel the touch of the breath as it enters and leaves the body -- they can remain in the present moment fully connected with their spiritual nature, and they will not get swept away by the addict self. Emphasize that the chain on the anchor may have some slack in it right now (for example, their mind will probably try to wander away) but with daily practice the chain will get shorter and tighter and their anchor will keep their mind firmly on its spiritual path. Let them know that today in the session you will be helping them to begin to tighten the chain of the anchor by meditating with them for five minutes. It is very important, whenever you do these timed exercises, to let clients know in advance the length of the practice and that you will let them know when to open their eyes. This greatly helps to reduce restlessness. You may wish to ask clients to begin meditation practice by forming an intention to focus the mind on its spiritual center. Then give the clear instruction that they are simply to experience the sensations caused by the in and out breath, there's no thinking involved and no visualization involved, only experience; whenever thoughts or images arise, or if the mind tries to wander away, they are to simply note 'mind wandered away' and then immediately bring the attention back to their anchor – that area where they first feel the touch of the breath as it goes in and as it goes out. Instruct them that they are not to follow the wandering mind, nor should they analyze why it wandered away, because if they do they will quickly be swept away. They should be gentle but firm with their wandering minds. If you wish you can use yet another analogy to help clients understand. This time, use the analogy of babysitting a small child. We all understand that it is in a small child's nature to wander off or be inquisitive -- for example, about what it would feel like to put a finger in the electric outlet -- but we wouldn't sit idly by and let it happen and we wouldn't stop to analyze why the child might have done it; it is our duty to act swiftly and firmly to keep the child safe and to protect it from harm. We need to do the same thing when "baby-sitting" our minds. Instruct your clients that they will need to watch their mind carefully so that it doesn't get itself into dangerous territory. If it does wander off, they need to gently, but firmly, bring it back to its anchor. If clients find they have difficulty maintaining their concentration, instruct them to focus on just one breath at a time. As they inhale they should resolve to focus on the sensations around their nostrils caused by just this one breath. Then they should do the same for the next breath. Then the next, and the next. This way, one breath at a time, the mind is steadied. Once you have provided instruction and answered any questions, tell clients that you will be setting the timer for 5 minutes and that you will let them know when time is up; then, together, you and your client will sit in silent meditation.

When the timer sounds at the end of the 5 minutes, ask your clients about their experience. For example, ask them what sensations they experienced as they focused on their in- and out-breath? Did the sensations at their anchor change or remain the same? Did their mind wander? Were they able to bring their mind back to their anchor each time it wandered away? If clients respond that their mind did wander, reassure them that mind wandering is the usual experience for a beginning meditator, and that they have to be

willing to exert a great deal of effort to keep bringing it back. If clients say that their minds did not wander, this is a good indication either that they fell asleep or that they did not understand the instructions, as, from our experience, it is highly unlikely that at least one or two stray thoughts did not arise in their mind during the 5 minute period. In fact, many will report that their mind was wandering most of the time. As any beginning meditator will affirm, it is not until you try to still the mind and keep it from wandering that you quickly realize how truly out of control it really is. So if clients tell you their mind did not wander even once, make sure they understand what you mean by mind wandering, and then repeat the instructions for focusing the attention on the sensations caused by the touch of the in and out breath around the nostrils. As you will be assigning *anapanasati* meditation as a daily at-home assignment later in the session, it is extremely important that you not end this segment until you feel assured that clients understand how to meditate properly.

Example of therapist script: This is the time in the session when we do your spiritual workout -- like going to the gym to strengthen your spiritual muscles. Training the spiritual mind takes practice, just as training the physical body. Clearly, reading about going to the gym to work out may motivate you, but it won't build or tone muscles, will it? It's the same for meditation – just reading or talking about it won't help you. You've got to actually do it, and you've got to have it become a regular part of your life. So, are you ready to begin?

- . Sit with your back straight, feet flat against the floor, hands on your lap.
- . Close your eyes [Therapist checks that client is comfortable doing this in session.

Clients who are uncomfortable closing their eyes are instructed to close their eyes half-way and to focus on an object within their vision. As clients' comfort levels increase over the course of treatment, clients are encouraged to close their eyes more and more, and to do their daily at-home practice with their eyes closed.]

- . Just breathe normally through your nose.
- . Concentrate on the sensations in and around your nostrils and on your upper lip just below your nostrils that are caused by the breath passing in and out.
- . Just keep your concentration focused in this triangular area formed by your nostrils and upper lip and become aware of the sensations that arise. No thinking or visualizing is involved; just experience any sensations that are caused by the breath as you breathe normally and naturally in and out through your nose.

