

Session 8: Training in Wisdom #1 — Filling the Mind with the Spiritual Self

Mind precedes all things;
mind is their chief, mind is their maker.
If one speaks or does a deed
with a mind that is pure within,
happiness then follows along
like a never departing shadow.
(*Dhammapada 1*)

Therapeutic Goals of Session 8: This session begins the training in wisdom with its two components – right view and right thinking. The primary goal of this session is to help clients strengthen their spiritual self schema by elaborating it and making it more readily available for activation in daily life. A road-building metaphor is used. Clients are taught to view the addict self as a habitual way of thinking that has become like a high speed highway -- easy to get on, but difficult to get off. Once their thoughts enter this high speed highway, they will very rapidly lead to suffering. To replace this harmful habit pattern of the mind with the spiritual self, clients need to make their spiritual path as easily accessed as the addict self super-highway once was. Clients begin the process in this session by creating a blueprint for their spiritual path. This blueprint helps clients articulate their spiritual path's destination [e.g., liberation from suffering], its foundation [morality], its paving materials [the spiritual qualities], and the well-defined lanes that help keep the traveler on-track [habitual cognitive scripts (e.g., *metta*, prayer/affirmation) and behavioral action plans (e.g., meditation)]. Clients also identify multisensory cues-to-action [on-ramps] that can provide the points of entry to their path in daily life. Finally, they develop a Daily Plan to help them stay on their spiritual path throughout the day.

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

Welcome, Commitment, and Meditation

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

Example of therapist script: Hello, 'name'. Welcome to the eighth 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

- Replacing addict self with spiritual self requires training in mastery of the mind, morality, and wisdom
- Mastery of the mind – right effort, mindfulness, and concentration
- Morality -- doing no harm to self and others in daily life in speech, action, or livelihood -- is the foundation of a spiritual path
- Everyday ethics -- replace addict self scripts with new scripts of loving kindness
- Social responsibility -- 'HIV Stops With Me' commitment

Example of therapist script: Let's begin with a quick review of where we left off last week. We began our work together by saying that replacing the addict self with the spiritual self requires training in mastery of the mind, morality, and wisdom, as well as daily practice of spiritual qualities. In our first few sessions together we focused on the training in mastery of the mind. In those sessions you learned that disciplining the mind, so that the monkey mind does not get it trapped by the addict self, requires ongoing mindfulness and concentration, and that this takes a great deal of effort. We then began the training in morality. We defined morality as doing no harm to yourself and others – and we agreed that it is the foundation of your spiritual path. We said that the addict self is associated with speech, action, and livelihood that causes harm to self and others, including spreading diseases such as HIV. We talked about everyday ethics, and also practiced a meditation technique for replacing the old harmful addict self scripts -- the tapes that play repeatedly in your mind -- with new scripts of loving kindness and compassion that will be of benefit to you and others now and in the future. Last week we also spoke about social responsibility, and we discussed ways to develop the courage required to make a personal contribution in the global fight against HIV/AIDS. You made an important personal commitment that no one will ever get HIV through you.

Completion of at-home assignments:

- “Coach” role
- Discuss experience with at-home assignments:
 - Did client talk to at least one person about HIV testing or about HIV prevention/harm reduction strategies ?
 - Did client do the Spiritual Stretch daily?
 - Did client practice mindfulness (stop 3 times daily to be mindful of addict self-schema activation)?
 - Did client practice daily meditation on the in and out breath, and end with the recitation of *metta* statements?
 - Did client use the self-affirmation/prayer to refocus?
 - Did client use *metta* statements in daily life to defuse negative emotion?
 - Did client transcend craving using the ‘observe and name’ technique
 - Did client use a medication mindfulness ritual?
- Identify specific examples of how the spiritual quality assigned last session (courage) was experienced and expressed by client during the week.

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

During the week, you were going to work on your spiritual quality – courage – by talking to at least one person about HIV testing or about HIV prevention and harm reduction techniques. How did that go?

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 35 minutes every day, were you able to do this?

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

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

Have you been reciting your self-affirmation/prayer to help you refocus when the addict self tries to intrude?(therapist recites the prayer/affirmation to ensure that client remembers it).

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

Have you been able to 'stare down' the craving monster – make it lose its power by observing it as if it were under a microscope, and seeing that it is actually made up of fleeting sensations that are insubstantial and impermanent?

Are you using your mindfulness ritual each time you take your medications?

[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, gratitude, morality, loving kindness, tolerance, and courage – the eight spiritual qualities covered so far in treatment. You can also suggest that they keep their signed Commitment in a conspicuous place and read it frequently.]

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

Instruction to Therapist: Once you have reviewed the previous session and the at-home assignment for the previous week, you can begin providing the new material. As shown below, introduce the new material to clients in discrete segments to facilitate learning.

Repeat key concepts frequently, and integrate the new material with what you already know about clients' addict and spiritual self schemas, and their spiritual or religious beliefs.

