

Session 5: Training in Morality #2 — Every Day Ethics

As I am, so are others; as others are, so am I.
Having thus identified self and others,
harm no one nor have them harmed.
[Sutta Nipata 705]

Therapeutic Goals of Session 5: At this point in the therapy, clients will have completed their training in mastery of the mind, and in the last session they will have begun their training in morality. Morality was defined for clients as “doing no harm to self or others”, and they established this principle as the foundation of their spiritual path. In the last session, the focus, vis-à-vis morality, was on preventing the medical harms associated with illicit drug use and unsafe sexual practices, specifically on preventing the spread of HIV and other infectious diseases. Now, in this session, clients will be provided with their second session in the training on morality which will focus on everyday ethics -- doing no harm while engaged in the activities of daily life. The primary therapeutic goal of this session is to help clients recognize that the addict self is associated with harmful speech, action, and livelihood that is incompatible with walking a spiritual path in their daily life. They are taught to activate their spiritual self in all their daily activities, and they practice replacing harmful addict self cognitive scripts with new spiritual self scripts that will help them develop an attitude of loving kindness towards all beings. Note that the therapeutic approach used in this session is to appeal to clients’ existing motivation for self-protection and self-gratification rather than presenting ‘do no harm to self and others’ as a moral imperative requiring an immediate, probably unrealistic, shift from self-interest to altruism concern for others. Buddhist sayings ‘first you harm yourself, then you harm others’ and ‘you are heir to your actions’ are used for this purpose.

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 fifth 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:

- Addict self leads to medical harms such as HIV and hepatitis
- Spiritual self provides protective power in high risk situations
- Spiritual self provides motivation to learn how to prevent harm
- Addict self reacts automatically; Spiritual self acts mindfully
- The craving monster loses its power when you “stare it down” – when dissected through mindful observation, it is found to be made up of sensations that are in fact fleeting and impermanent

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. In our first sessions together we worked on the training in mastery of the mind. Then, last week, we began the training in morality, which we defined as ‘doing no harm to yourself and others’. We agreed that this is the foundation of your spiritual path. We said that the addict self is associated with speech, action, and livelihood that can cause harm to self and others, and we focused specifically on the medical harms it can cause, such as HIV and hepatitis. We talked about how your spiritual self can provide protective power in high risk situations because it can motivate you to learn how to prevent these medical harms. We also talked about how the spiritual self can protect you from the craving monster, which is fed by the addict self's habit of reacting automatically to it. You learned that the craving monster loses its power over you when you “stare it down” – which you do by simply observing it, as if it were under a microscope, naming all the different sensations, and noticing how fleeting and insubstantial they are. So, let's talk now about how all that went for you during the week.

Completion of at-home assignments:

- “Coach” role
- Discuss experience with at-home assignments:
 - Did client attend the separate HIV/Hepatitis Educational Session?
 - Did client transcend craving using the ‘observe and name’ technique?
 - 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?
 - Did client use affirmation/prayer to refocus on spiritual path?
- Identify specific examples of how the spiritual quality assigned last session (morality) was experienced and expressed by client during the week.

Example of therapist script: Let's go over your assignments for last week. Remember I'm your coach, so I'm going to be checking in with you every week. It's important that you be honest with me about your practice so that I can help you stay on track and keep your spiritual muscles strong. Do you think you can do that? During the week you were going to practice the spiritual quality of 'morality' – which is doing no harm to yourself or others. How did that go? Did you attend the HIV/hepatitis Educational Session we scheduled for you? Did you notice how much easier it is to learn how to prevent harm when your spiritual self is activated compared to when your addict self is activated? Your spiritual self cares about preventing and reducing harm; the addict self doesn't. Did you experience any drug craving during the week? If so, did you "stare it down" and use the technique we practiced last time -- observe the sensations associated with craving as if you were looking at them under a microscope, and see how fleeting they actually are?

How about your other training exercises? Have you been 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 25 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.]

Have you been reciting your self-affirmation/prayer to refocus after an addict self intrusion?