. If thoughts arise, don't follow them, just gently bring your awareness back to the changing sensations around the nostrils and upper lip caused by the in and out breath.

Try this for 60 seconds. I'll let you know when the time is up.

[At end of 60 seconds, therapist asks client for feedback]

Open your eyes. Did you experience your breath? Where did you feel it? Did you notice if the air moved through one nostril more than the other; or if the breath was long or short, or if it was warm or cool? What sensations did you feel (e.g., tickle, tingle, pressure, perspiration, etc.)?

[Note to therapist: If the client is not experiencing any sensations, expand the area of concentration to include the entire nose as well as the area between the nostrils and the upper lip.]

- . Now I'd like you to narrow your focus. You're still going to focus on the triangular area formed by the nostrils and upper lip, but this time I want you to concentrate on the

point where you first feel the touch of the breath as it enters and leaves the body. **This is your anchor.** This is the object of your single-pointed concentration.

- . Continue to observe the changing sensations as the breath passes over your 'anchor' – that point on your nostrils or your upper lip where you first feel the touch of the breath as you breath normally and naturally in and out through your nose.

- . Let's do it again. This time for 5 minutes

- . Close your eyes and just focus all your attention on the changing sensations in that area around your nostrils and upper lip where you first feel the touch of the breath as you breath in and as you breath out.

- . If your mind wanders, just note 'mind wandered away', and immediately return it to your anchor point. No need to get discouraged, it is the mind's nature to wander, and your job to train it, so just keep bringing it back.

- . If you need to you may count your breaths, just up to 10, but don't get caught up in counting. The goal is to stay focused on your 'anchor' not on numbers.

- . It may also help, at the beginning of each breath, to commit yourself to noticing everything you can about the sensations caused by just that one breath, perhaps just the in-breath. Then do the same for the next breath -- committing yourself to your practice, just one breath at a time.

[At end of 5 minutes, therapist asks client for feedback]

- . Open your eyes. Were you able to keep your attention focused on the sensations below your nostrils and above your upper lip that were caused by the flow of the in and out breath? That's your anchor! Did you experience the monkey mind? It's very persistent, isn't it? Can you see how it could get you in trouble if you are not aware of where it is wandering off to? Were you able to bring your attention back to your anchor each time it wandered away? It takes a lot of practice, doesn't it? Don't worry if your mind wandered. It is not at all uncommon for individuals to have difficulty returning the mind to the anchor, especially early in their practice. It's your job to exert the effort needed to keep bringing it back. This is the way you train your mind. This is the practice of meditation on the in- and out-breath.

[Note to therapist: if clients report that their mind did not wander away even once during the 5 minutes, this may indicate that they fell asleep or that they did not completely understand the instructions, as it is rare for a beginning meditator to have such single-pointed focus. **Before proceeding to the next segment you will need to be sure that clients have understood the meditation technique.**]

Experiential component Part II: "Resistance" training

- Guided Visualization of an upcoming stressful situation
- Practice meditation on in and out breath while visualizing stressful situation

Instruction to Therapist: After ensuring that clients understand the meditation practice, you will introduce the second part of the spiritual workout, which is the resistance training. You can describe resistance training using the metaphor of working out at the gym and building muscles by having something to push against. What they will be doing now in the session is to build strong spiritual muscles by using them in difficult real-world situations. Begin by asking clients if there is any stressful situation that is likely to come up during the week that has the potential to trigger drug use or other high risk

behavior. Explain that you will be leading them in a visualization exercise which is a type of mental rehearsal often used by athletes. They will visualize themselves in the stressful situation and remaining on their spiritual path by activating their spiritual self and by staying mindful and meditating on their anchor -- the area around the nostrils or above the upper lip where they first feel the touch of the breath as it comes in and as it goes out. After clients have described the situation in detail, instruct them to return to their meditation posture, with eyes closed, legs and arms uncrossed, and back straight. You will then lead them in a guided visualization of the upcoming stressful situation, pausing frequently to have clients visualize themselves, at various points in the scenario, becoming mindful of uncomfortable physical sensations of stress that arise in response to the situation and instead of turning to thoughts of drug use in response to these uncomfortable sensations, to use these sensations as a cue to begin meditating on their in and out breath. Instead of activating the addict self and turning to drugs in response to the stressor, they visualize themselves activating their spiritual self, becoming mindful, concentrating on their anchor, and remaining on their spiritual path. When you have completed the exercise with your clients, recommend that they continue practicing this technique when they get home so that they will be better able to handle the situation when it actually arises during the week.