New Material: Training in Wisdom #1 – Filling the Mind with the Spiritual Self

Background Information: Today's session begins the 'Training in Wisdom' which consists of two of the eight components of the Noble Eightfold Path – Right View and Right Thinking. In Buddhist teachings, to have right view means that to understand that all created phenomena are impermanent (*anicca*), without personal identity (*anatta*), and therefore subject to suffering (*dukkha*). For purposes of 3-S therapy, 'Right View' is interpreted for clients as understanding that the addict self is merely a cognitive process that causes suffering, that it is impermanent, and that it is not their true nature. The second component of wisdom is 'Right Thinking' which is also often translated in Buddhist texts as Right Intention. In Buddhist teachings, it is said that mind precedes all things; 'mind is their chief, mind is their maker'. There are said to be two kinds of thoughts, those that lead to harm and those that lead to Nibbana, and that whatever we think about frequently and ponder upon, that will become the inclination of our mind. We are therefore urged to abandon those thoughts that lead to harm and to cultivate instead those thoughts that lead to Nibbana. This sentiment is, of course, not unique to Buddhist teachings. Not only is it emphasized in most religious traditions, it is also the foundation of cognitive therapy. In 3-S therapy, we interpret Right Thinking for clients as the process of filling their mind with their spiritual self and learning to redirect their thinking onto a spiritual path that will reveal their true nature and will end the suffering caused by the addict self. This interpretation is also consistent with self-schema theory. Recall that the self-schema, or auto pilot, that is most elaborate and well-rehearsed is the one that is most available for activation, and therefore the one that is most often activated in daily life. For many clients in treatment for addiction, regardless of their spiritual and religious faith, the addict self schema is going to be more elaborate and well-rehearsed at this stage in their recovery than the spiritual self schema. Over years of addiction, the addict auto pilot has become a complex addict-self network with multiple links to emotions, physical sensations, cognitive scripts, and behavioral action plans, any of which can 'turn on' this auto pilot in an ever widening range of contexts. That is why in Session 3 clients were taught techniques for identifying the component parts of their addict self schema, so that they could interrupt its automaticity, and refocus on their spiritual path. These strategies were taught primarily to help clients prepare for the addict self intrusions that were expected to predominate at that stage in recovery. Now in this session, the therapist's task is to help clients define, elaborate, and rehearse their spiritual self schema so that it can replace the addict self. The goal is to make the spiritual self more readily available across contexts, not just on high days and holy days – or when the addict self attempts to intrude -- but every day and in every aspect of daily life.

So how does the client go about doing this? The process of strengthening a spiritual self schema is the opposite of weakening the addict self schema. To reduce the automaticity of the addict self, clients learned to interrupt, and thus weaken, the links from harmful addict behaviors to emotions, physical sensations, cognitive scripts, and

behavioral action plans. Now, they will do the reverse. In order to strengthen the spiritual self, and increase its automaticity, the schema will need to be elaborated and rehearsed, and a network of links to emotions, physical sensations, cognitive scripts, and behavioral action plans will need to be created. Clients began this process in previous sessions by establishing a moral foundation for their spiritual path, by committing themselves to doing no harm in word, action, and livelihood, and by becoming more mindful. They also learned to create and use cognitive scripts of loving kindness and compassion whenever the addict self intrudes. However, they have not as yet learned how to activate their spiritual self in every aspect of their daily lives. This will require creating a network of new links that can activate the spiritual self in contexts that would usually not activate it.

The network of new links is created with ‘cognitive scripts’, ‘behavioral action plans’, and ‘multisensory cues to action’. Understanding these three concepts is essential in the delivery of this session. Recall from previous sessions, that a **cognitive script** is defined as something clients tell themselves habitually. For example, a cognitive script associated with the addict self schema would be something like ‘I’ll stop tomorrow’ or ‘A little won’t hurt’ – it is the tape that gets played repeatedly in the mind of the person addicted to drugs. Compare this type of script to a spiritual self script, such as one of the *metta* statements that clients were taught to recite earlier in the therapy -- ‘May all beings be happy and free from suffering.’ Another example of a cognitive script for spiritual self activation is the self-affirmation or short prayer that clients were taught to say to themselves to refocus after interrupting the addict self. Clients’ at-home assignments have included use of self-affirmations and metta statements, especially in stressful situations, so they should already be fairly familiar with the concept of cognitive scripts. Now, however, in order to increase the automaticity of the spiritual self in daily life, clients will need to fill their mind with these kind of cognitive scripts throughout the day. All major religious traditions encourage this practice. For example, Muslims are called to prayer five times a day, and are taught to interrupt their daily activities frequently in order give praise to Allah and to remember their spiritual path. Similar practices are encouraged in JudeoChristian traditions. In Psalms, David says ‘Seven times a day do I praise thee,’ and Paul, in his letters to the Thessalonians, urged Christians to ‘Pray without ceasing.’ In the Eastern Orthodox church, there is a long-standing tradition of reciting the ‘Jesus prayer’ -- ‘Jesus Christ have mercy on me’ – continuously throughout the day. Each of these traditions suggests that by filling the mind in this way, individuals are better able to experience the peace of their spiritual nature. This is why 3-S therapy helps clients create and establish for themselves a “personal tradition” of cognitive scripts that will serve to strengthen their spiritual path.