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

[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, and morality – the four 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 Morality #2 – Everyday Ethics

Background Information. As in the previous session, you will continue to work with the three components of the Noble Eightfold Path that make up the training in morality -- Right Speech, Right Action, and Right Livelihood. In this session, right speech, action, and livelihood are discussed in the context of everyday ethics. In this context, the speech, action, and livelihood associated with the addict self are contrasted with the speech, action, and livelihood associated with the spiritual self. You will be using two important Buddhist sayings to help clients understand why they should care about doing no harm to self and others in their daily lives, and why it is in their best interest to have compassion for others. It is not enough to say that it is just the right thing to do. No doubt, clients have been hearing that all their lives. In this therapy, therapists take a different approach; one that, initially at least, appeals to clients' motivation for self-gratification and self-protection. Clients are shown how it is in their own self interest to have compassion and to 'do no harm' in their daily lives. Basically, the therapist's task is to show clients 'what's in it for them' to be a moral person. You will do this with the help of two Buddhist sayings. The first saying is - 'first you harm yourself, then you harm others'. The second saying is - 'you are heir to your actions'. Both sayings can help clients understand that people who cause harm to others are fundamentally causing harm to themselves. Just as acid corrodes its own container, unwholesome or harmful thoughts and emotions harm the person who is having those thoughts and emotions long before they ever harm their target. Similarly, compassionate thoughts and empathic feelings soothe and calm the compassionate person long before any act of compassion reaches its recipient. Clients are taught that every thought, word, emotion, and action has a definite consequence. It may be experienced immediately or it may not be experienced until later, but it WILL be experienced. We are all heir to our own actions. We all reap what we sow. From that there is no escape. By using these sayings, the 3-S therapist can focus on clients' existing motivation, which may be still be quite self-centered at this stage in therapy, rather than offering 'do no harm' as a moral imperative to protect others. This approach has face validity, particularly for clients with a history of self-medicating distress and who struggle with a compulsive, habitual, need for immediate self-gratification.

In addition to contemplating the meaning of these two sayings, clients are introduced to the Buddhist practice of *metta* meditation. In Buddhist teachings, *metta*, which is translated from the ancient Pali language as 'loving kindness', is one of the four sublime abodes, or mental attitudes, that are to be developed when one is on a spiritual path, the other three being compassion, sympathetic joy, and equanimity. In the context of 3-S therapy, we can think of *metta*, or loving kindness, as the abode, or mental home of our spiritual self; it is that space within each of us from which we can activate our spiritual self-schema. In our daily lives, access to this sublime abode is usually not easy; our minds are typically a chaotic jumble of thoughts that tumble over each other; our habitual scripts play themselves out over and over again, usually without our conscious awareness, influencing our emotions and behaviors in ways that may not be conducive to spiritual self schema activation, despite a sincere desire to remain on a spiritual path. For the individual addicted to drugs, addict self scripts can come to predominate in their daily lives, and may become especially noticeable to clients once they have made the decision

to enter treatment for addiction. Therefore, in the experiential component of this session, clients are taught a *metta* meditation technique that can help them change their cognitive scripts. *Metta* meditation not only increases cognitive scripts of loving kindness and empathy, it also helps clients experience the immediate physical and emotional benefits to themselves of having compassion and empathy for others.

Segment 1 -- Morality: Everyday Ethics

Everyday ethics

- Morality means doing no harm to self and others in daily life – in speech, action, or livelihood
 - Addict self associated with harmful speech, action, livelihood
- Every day ethics begins with yourself – do not harm yourself
 - ‘First you harm yourself, then you harm others’
 - Angry feelings always harm you; they may or may not harm the target of your anger
 - Guilt over past “addict” behavior keeps you trapped in the past and leads to more addict behavior
 - ‘You are the heir to your actions’
- Do no harm to others in word, action, or livelihood
 - Everyone has problems. Everyone suffers
 - Remember every being wants the same thing you want
 - Every being wants to be happy and free from suffering
 - Train your mind to be compassionate (Example: *metta* meditation repetitions to replace addict repetitive thoughts)
 - A compassionate mind is an ethical mind