Example of therapist script: Now we are going to begin our resistance training. This is the part of our spiritual workout where we put the three components of the training in mastery of the mind all together (effort, mindfulness, and concentration) and give your spiritual muscles a good workout. The reason you have learned about mindfulness and meditation today is so that you can use it in your daily life to help you cope with stressful situations that may otherwise turn on your addict self and lead to drug use or other behavior that causes harm to you or others. So next you are going to practice using mindfulness and meditation to help you in a stressful situation.

Let's begin by you giving me an example of something that is going to happen this week that could be stressful and could be an invitation for the addict self to get activated.

[Therapist helps client describe an upcoming stressful situation in sufficient detail for therapist to guide the visualization.]

And between now and when this situation occurs, how do you imagine that you would normally handle the stress?

[Therapist probes for activation of the addict self.]

Rather than activating your addict self and turning to drugs, I'm going to show you how to use your new mindfulness and meditation skills to help you do it differently. Have you every heard of visualization? Athletes use it to prepare for an event. They imagine what they are going to do in every detail, so that they are prepared for the actual moment. It's like mental rehearsal. So, in a few moments I'm going to ask you to imagine the day of the stressful situation, to be mindful of the anxiety that arises, really experience it, so that you will be able to recognize it when it actually occurs. You will also imagine that instead of turning to drugs when you feel the anxiety, you turn instead to your anchor, that place of safety and peace within you, that keeps you connected to your spiritual nature. I'll then lead you through a visualization of the stressful situation you described to me. Because of your mindfulness, you will be able to recognize the feeling of anxiety and

nervousness and you will practice taking a few moments to meditate on the in and out breath so that you can remain calm and connected to your spiritual nature. You will then imagine being in the stressful situation as your spiritual self, not your addict self. You will imagine that at every opportunity during the stressful situation you will bring your attention to your anchor, your place of safety and security, knowing that whatever the outcome is, you will have done your very best. Okay, are you ready? Let's begin. Sit upright in your chair, feet firmly planted on the ground, hands resting in your lap.

Now close your eyes and imagine that it is the night before [...the stressful situation...]. You are at home, starting to get worried about what is going to happen tomorrow. Your monkey mind wants to take you off on a wild ride – it wants you to get lost in thoughts of what would happen if it all goes terribly wrong; it wants you to imagine what it will feel like to get high right now, it wants to activate your addict self. But imagine that instead of following your monkey mind, you sit with this feeling of nervousness for a few moments. You remember your mindfulness training and you take time to really experience what this anxiety feels like in your body. Do this just long enough so that you will be able to recognize it in the future, and know that 'ah, this is anxiety.' Do this now, and as soon as you can become aware of your feeling of anxiety, I want you to focus your attention on your anchor – those sensations around your nostrils as you breath normally in and out. Here is your refuge, your place of safety and peace that is within you and available to you no matter what is going on in your life. Get a clear image of being at home the night before [...the stressful situation...], and instead of turning to drugs in response to anxiety, you turn to your anchor. Whenever you feel the anxiety arising, you turn your attention to your in and out breath. Let's do this now for 30 seconds. I'll tell you when time is up. (30 seconds). Now, with your eyes remaining closed, I'd like you to imagine that it is the day of [...the stressful situation...]. Get a clear image of being at home preparing to go to [...the stressful situation...]. Imagine that each time feelings of anxiety arise, you recognize them and you turn immediately to your anchor. You stay connected to your spiritual nature, calm and at peace. Do this now for 30 seconds (30 seconds.) Now with your eyes still closed, imagine that you have arrived at [... the stressful situation...], and you are waiting to begin. Imagine that you take this time to focus on your in and out breath – your anchor, your refuge, your place of safety and peace where you can connect with your spiritual nature. Let's do this now for 30 seconds as you imagine waiting to begin [...the stressful situation...], remaining calm, and focusing on your in and out breath. (30 seconds). Now, with your eyes still closed, imagine that you are in [...the stressful situation...], still calm and focused. No matter what happens, you stay connected to your spiritual self. If anxiety arises, you turn to your anchor, knowing you are safe, knowing you are on your spiritual path, knowing that no matter what the outcome, you have done your very best and have stayed connected to your spiritual nature. Let's do that now for 30 second (30 seconds).

Open your eyes now. I want you to practice doing this at every opportunity. Just as an athlete would mentally rehearse a big event, you will need to practice remaining on your spiritual path when you are in [...the stressful situation...] during the coming week. Do you think you can do this?