The next important concept in this session is the **behavioral action plan**. Recall from previous sessions that an action plan is a sequence of behaviors that tends to “play itself out” automatically, such that what are actually quite disparate behaviors appear as one seamless action. The example sometimes given is ordering a meal in a restaurant, which includes many complex actions, but is so well-learned and practiced that it appears to be one act, and if asked, we would probably be hard-pressed to unpack its components. You can think of an addict self action plan in the same way – it would include the complex sequence of actions that are required to get and use drugs, including locating and interacting with a drug dealer, and preparing and administering the drugs. Drug users

who have used drugs for any length of time simply stop being aware of the sequence of actions they are performing, they just do them automatically, and have great difficulty changing their behavior because of this. Indeed, cognitive scripts and behavioral action plans are extremely difficult to change because, by definition, we have ceased being aware of their many component parts and how they are linked together. We cannot change what we are not aware of. That is why, in previous sessions, clients were taught to become aware of and interrupt these cognitive scripts and action plans associated with the addict self. Now, in this session, it is time for clients to learn how to increase the automaticity of their spiritual self. They will do this by creating cognitive scripts and action plans that will help to form a network of links and associations between the activities of daily living and their spiritual path.

This brings us to third concept that will be used in this session -- '**multisensory cues to action**'. At this stage in treatment, clients will likely be bombarded with multisensory cues that activate their addict self through repeated association with addict scripts and action plans. Every client in addiction treatment has been taught to identify the many sights, sounds, smells, tastes, and tactile cues in their environment that trigger craving and subsequent drug use. The goal of this session is to create multisensory cues that will become associated with spiritual self scripts and action plans and thus activate and elaborate the client's spiritual self schema.

In this session, clients learn to use these concepts to create a 'blue-print' of their spiritual path, and they create a detailed daily plan for filling their mind with their spiritual self in all their daily activities.

Segment 1 -- Training in Wisdom

Right view –

- Understanding that craving – your addict self – causes suffering
- Understanding that suffering ends when you experience your true nature
- You are not your addict self – this is not your true nature
- Fill your mind with your spiritual self – this is your true nature

Right Thinking – the strong intention to take the spiritual path:

- Everything begins with the mind
- Addict thinking is a habitual way of thinking that results in harm
- Old habits can be changed. It takes commitment, determination, effort, and constant mindfulness

Instruction to Therapist: In this segment, you will begin the training in Wisdom by introducing its first component -- Right View. You will do this by reiterating what has been said in previous sessions about the addict self – that it causes suffering and is not the client's true nature. Emphasize that the client's spiritual nature may have been hidden from view for a long time, but that it is still there just waiting for the client to clear a path to it. However, once they have cleared the path to their spiritual nature, it has to be used and maintained, otherwise it will soon become overgrown again. The more they use it, the wider and more easily accessible it becomes. Once you have touched briefly on Right View, you can introduce the second component of the training in Wisdom which is Right Thinking. You can do this by asking clients if they have ever heard the saying 'everything begins with the mind' or, if you wish, you can use another scriptural

reference that the client may be more familiar with. You can then go on to explain that if they reflect on this saying they will be able to see the addict self for what it really is -- a habitual way of thinking and behaving. This habitual way of thinking has become like a high-speed highway, that is difficult to get off, but very easy to get on because of its many different on-ramps. These on-ramps are the cues or triggers in their environment that activate the addict self in daily life – they are the things they see, hear, smell, taste, and touch that set the stage for drug use or other harmful behavior. Explain that in the past when they have been trapped on their high speed addict superhighway, unable to get off, they just could not stop long enough to become aware that it is actually the addict self’s habitual ways of thinking that is causing them so much suffering. The good news is that now they have the tools to become more mindful and to get off this high speed highway. With increased mindfulness the addict habit patterns of the mind can be changed and new ones can take their place. Let them know that the best way to change a habit pattern of the mind is to replace it with another. Their goal is to replace the high speed highway of the addict self with the spiritual path of their spiritual self. Acknowledge that it will not be easy to make their spiritual path as easy to access in daily life as their addict self’s superhighway once was; however, reassure them that with diligence, strong determination, and effort, and with the skills they are learning in this therapy, it can be done.