Instruction to Therapist: In the first segment, you will let clients know that you are continuing the training in morality which is the foundation of their spiritual path, and that today you will be focusing specifically on morality or ethics in every day life, in their speech, action, and livelihood (how they make their living). Remind clients that the addict self is a habit pattern of the mind that is the complete opposite of morality because of its association with speech, action, and livelihood that is harmful to self and others. As in the previous session on morality, ask clients for an example of addict speech, action, and livelihood. This time, however, focus on the addict speech, action, and livelihood that specifically harms others. Examples of harmful addict speech are lying and manipulating others in order to get drugs. Examples of harmful addict action are sharing drug paraphernalia or having unsafe sex even knowing you could have an infectious disease. Examples of harmful addict livelihood are drug dealing, shoplifting, stealing, and prostitution. Your task while helping clients generate examples of harms caused to others is to help them get some distance from their addict self so that they can more objectively observe these harms without eliciting feelings of guilt or shame. This would be counterproductive in this session. Once clients have acknowledged the many harms caused to others by the addict self in speech, action, and livelihood, you can introduce the Buddhist saying ‘first you harm yourself and then you harm others.’ The point to get across here is that it is impossible to harm someone else without harming yourself. Angry thoughts harm the thinker, not the target of the angry thoughts. Help clients

understand that as soon as they lose their equanimity – the balance of their mind – they have already harmed themselves. They have lost their mindfulness, they have forgotten their spiritual path. Provide an example to illustrate this point. One very simple example is reacting with anger if you are cut off while driving your car. Your angry thoughts and feelings only harm you, not the other driver (that is assuming, of course, that you do not act on your anger). Getting angry in traffic may seem harmless and commonplace, but it can be a useful example to show clients how easy it is to lose sight of their spiritual path, and how the most commonplace irritants of daily life can activate their addict self’s auto pilot and ultimately lead to harmful speech, action, and livelihood.

You will then introduce clients to the second Buddhist saying -- ‘You are heir to your actions’ [Majjhima Nikaya 57:8-11]. For some clients, it might be helpful to interpret this for them as ‘you reap what you sow.’ Explain that all actions -- past, present, and future -- will have consequences to the actor. None of us can escape the consequences of our own actions. Wholesome speech, actions, and livelihood, like those that result from spiritual self activation, will have positive consequences. Unwholesome speech, actions, and livelihood, like those that result from addict self activation, will have negative consequences. It is important to emphasize at this point, however, that guilt over past addict behavior is wasted energy. Guilt can keep clients trapped in the past and can lead to more addict behavior. Explain to clients that beating themselves up over past actions only serves to strengthen their addict self. Their spiritual self does not dwell in the past. The spiritual way is to take full responsibility for past actions, and to strive to be a moral and compassionate person right now in the present moment. Share with clients the good news that every moment is an opportunity for a new beginning, an opportunity to return to their spiritual path. If we choose to activate our spiritual self and be a moral person in this moment, and the next, and the next, and the next, we will be able to remain on our spiritual path for the rest of our lives, moment by moment. Ask clients to remember that we are all heir to our actions – if we act mindfully, morally, and with compassion, we will certainly reap the benefits. We will reap the benefits of sowing these positive seeds right now and in the future.

Example of therapist script: Today we are going to continue our discussion of morality. Specifically, we will talk about everyday ethics that begin with you. As you know, the addict self is a habit pattern of the mind that can involve harmful speech, action, and livelihood – the opposite of morality. For example, addict speech can include lying and manipulating; addict behavior can include high risk drug and sexual behaviors that cause harm on many levels – last week we talked about medical harms such as spreading HIV -- but there are many other harms caused by drug use, aren’t there? And sometimes the addict livelihood involves illegal activity, which causes both personal and social harm. It is clear that the addict self causes a great deal of harm to many people. But have you heard the saying ‘first you harm yourself, then you harm others’? What this means is that you can never just harm someone else. Whenever you harm another person, you are harming yourself first. Let me give you an example: Before I can lash out at somebody else, either verbally or physically, I first have to lose my composure – lose my mental balance. That harms me. That’s why in this therapy so much emphasis is placed on not harming yourself. If you never harm yourself, you will never harm others. Isn’t it interesting that true morality starts with compassion for yourself. Guilt is the opposite of having compassion for oneself. When you beat yourself up about things you did in the past, you harm yourself and strengthen the addict