Segment 5 -- At-home practice assignments

- Continue: 3 times daily self-schema check-ins (with cue)
- Continue: Daily 3-S stretch

- New: Meditation on the in- and out-breath for 10 minutes (Note to therapist: this will be increased by 5 minutes each week of treatment to a goal of 60 minutes daily)
- New spiritual quality assigned -- 'effort'

Instruction to Therapist: In this segment of the session, clients are given their at-home assignments. Remember assignments are cumulative. Therefore, clients are to continue the exercises previously assigned in addition to the ones you will be assigning today. Be sure to refer clients to the page in the 3-S Workbook on which the at-home exercises for today are written, and then go over each of them in turn to ensure that clients understand what is to be accomplished during the coming week. Remind clients that they are to continue showing their strong determination by doing their Spiritual Stretch every morning and their self check-ins three times each day. Make sure clients remember the cue they are to use to interrupt themselves at least three times every day, and remind them that the reason for checking in with themselves is to become more aware of when the addict self is active. Then add the new assignment. The new Spiritual quality to assign today is 'effort'. Let clients know that they have already demonstrated that they have this spiritual muscle by participating in the session today, and encourage them to continue strengthening their effort during the coming week. Then describe the new assignment. Now that they have been taught to meditate they are to begin a daily practice of meditating on the in and out breath. They should begin with 10 minutes each day (this will increase each week so that by the end of the therapy they will be meditating for one hour daily). If clients wish they may divide their meditation period into two sessions, for example, 5 minutes in the morning and 5 minutes in the evening. This helps the assignment to seem less burdensome as clients already know that they can complete 5 minutes because they did it with you today in the session. Be sure to show clients where the instructions for the meditation practice are written in their 3-S Workbook and to emphasize that this is the type of meditation you want them to practice. Conclude this segment by asking clients to make a commitment to complete their spiritual training assignments and remain on their spiritual path during the coming week.

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

Continued: You will continue demonstrating strong determination by 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 each day.

Added: Your new assignment for the week is to begin your concentration practice – the meditation on the in and out breath. You can begin with just 10 minutes each day (if you wish you can divide this into 5 minutes in the morning and 5 minutes in the evening). Make sure you find a quiet place to meditate where you will not be disturbed. Remember to sit with your back straight so you don't fall asleep, and be sure to set a timer so that you will know when time is up.

[Therapist helps client identify a location in his/her home for meditation practice.]

Your assigned spiritual quality to strengthen this week is 'effort'. You have already demonstrated that you have this quality today. So keep up the good work. Remember,

you will need strong effort to practice mindfulness and concentration when you leave here.

Commitment: Can you make a commitment to yourself to stay on your spiritual path during the week, to do this training in mindfulness and concentration every day, and to express the spiritual quality of effort?

Segment 6 – Summary

Summary of session content to facilitate client understanding.

Being on spiritual path requires mental discipline, specifically:

- Mindfulness – awareness in every moment
- A single-pointed focus on the right path
- Strong and consistent effort

Instruction to Therapist: In this segment you will provide a brief review of the session to facilitate client understanding. When reviewing this session, remind clients that being on a spiritual path requires mental discipline and that's why 3-S therapy provides training in mastery of the mind. Review the three components of mastery of the mind – right effort, mindfulness, and concentration. Emphasize that training the mind requires strong and persistent effort. It also requires becoming aware of the monkey mind and learning to be mindful in every moment so that the addict self doesn't take control. Being on a spiritual path also means remaining connected to one's spiritual nature and this requires single-pointed concentration that can be achieved through the daily practice of meditation on the in and out breath.

Example of therapist script: Before we end today's session, let's review briefly what we covered. Today we've seen that being on a spiritual path requires mental discipline. That's why this therapy provides training in mastery of the mind. Today we learned that regaining mastery of the mind requires strong and consistent effort to control the monkey mind that continually jumps here and there, trying to cling to what feels good and push away what feels bad. Mastery of the mind also requires mindfulness – that means being aware in every moment to make sure that the addict self does not take control of the mind. And finally it requires concentration, which entails maintaining a single-pointed focus on your spiritual path. You began developing your effort, mindfulness, and concentration today by learning how to meditate on the in and out breath, and you are going to be continuing your practice at home.

Segment 7 -- 3-S Stretch

- 3-S Stretch with 'effort' 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

quality assigned for the week, in this case 'Effort'. 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 at 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: Let's end the session now with our spiritual stretch. The stretch reminds us that we need to stay on our spiritual path in everything we do, not just in our thoughts and feelings, but in our actions too. As effort is the quality you will be working on this week, let's focus on this quality while doing the 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 effort; may my words reflect effort; may my emotions reflect effort; may my actions reflect effort; may my perceptions reflect effort, may I be open and receptive to effort. 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.