Example of therapist script: Today we are going to begin the training in Wisdom. This training has two components – Right View and Right Thinking. This involves understanding that the addict self, with its incessant craving, causes suffering, and that it is not your true nature. Your true nature may have been hidden from view for a long time, but it’s there, just waiting for you to clear a path to it. Have you ever seen a footpath that has become overgrown with weeds because it hasn’t been used? Well, it’s the same with your spiritual path, it can very quickly become overgrown with old habit patterns, like the addict self, unless you use it all the time and keep it maintained. For the past several years, the road you’ve traveled through life has had only one destination and that’s drug use. In fact, it’s no longer a path or road, it’s now a high-speed highway, with many on-ramps. This addict highway is easy to get on, but very difficult to get off. It probably seems that everywhere you turn in your daily life there’s something there to activate the addict self and get you back on the addict superhighway, right? You can think of your senses as on-ramps to this superhighway. I’m sure you’ve had the experience of suddenly wanting to use drugs just because you saw a needle or some other drug paraphernalia [therapist tailors cue example to client’s drug of choice]. Even a smell or taste can remind you of drugs, right? Indeed over the years each one of your senses – sight, sound, smell, taste, and touch – has become linked to your addict self. Now many different things in your environment can activate your addict self and get you back on that high speed highway that leads to drug use and other harmful behavior. Because you’ve been trapped on this high-speed highway for so long, you’ve lost sight of the fact that this highway is actually a habit pattern of your mind – a habitual way of thinking. The good news is that with mindfulness you can get off the high speed addict superhighway, and get onto your spiritual path. Today we’re going to talk about how to do this and how to make your spiritual path as easily accessed in your daily life as the addict self’s superhighway was before. So, are you ready to get started? [Therapist waits for assent.]

Segment 2 -- Creating a Blueprint for a Spiritual Path

- Road-Building Metaphor
- Worksheet: Spiritual Path Blueprint
 - Destination (ultimate spiritual destination – e.g., enlightenment)
 - Foundation – Morality (do no harm to self or others)
 - Paving materials – the spiritual qualities
 - Lanes – cognitive scripts (e.g., metta, prayer/affirmation) and action plans (e.g., meditation, mindfulness rituals)

Instruction to Therapist: In this segment you and your clients will be working with the Spiritual Path Blueprint Worksheet available in this manual and also in the Client Workbook. Explain to clients that just as a road builder needs a blueprint to build a new road, they will also need a blueprint if they are to begin clearing their spiritual path and making it more easily accessible in daily life. You will work your way through the Worksheet, beginning with the path's ultimate destination. This is not to be understood as a short-term goal, but rather as what lies at the end of the path from a spiritual or religious perspective [If clients say that abstinence is the destination of their path, you will need to explain that this is definitely a short-term goal while on their path, but it is not the ultimate destination of their spiritual path.] The destination will, of course, depend on each client's spiritual and religious beliefs. For some clients it may be union with God or heaven, or nirvana, for others it may be enlightenment, or knowledge of their true nature. Emphasize that when beginning a long journey, or when feeling tired along the way, it can be very helpful to keep their ultimate destination in mind; it will motivate them to keep going. Once clients have identified their ultimate destination, they will consider how their path is constructed; specifically what is the foundation of their path and what paving materials will they use to prevent their path from becoming overgrown again. This information is already entered on the Blue-Print Worksheet. As discussed in previous sessions, the foundation of the path is morality and the path's paving stones are the spiritual qualities that they have been working so hard to strengthen in therapy. Explain that their spiritual path cannot become overgrown again if the foundation of their path is doing no harm to self and others, and if the path is built using the spiritual qualities of generosity, morality, renunciation, wisdom, effort, tolerance, truth, strong determination, loving kindness, equanimity, gratitude, courage, forgiveness, and serenity. Once you have discussed the path's foundation and paving stones, suggest that a road builder would next create well-defined lanes to help keep the traveler on the road and moving steadily towards the destination. For the client's spiritual path, these lanes are the scripts and action plans of the spiritual self – defined for clients as habitual thoughts and actions that will keep them on their spiritual path. Remind clients of their self-affirmation or prayer, their hymn or song, and also the *metta* statements they were taught to recite, and explain that instead of using these affirmations, songs, and statements only when the addict self intrudes, now they will fill their mind with them. That means that now they will not leave their mind unattended even for a moment, and that now, at every opportunity, they are to recite their prayer or affirmation and their *metta* statements. Whenever they are not engaged in purposeful activity that requires their full attention, they should be engaged in silent recitation of their spiritual self scripts. By filling their mind in this way, they will maintain mastery over their mind and they will never stray

from their spiritual path. To help them get started with filling their mind in this way, show them how to synchronize their self-affirmation to their breathing or walking during the day. For example, if their affirmation is 'I am my spiritual nature' then on the in-breath they will recite "I am"; and on out-breath "my spiritual nature". Or perhaps the client has selected a short prayer, such as 'Praise be to God'. If so, then on the in-breath they will recite 'Praise be'; and on the out-breath 'to God'. Similarly, the prayer can be synchronized to right and left leg movements when walking. Explain to clients that all major religious traditions recommend a practice of filling the mind with the spiritual self and, if appropriate, make specific reference to the teachings and practices of each client's own religious tradition. Remind clients of the warning found in many religious scriptures against vain repetition, and emphasize that when reciting their prayer or affirmation it is important that their recitation not become mechanical, but rather that they remain fully present with the meaning of the words and the connection between the words and their spiritual path. If you feel the client is at the stage in recovery in which she or he could successfully engage in the Buddhist practice of mindfulness of the four postures, which is ongoing awareness of the physical sensations associated with standing, walking, sitting, and lying down, feel free to teach this technique. However, it is our experience that early in recovery from addiction most clients will have difficulty maintaining the focus required for this practice, and will find affirmation and prayer recitation a more useful tool. Once you have discussed not leaving their mind unattended for a moment, but rather filling it purposefully with the scripts of the spiritual self, you will review with them the habitual actions that are necessary for a spiritual path. These are written on the Blue Print, and include meditation, physical activity, such as the Spiritual Stretch, yoga or T'ai Chi, harm reduction behaviors, such as drug abstinence, not sharing drug paraphernalia and not engaging in unsafe sexual practices. And, finally, acting with kindness and compassion towards people who do not necessarily reciprocate.