self. Your spiritual nature doesn't live in the past, it learns from the past in order to benefit from the present. Every moment is an opportunity for positive change because you are not the person you were in the past. Sometimes feeling guilty is a way of trying to remain dominated by the addict self— guilt feels really bad and leads to a need to escape these bad feelings which can lead to drug use, aggression towards others or other harmful behavior, which in turn leads to more guilt, and the process continues. It's important to realize that there's a big difference between guilt, and the honest examination of one's behavior, changing one's thoughts and actions accordingly, and then moving on. This is the true spiritual way. If you keep thinking about past misdeeds, you don't realize that the person in the past who committed those acts and the present you are not the same. You're a different person than you were ten years ago, ten months ago, even ten minutes ago. Each moment you can create yourself as the kind of person you want to be. So don't keep identifying yourself with the person you were in the past – once again, that's not the spiritual way. The spiritual way is to take responsibility for being a moral person in the present moment. If in every present moment you are a moral person, you will always be a moral person for the rest of your life. Do you understand this?

Segment 2 – Compassion

- As I am, so are others – we all suffer – we all want to be happy and free from suffering
- Automatically Reacting to others vs Mindfully Acting with compassion
- The benefits of compassion and tolerance

Instruction to Therapist: This segment introduces clients to the importance of having compassion for others. Buddhist texts remind us that we are all more alike than we think and that we should therefore protect each other from all harm. Everyone has problems, absolutely everyone suffers; no one is immune -- this universality of suffering is the Buddha's first noble truth. When describing this concept to clients the key point to get across is that every being wants the same thing -- to be happy and free from suffering. If this important point is properly understood, then compassion for others becomes easier and one gains a greater tolerance for the many different ways that other people try to cope with their own suffering. If clients can understand that other people's negative actions are actually manifestations of their personal suffering, then they are more likely to act with compassion. Your task in this segment is to help clients understand that when they act mindfully towards others with compassion and tolerance, rather than reacting automatically and negatively, they reap immediate benefits. Point out that the experience of compassion within oneself is calming and peaceful, whereas the experience of reacting towards others with any negative feeling, like anger or hatred, feels very bad. Each of us has a choice. To feel good or to feel bad. That is not to say that we passively tolerate abuse from others -- not at all. We do what we have to do to avoid or to get away from abuse, but we don't further harm ourselves by clinging to thoughts of hatred. Remind clients of the Buddhist sayings discussed in the previous segment – 'first we harm ourselves, then we harm others', and 'we are heir to our actions'. If we sow seeds of compassion, we reap compassion for ourselves. If we sow seeds of hatred, we reap hatred upon ourselves. As a segue to the experiential component, you can end this segment by reminding clients that it takes ongoing practice to ensure that one's speech,

action, and livelihood are always guided by the principle of doing no harm to self and others and that they arise from a place of compassion and tolerance.