Example of therapist script: It's helpful to think about what we're about to do here as like building a road. All road building projects have to begin with a blueprint. Let's turn to the Blueprint Worksheet in your 3-S Journal.

[Therapist shows client the Spiritual Self-Schema Blueprint].

As you can see on the worksheet, the first thing you need to do is to be clear about the destination of your spiritual path. Road builders can't begin to build a road until they know where it's going. Every road needs a destination. I'm not talking about a short-term goal, like abstinence, but rather what you see as the ultimate destination of your spiritual journey. For some people the ultimate destination of their spiritual path is enlightenment – knowing their true nature, for others it may be union with God, or going to heaven, or attaining nirvana. So, let's write down the anticipated destination of your spiritual path.

[Therapist probes for an ultimate destination that is meaningful to the client].

The reason we need to write down your destination is because the road is very long, and it will help keep you motivated to continue your spiritual journey if you always keep your ultimate destination in mind. So, now that you have your destination in mind, let's consider the foundation of your path and the building materials you'll use to prevent it from getting overgrown again. As we have said in previous sessions, the foundation of your spiritual path is morality, and the 14 spiritual qualities that you've been working on in treatment are the best paving stones to use for the construction of your path.

Throughout your daily life, if you act ethically and if you express these qualities, you can

be assured that you are on your spiritual path. [Therapist points to the area on the Worksheet that lists the 14 qualities.]

What else does a road builder need to do? A road needs to have well-defined lanes that can keep travelers moving steadily in the right direction and prevent them from veering off the road. For your spiritual path, these lanes are your habitual thoughts and actions - what you tell yourself habitually and what you do habitually that keep you moving in the right direction towards your ultimate destination.

[Therapist points to area on worksheet that asks 'What will keep you on your path?']. Let's consider first what you should be telling yourself habitually while traveling your spiritual path -- you will need to fill your mind with thoughts that will connect you to your spiritual nature. Your spiritual self is not yet strong enough to be an automatic pilot that you can turn on and trust that it will take you to your destination. It is getting stronger and more automatic every day, due to all your hard work, but it is not highly automatic yet. So, until it is, you cannot leave your mind unattended even for a single moment. If you do, you'll be back on the addict self's superhighway before you know it. Keeping yourself in the right lane and going at a steady pace towards your destination requires that you create habitual ways of thinking and acting. Then once these ways of thinking and acting have become a strong habit, you will have a new auto pilot to help you on your journey.

Let's begin with habitual ways of thinking. Remember a few sessions ago when we talked about how to cope with addict self intrusions, you created a self-affirmation or prayer that you could recite and you selected a song (or hymn) that you could sing to yourself. In another session you also learned to recite statements of loving kindness, such as 'May all beings be happy and free from suffering' whenever you experienced negative feelings towards others. Now instead of using these statements, affirmations, prayers, and hymns only when the addict self intrudes, you will begin using them all the time -- whenever you are not engaged in some purposeful activity that requires your full attention. We refer to these statements, prayers, and affirmations as 'scripts' -- they are the tapes that you want to be playing repeatedly in your mind, instead of the addict self's scripts. Let's write them on your Worksheet.

[Therapist writes client's affirmation, prayer, and song/hymn on worksheet. Note that if the affirmation or prayer previously chosen is not appropriate for this exercise (e.g., too long), feel free to change it. You may wish to have a list of brief affirmations and prayers from which the client can choose, should the client have difficulty creating one of his/her own.]

Now that we have your spiritual script, let me show you what I'd like you to do with it. One technique that people in many different spiritual and religious traditions have used to stay on their spiritual path is to synchronize their breathing or walking with the recitation of a short prayer or affirmation. For example, if your chosen affirmation was 'I am my spiritual nature', then when you breathe in, you would say to yourself 'I am', and when you breathe out, you would say to yourself 'my spiritual nature'. Do you see how that works? Let's do it again using your prayer/affirmation.

[Therapist recites client's selected prayer/affirmation, e.g., 'Praise be to God' and demonstrates -- Breathing in, say to yourself 'Praise be', and breathing out, say to yourself 'to God.']

Good. You can also synchronize your prayer or affirmation to your walking. Let's take as an example again the affirmation 'I am my spiritual nature'. As you move your right leg forward, you would say to yourself 'I am' and when you move your left leg forward you would say, 'my spiritual nature.' By synchronizing your affirmation or prayer to your breathing or walking, in every spare moment during the day you can stay firmly on your spiritual path. It's important though that your recitation not become mechanical. Each

time you recite your prayer or affirmation make sure you are fully present with the meaning of the words; don't allow your recitation to become mechanical and don't allow your mind to wander as you say it. Remember, the words have no power in themselves, but there is a great deal of power in allowing the meaning of the words to penetrate your mind and heart and guide your life.

We've talked about habitual spiritual thoughts, now let's talk now about the habitual actions that are needed to stay on a spiritual path.

[Therapist points to that section of the Blue Print Worksheet and goes through each of the sections.]

You may believe that your daily activities provide little opportunity for being on a spiritual path. Many people think "I just don't have time for all this." But, actually, absolutely everything you do in your daily life is an opportunity to experience your spiritual nature. If you remember the moral foundation of your path, and if you remember to do no harm in speech, action, and livelihood, you will be able to stay on your spiritual path no matter what the day brings. One way to help you remember the moral foundation of your path throughout the day, is to establish new spiritual action habits, just as you created new spiritual scripts. You have already begun one of the most important new habits, which is daily meditation practice. You have also begun integrating some physical activity into your spiritual practice by doing the spiritual stretch every day. Now, you might also consider practicing other meditative exercises such as yoga or T'ai Chi. In your daily life, you will also need to continue to practice acts that prevent and reduce harm to yourself and others (like abstaining from drugs, not sharing drug paraphernalia, and not engaging in unsafe sex). Practicing acts of kindness and compassion throughout the day are also essential. Remember though that it is easy to be kind and compassionate towards those who are kind and compassionate towards us. It's only when we are kind and compassionate also towards people who do not treat us with kindness and compassion that we know we are on our spiritual path. So, all these spiritual actions, just like your spiritual scripts, need to become habitual so that you remain on your Spiritual path throughout the day. Do you see how that works?

Segment 3 – Multisensory Cues-to-Action

- Spiritual Self Blue-Print Worksheet (continued)
- A road needs on-ramps – points of access – multisensory cues-to-action
- Novel cues in each sense modality remind clients to return to their spiritual path

Instruction to Therapist: Now that clients have a Blue Print for their spiritual path that has a clearly identified destination, foundation, paving stones, and lanes, you can begin a discussion of on-ramps, or points of access. Begin by acknowledging that what you are asking clients to do is not easy, and explain that training the mind in this way requires setting up many reminders, or cues. Just as the addict self's high speed superhighway could be quickly accessed by sights, sounds, smells, tastes, and tactile cues in daily life, now they will need a set of multisensory cues to access their spiritual path instead. The more cues that are available in different sense modalities, the more opportunity there will be to access the spiritual path in daily life. When discussing the need for cues, you can provide the example of church, mosque, and temple bells that interrupt people's daily activities to call them to prayer. As shown in the therapist script below, it is recommended that you provide clients with inexpensive cues in each sense modality. As the goal of this session is to create new links to the spiritual self schema, these cues

should be novel ones, rather than ones the client already identifies with his/her spiritual path. The objects recommended are as follows: For the sight cue, you can present the ‘Who Am I?’ refrigerator magnet which requires careful examination in order to perceive the word “SPIRIT” written below. The image used for this magnet is available in the Appendix to this manual, and can be duplicated onto magnetic paper. For the sound cue, you can provide inexpensive indoor chimes that should be placed in a location that will result in the chimes sounding several times a day. Instruct clients to use the sound as a cue to get back on their spiritual path. For the scent cue, you can provide an inexpensive lavender sachet, for example, that clients can place in a frequently used drawer, so that its scent reminds them to access their spiritual path. For the taste cue, you can provide a box of flavored tea, or if the client does not like tea or is caffeine-intolerant, you can suggest that she or he purchase a decaffeinated beverage with a unique flavor – something they would not normally drink. The goal is to use novel cues at this stage. For the tactile cue, you can provide prayer beads that they can keep in their pocket or purse. In the Appendix to this manual, you will find names and addresses of companies from whom we purchased these items for use with our own clients, but feel free to use any similar objects that can serve as **novel** multisensory cues. When presenting these cues, one at a time, to clients, demonstrate their use and ensure that they understand how they are to interrupt their habitual routines and remind them to recite their prayer or affirmation or engage in actions related to their spiritual path. Then instruct them to find additional cues in each sense modality in their home and workplace that they can use to remind them to get back on their spiritual path. There is space provided for them to write down these additional cues on their Blue-Print Worksheet. Remind them that the more points of access they have for their spiritual path, and the more they practice making their spiritual self thoughts and actions habitual, the more likely they will be able to travel steadily towards their destination.

Reminder: Before proceeding to this section of the blueprint, make sure you have all the materials you will need (i.e., the multisensory cues that you will present to clients).