Example of therapist script: Doing no harm to yourself or others in each moment requires two things – compassion and tolerance. Do you think of yourself as a compassionate and tolerant person? It can be difficult to be tolerant sometimes, can't it, especially when the other person isn't showing compassion or tolerance towards us? It can help if you remember that we are all more alike than we may think; everyone wants the same thing – to be happy and free of suffering. So what do you do when someone isn't compassionate towards you? You know what it is to suffer, right? And you understand that even if a person is expressing greed, hatred, or ignorance, that this is a sure sign of suffering and that it is not his or her true nature? You've been there. You know what it's like. Sometimes it's hard to remember this, especially when someone is being hostile. But if you keep the balance of your mind (use your **anchor**), you will be able to see that the person is suffering, and you can respond with compassion, rather than reacting with anger or other negative emotions that will do further harm to both of you. Notice the difference between how you feel when you get consumed with anger towards someone versus how you feel when you are expressing loving kindness towards someone. Having angry thoughts feels awful, doesn't it? Having loving thoughts feels wonderful, right? So, it's in our own interest to have loving thoughts. People who have children say that the selfless love they feel for their child fills them with the greatest joy. Some people say this about their pets, too. Do you know what I mean by selfless love? I'm not talking about romantic love, but rather a feeling of loving concern for the welfare of another. [Therapist probes for understanding.] It feels pretty wonderful, doesn't it? So, I guess it's not entirely selfless after all -- we get a lot back when we love others in this way, don't we? This is what I mean when I say that right now, in this present moment, 'you are heir to your actions' or 'you reap what you sow'. Being on a spiritual path means having thoughts of loving kindness towards all beings, and never contaminating our minds with angry or hateful thoughts. When our speech, action, and livelihood are guided by the principle of doing no harm to self or others and when they arise from a place of compassion and tolerance, then we are walking our spiritual path. This takes practice; so, I'm going to show you a meditation technique next that can help to strengthen this kind of compassion and tolerance for yourself and others.

Segment 3 -- Experiential component

Gym metaphor: need to exercise your spiritual muscles

- When our thoughts are compassionate, we will act compassionately.
- Repetitive thoughts are the background music of the mind – we don't pay much attention to them, but they are always there
- Addict repetitive thoughts lead to addict behavior that harm self and others
- Thoughts of loving concern and compassion prevent harm
- *Metta* meditation helps to replace repetitive addict thoughts with repetitive thoughts of compassion and loving concern
- *Metta* meditation. (therapist reads and client repeats the following statements):
 - 'Understanding that all beings, like myself, have a desire for happiness, I now develop loving-kindness towards all beings.'
 - 'May I be happy and free from suffering,
May all beings be happy and free from suffering too.'

- Resistance training. Visualization of neutral person (neither disliked nor liked) with *metta* practice.
 - Assume a meditative posture, visualize interacting with specific “neutral” individual(s) during the week, and repeat three times:
 - ❖ ‘May I be happy and free from suffering,
 - ❖ May ...*other person’s name*.. be happy and free from suffering too.’

Instruction to Therapist: As with all sessions, the gym metaphor is used in this segment, such that clients are provided with the opportunity to exercise their spiritual muscles, and to do resistance training with you in the role of coach. In this segment, an ancient meditation technique called “*metta*” meditation is taught. You will explain to clients that *metta* means “loving kindness” and is viewed as the home of the spiritual self, the place from which one interacts with the world when the spiritual self is activated. Be sure to emphasize that the technique you will be teaching them is entirely compatible with all religious traditions that teach a spiritual path of love and charity. Begin by describing what we will call ‘the background music of the mind’, which consists of the scripts or tapes of repetitive thoughts that play themselves continually and automatically usually without our conscious awareness. Like “elevator music”, we typically do not even notice these thoughts, yet they have a very powerful impact on our emotions and behavior. Explain that the scripts or tapes that play over and over in the mind of a person addicted to drugs can lead to very harmful behavior, and that is why today, as part of the training in morality, we are going to practice replacing these old addict self tapes with new ones – ones that are more in keeping with being on a spiritual path that has morality as its foundation. Explain that the ultimate goal is to have thoughts of compassion become the client’s new background music of the mind -- the home for the spiritual self. It is very important to emphasize that this doesn’t happen quickly; on the contrary, it takes diligent practice.

Once you have described the basic concepts, you will need to get some information from the client in readiness for the resistance training. Resistance training, in this session, will begin extremely slowly. Rather than practicing having an attitude of loving kindness towards a person that the client has negative feelings towards, which would be too difficult for most clients, the client will begin more simply by practicing *metta* towards a neutral person. Therefore, before beginning the *metta* practice, you will need to ask the client for the first name (or a description of some sort) of someone whom the client will be encountering during the coming week. It could be a delivery person or any neutral person that can be used for *metta* practice. Next, clients will be asked to assume a meditative position, with back straight and eyes closed, to breathe normally through the nose, and to concentrate on their anchor -- that place around or below the nostrils where they first feel the touch of the breath as they breathe normally through their nose. Once clients’ attention is well focused, you will lead them through a visualization in which they imagine filling themselves with loving kindness. The goal here is to help clients actually experience the pleasant sensations associated with feelings of loving kindness. To do this, you will need to personalize the visualization. In the Buddha’s discourse on loving kindness, it is written ‘even as a mother protects with her life her only child, so with a boundless heart should one cherish all living beings; radiating kindness over the entire world.’ Although most clients will not be able to