Example of therapist script: Let’s move on now to the next thing we will need to include on your Blue Print. Every road needs on-ramps or points of access. If you can’t get on the road, you can never reach your destination, right? The more on-ramps the road has, the more opportunity there is for the traveler to use the road. So, let’s talk now about the on-ramps, or points of access, that you will create for your spiritual path. Have you ever heard church bells on a Sunday morning? These bells are to remind Christians to go to church services. Similarly, Muslims are called to prayer by bells five times each day. Bells and gongs are used by all major religious traditions. They are used as cues or reminders to help people to return to their spiritual path. So, to help you return to your spiritual path throughout the day, you will also need cues or reminders. You can think of these cues or reminders as the on-ramps or points of access to your spiritual path. The more points of access you create, the more easily accessible your spiritual path will be in your daily life. Remember how your addict self’s superhighway could be accessed by things you saw, heard, smelled, tasted, and touched in daily life, well now it is your spiritual path that needs to be accessed by all your senses.
[Therapist points to Worksheet’s ‘How will you access your path?’ and begins presenting the multisensory cues, one at a time, to the client].

Let's go over some cues you can use to help you access your spiritual path in your daily life. Remember we need cues for each of the senses – sight, sound, smell, taste, and touch.

Let's start with a visual cue [Therapist hands client the 'Who am I?' magnet.]

Can you make out what it says below the words 'Who am I?' [Client will probably have difficulty deciphering the word 'SPIRIT'; give client a few moments to try.] It says 'SPIRIT'. The word 'spirit' is difficult to read on purpose; sometimes you can see it and sometimes you can't, it depends on how you look at it. Your spiritual path is like this – when you are busy going about your daily life it can be very easy to lose sight of your spiritual path, can't it? Sometimes you see it, and sometimes you don't. So, take this magnet home with you, it's yours to keep; put it on your refrigerator and use it as a visual cue to stop what you are doing long enough to access your spiritual path. When you read 'Who am I?' and see the word 'SPIRIT', begin reciting your affirmation or prayer or hum or sing your spiritual song or hymn.

Let's continue with a sound cue [Therapist hands client the indoor chimes.]

Do you notice how any movement of air around the chimes produces a lovely sound? [Therapist demonstrates.] These chimes are yours to keep. I'd like you to put them somewhere in your home where you will brush up against them a few times a day or where they will catch a breeze. Whenever you hear the chimes, interrupt whatever you are doing, and remember to stay on your Spiritual path. If you can, begin reciting your affirmation or prayer. [Therapist and client identify an appropriate location for placement of the chimes.]

Let's continue now with the smell cue. [Therapist hands client the lavender sachet and asks client to smell the sachet.]

Do you notice the smell of lavender? Lavender is known to have a calming effect on people. This sachet is yours to keep. I'd like you to place it in a drawer, like your sock drawer; then, whenever you open the drawer you will be reminded to return to your Spiritual path and to begin reciting your affirmation or prayer or to sing your spiritual song or hymn.

Let's continue with the taste cue [Therapist hands client a box of flavored green tea].

Do you ever drink tea? This green tea has the taste of exotic fruits. Do you think you could make a commitment to making a cup of this tea each day mindfully and to begin associating the unique flavor of the tea with your Spiritual path? [Note to therapist: If client does not like tea, or is caffeine-intolerant, suggest that client purchase a flavored decaffeinated coffee or other drink – ensure that it is something the client is not currently in the habit of drinking so that the cue is a novel one].

Let's finish now with the touch cue [Therapist hands client the prayer beads and asks client to experience how they feel in the hand.]

Do you notice how these beads feel to the touch? Beads of various kinds have been used by people of all faiths for thousands of years to help them to pray. They are yours to keep. I'd like you to keep them in your pocket (or purse), so that whenever you reach into your pocket (or purse) you will feel them there, and they will remind you to recite your prayer or affirmation. Use the beads to help you count out the number of times you recite your affirmation or prayer.

Do you see now how all this works? Do you understand how you can use cues and each of your senses to interrupt whatever you are doing during the day to remind you to fill your mind with your Spiritual self and stay on your Spiritual path? When you get home, I'd like you to find some additional cues, in addition to the ones I have given you today, that are already in your environment that you could use to help you access your Spiritual

path. You can write them on your worksheet [Therapist shows client where to write the Other cues on the worksheet.]

Segment 4 -- Experiential component

- Gym metaphor: need to exercise spiritual muscles – Wisdom
 - Therapist and client complete Daily Plan Worksheet

Instruction to therapist: The next segment is the experiential component of the training. As with all sessions, a gym workout metaphor is used, such that clients are provided with the opportunity to exercise their spiritual muscles. Now that clients have a Blue-Print for the construction of their Spiritual path, you will help them construct a detailed plan for how they will actually use it in their daily life. In this segment you will take clients through a typical day, beginning when they first open their eyes in the morning and ending when they close them to go to sleep at night. You will use the Worksheet in your manual created for this purpose which already has most of the day's activities listed. However, you should customize the Worksheet to reflect each client's lifestyle. Do this by going over each section of the Worksheet in detail, relating it to the client's life, using the blank spaces provided on the Worksheet to add items and to engage the client in the process of creating the plan.