imagine treating others as they treat their only child, many clients with children will be able to relate to the experience of loving a child. Ask these clients to remember the physical feeling of loving kindness that wells up when seeing a child sleeping. If the client is someone who feels a kinship with animals, you could remind them of the feeling that wells up when seeing a baby animal, like a puppy or kitten. The goal here is to help clients put themselves into a loving state of mind for this exercise. Then ask clients to repeat the following intention, breaking it down into manageable chunks: ‘Understanding that all beings, like myself, have a desire for happiness, I now develop loving-kindness towards all beings.’ You will then ask them to repeat silently after you ‘May I be happy and free from suffering. May all beings be happy and free from suffering, too.’ After they have repeated these statements several times, you will begin the resistance training. This entails asking clients to think about the neutral person who was identified earlier as someone they will be encountering during the coming week, and to practice “sending metta” to that person. For example, if the client selected the mail carrier, he or she would repeat after you: ‘May I be happy and free from suffering, may the mail carrier be happy and free from suffering, too.’ This statement would be repeated several times. Note that although we may speak of ‘sending’ *metta* to someone, it, of course, has nothing to do with actually transmitting anything to the other person; rather, it is practiced to help clients experience for themselves what it actually feels like to have compassion and empathy for others with whom they have contact but, in this case, have no particular feelings. Remember, in this session you are using clients’ existing motivation for self-gratification and self-protection as a starting point from which to work more deeply in future sessions to strengthen clients’ spiritual self-schema.

At the conclusion of the practice, ask clients about their experience. Make sure that clients understand how repeating these simple phrases can help them make positive changes in their lives by changing their habitual inner dialogue, or mental background music, to make it a more fitting home for their developing spiritual self.

Example of therapist script: It’s time now to exercise your spiritual muscles, and to do some resistance training. Today we are going to practice replacing old ways of thinking with new ways of thinking that are compatible with being on a spiritual path. Let me tell you what I mean. In previous sessions, we’ve talked a lot about how what you repeatedly tell yourself influences how you feel and how you act. We can think of repetitive thoughts as the background music of the mind – like elevator music, we don’t pay much attention to them, but they are always there. Just as repetitive addict thoughts lead to harmful behavior, repetitive thoughts of compassion can actually prevent harm. Today I’m going to teach you a new meditation technique – called *metta* meditation that will help you to replace repetitive addict thoughts with repetitive thoughts of compassion. *Metta* means loving kindness, and the meditation technique I’m going to teach you is for people of all faiths; it is consistent with all religious traditions that emphasize a spiritual path of love and charity. *Metta* meditation trains the mind to think compassionately about oneself and others. It’s like giving the mind a new tape to play over and over again. Instead of the mind getting stuck playing old addict self tapes (or scripts) that cause harm to you and others, it has this new spiritual self tape that it turns on automatically. Of course, like any habit pattern of the mind, it takes a lot of repetition before it becomes fully automatic. When you do it consistently, it is a very powerful technique. You begin as you would the meditation on the in and out breath. Then you repeat certain phrases, like ‘May I be happy and free from suffering; May all beings be

happy and free from suffering, too.’ After I show you how to do this meditation, we will begin our resistance training, and for that we will need to think of someone whom you will be interacting with during the coming week and we will practice sending loving kindness (*metta*) to that person. It’s best not to start with someone you dislike or someone you love. Start with someone you feel pretty neutral towards – perhaps a delivery person or someone you know you will see casually. [Client selects a person to be included later in the visualization]. Okay, let’s begin.

Therapist’s instructions to client:

- 1) Sit with back straight, feet flat against the floor, hands on your lap.
- 2) Close your eyes (therapist checks that client is comfortable doing this).
- 3) Just breathe normally through your nose.
- 4) Concentrate on the sensations around nostrils caused by the breath passing in and out.
- 5) Imagine yourself filled with loving kindness – actually experience this feeling filling your heart and spreading throughout your body and beyond, almost as if you were glowing. It may help to remember a loving feeling towards ... [therapist recalls the client’s own experience with selfless love reported in the previous segment – e.g., a loving feeling toward a young child or baby animal]... Completely fill yourself with that warm, loving feeling.
- 6) Now **repeat aloud** after me (therapist recites the following statements, slowly, so that client can remember and recite):

- . Understanding that all beings, like myself, have a desire for happiness (...therapist pause...),
- . I now develop loving-kindness towards all beings (...therapist pause...).
- . May I be happy and free from suffering (...therapist pause...),
- . May all beings be happy and free from suffering too (...therapist pause...).

Now, repeat the statements **silently** after me:

- . May I be happy and free from suffering (...therapist pause...),
- . May all beings be happy and free from suffering too’ (...therapist pause...).
- . May I be happy and free from suffering (...therapist pause...),
- . May all beings be happy and free from suffering too’ (...therapist pause...).

Good, now let’s do some resistance training, by sending *metta* to [... the client’s identified neutral person...]. Again, imagine yourself filled with loving kindness, and now begin visualizing [... name of neutral person...] in your mind.

Okay, now repeat **aloud** after me.

- . May I be happy and free from suffering (...therapist pause...),
- . May (... name of neutral person...) be happy and free from suffering too.

Good, now repeat **silently** after me.

- . May I be happy and free from suffering (... therapist pause...),
- . May (... name of neutral person...) be happy and free from suffering too. (...therapist pause...).
- . May I be happy and free from suffering (...therapist pause...),
- . May (... name of neutral person...) be happy and free from suffering too. (...therapist pause...).

Experience what it feels like to be filled with tender loving kindness towards this person, knowing that this person suffers, and knowing that, like you, this person only wants to be happy and free from suffering. Feel compassion for this person, and send them your loving concern for their welfare. Now return your attention to your anchor. Experience

the sensations below the nostrils caused by the breath as it goes in and as it goes out. Then, when you are ready, open your eyes. You did that very well. How was that for you? Do you see how by repeating these statements over and over again they eventually become automatic? – like an audiotape that your spiritual mind can play in the background of your thoughts, rather than always playing the addict tape.

Segment 4 -- At-home practice assignments

- Continue: Daily 3-S stretch
- Continue: 3 times daily self-schema check-ins (with cue)
- Continue: Meditation on the in and out breath for 30 minutes (increasing 5-10 minutes each week up to 60 minutes by the end of treatment)
- Continue: Recite prayer/self-affirmation to refocus
- Continue: Prevent harms associated with drug use and unsafe sex
- Continue: Transcend craving by systematic observation of impermanence
- New: End daily meditation practice with *metta* statements
- New: Use of *metta* meditation statements to defuse negative emotion
- New: Spiritual qualities assigned -- **‘loving kindness’** and **‘tolerance’**)

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 their daily Spiritual Stretch, their 3 times daily self check-ins, and their daily meditation on the in and out breath. The length of their daily meditation is increased as appropriate. This will depend upon how each client is progressing. Keep in mind that the goal is to have clients meditating for one hour each day by the end of treatment. They will also continue using their prayer/self affirmation to refocus when the addict self intrudes. They will continue preventing medical harms associated with drug use and unsafe sex, and they will transcend craving whenever it arises by ‘staring down’ the craving monster --carefully examining the impermanent sensations associated with craving knowing ‘this too shall pass’. Once the usual routine is reviewed, the new assignments are added. There are two Spiritual qualities to assign today. These are **‘loving kindness and tolerance’**. Clients should practice strengthening these spiritual muscles in the coming week. The new assignment is to end their daily meditation practice by reciting the *metta* statements they practiced in session today. In addition, they are to practice reciting these *metta* statements throughout the week whenever there is the potential for an emotional conflict with another person. Rather than reacting negatively towards this person, and in the process harming themselves, they are to remind themselves that this person is suffering, and to have compassion for that person. They are to remember that if they assume an attitude of loving kindness, rather than reacting negatively, they will benefit now and in the future. This segment ends as it always does by asking for clients’ commitment to completing their at home assignments and staying 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 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. You will also continue your in- and out-breath meditation practice – if you can, increase the time you practice each day to 30 minutes.

[Therapist increases the length of daily meditation practice based on client's progress to date.]

You will also continue using your self-affirmation to refocus after an addict self intrusion, and you will continue turning to your spiritual self to motivate you to prevent harms associated with drug use and unsafe sexual practices. Whenever the craving monster shows up – stare it down --just stop and observe it, as if under a microscope, and you will notice how it is made up of sensations that are fleeting – they arise and pass away. Just watch them disappear; remember, don't feed the craving monster.

Added: Your new assignment for the week is **to recite the metta statements we practiced today at the end of your daily meditation** – 'May I be happy and free from suffering. May all beings be happy and free from suffering, too'. [Therapist ensures that clients know where to find the *metta* statements in their Client Workbook].

In addition, if you experience any emotional conflict with others during the week, don't react – remember that 'first you harm yourself' and 'you are heir to your actions'; it's in your own best interest to respond with compassion and loving concern. Just become aware that the negative feeling has arisen, observe it, name it, and then **silently recite your metta statements** until any negative feelings pass.

There are two new spiritual qualities for you to find in yourself and strengthen this week; they are **loving kindness and tolerance**. You demonstrated that you have these qualities today. So keep up the good work. You will need them for the coming week.

Commitment: Can you make a commitment to stay on a path of morality – to be single minded in your focus on doing no harm to self and others, and on treating yourself and others with compassion?

Segment 5 – Summary

Summary of session content to facilitate client understanding:

- Morality – doing no harm to self and others - is foundation of spiritual path
- Every day ethics begins with yourself – be kind to yourself
- Understand that every being wants what you want – to be happy and free from suffering
- Train the mind to have compassionate thoughts and to regard and treat others with compassion-- this is an important part of the spiritual path

Instruction to therapist: The purpose of the brief summary of each session is to wrap up and facilitate client understanding. The summary for this session should include the following concepts: First, morality is defined as doing no harm to self and others and is the foundation of a Spiritual path. Second, speech, action, and livelihood of the addict self are the opposite of morality because they cause harm, rather than prevent harm. Third, every day ethics begins by not harming yourself. Remind clients of the two sayings you emphasized during the session – ‘first you harm yourself, and then you harm others’, and ‘you are heir to your actions’. The final concept to review is the idea of cognitive scripts as background music of the mind. Remind clients that the addict self tapes that play over and over in their minds without their awareness, like elevator music, actually affects their behavior. The practice of *metta* meditation will help them replace old harmful addict self background music with the new and beneficial Spiritual self background music of loving kindness and tolerance.

Example of therapist script: Before we end today’s session, let’s review briefly what we covered. Today we focused on morality – doing no harm to yourself and others in speech, action, or livelihood. This is the foundation of your spiritual path. We talked about how everyday ethics begins by not harming yourself. When you harm others, you always harm yourself first. When you treat others with compassion, you are treating yourself with compassion, too. We practiced a technique for replacing the old addict self tapes, that play over and over in your mind, that cause you and other harm, with new tapes of loving kindness and compassion that will be of benefit to you and others now and in the future.

Segment 6 -- 3-S stretch

- Spiritual Stretch with new spiritual qualities ‘loving kindness’ and ‘tolerance’ 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 ‘**loving kindness**’ and ‘**tolerance**’. 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: As loving kindness and tolerance are the qualities you will be working on this week, let's end the session by focusing on these qualities 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 loving kindness and tolerance; may my words reflect loving kindness and tolerance; may my emotions reflect loving kindness and tolerance; may my actions reflect loving kindness and tolerance; may my perceptions reflect loving kindness and tolerance; may I be open and receptive to loving kindness and tolerance. 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.