When you have reviewed the Plan with your client, make 3 additional copies. Keep one copy for your records and give your client the original and 2 copies to take home. The original is to be kept in the client's workbook. The additional copies are to be kept at the client's home and workplace. Remind clients that what you are asking them to do will not necessarily require additional time out of their day, but rather will require that they plan their day to ensure that they remain on their Spiritual path while engaging in their usual activities.

Example of therapist script: This is the part of the session when we work together to help you strengthen your spiritual muscles. You now have a blueprint for your Spiritual path. You know your destination. You know the foundation of the Path and what the path is made of. And you now have several different ways to access it in your daily life. However, you still need a plan to help you use it in your daily life – from the moment you wake up in the morning to the moment you close your eyes to go to sleep at night. If you have a plan and follow it closely, then every day you'll be strengthening your Spiritual self and weakening the addict self, and every day it will get easier to stay on your Spiritual path. So, for our workout today, let's use this worksheet to plan out a typical day. Remember, just like any workout, it's always hard when you first begin, but with practice, it gets easier and easier, and before long you'll be seeing the benefits.

[Therapist shows client the Daily Plan Worksheet. The following is an example of how to work through the daily plan, customizing it for each client].

Daily Plan section: Upon arising:

The first thought you have when awakening in the morning is very important; it can set the tone for the rest of your day. Your first thought should therefore be a commitment to your spiritual path and to strengthening the spiritual quality you are currently working on. Renew your commitment each morning upon arising, while you're still in bed, and recite your prayer or affirmation as you get out of bed.

After getting out of bed most people usually use the bathroom. This is a good opportunity because you get to look at yourself in the bathroom mirror. Put a little note on the mirror. It could say something like “I am my spiritual nature” or “Today I will act as if I am my Spiritual self”. While in the shower, sing or hum your selected song/hymn. When dressing, use your scent cue (the lavender sachet in your sock drawer) to remember to recite your affirmation or prayer.

Is there anything else we could add to your Daily Plan that you can do to fill your mind with your Spiritual self when you first get out of bed in the morning? [Therapist writes any additional items in space provided on client’s Daily Plan.]

Let’s go on then to the next section of the plan.

Daily Plan section: Early morning:

Next you might do your spiritual stretch and your meditation practice.

When you go to the kitchen look at the refrigerator and see your ‘Who am I?’ magnet. Take a moment to remember your Spiritual nature by reciting your affirmation or prayer.

Prepare your breakfast mindfully, and before eating say a prayer of gratitude. Use the fragrances and tastes of particular food and drink as cues. Perhaps this is the time when you make your special tea (or you could do this later in the day).

Before leaving the house, when checking that you have your keys and wallet or pocketbook, also check to make sure you have your prayer beads in your pocket or purse. Recite your prayer or affirmation as you touch the beads. Then, before you leave, hug a loved one mindfully and express your sincere wish for their happiness.

If you drive a car, you can put a little note on your steering wheel. Sometimes it can just be a little piece of paper without anything written on it, just to remind you to be mindful. While driving, listen to inspirational speakers or music.

Is there anything else we could add to your Daily Plan that you can do to fill your mind with your Spiritual self before you begin your daily work routine? [Therapist writes any additional items in space provided on client’s Daily Plan.]

Let’s go on then to the next section of the plan.

Daily Plan section: During the day:

As you go about the day, be fully present in each moment and be mindful of your thoughts and actions. Remember the moral foundation of your Spiritual path to do no harm to yourself or others in speech, action, or livelihood.

At lunch, say your prayer of gratitude and use your taste and scent cues to remind you to access your Spiritual path.

Frequently during the day, do your self check-ins. Ask yourself if your thoughts are reflecting your true Spiritual nature or are they just habitual addict self thoughts? Be alert for addict self intrusions, and immediately stop any addict thoughts before they have a chance to take control. Use the strategies you learned in previous sessions for interrupting the addict self. For example, if an addict thought arises – silently shout stop. Or if an addict emotion arises, simply name it and watch it pass away. Also try wearing your watch on the other wrist so that you can be reminded to interrupt the addict self.

Take a few moments throughout the day to focus on the sensations of the breath at the nostrils. Remember, this is your anchor; it will calm you down and re-connect you with your spiritual nature.

If anything stressful happens remind yourself that “this too shall pass” – that you don’t need to react to it. Remember we said that unlike the addict self, the Spiritual self does not react – it acts, mindfully.

When you are not engaged in purposeful activity, do not allow your mind to wander, but rather fill your mind with your Spiritual script – your prayer, affirmation, or metta statements. Synchronize your Spiritual script to your breathing or walking.

Be aware if you are losing your mental balance during the day, and remember to see the potential for healing all around you – remember the whole earth is medicine. Use it during the day.

Is there anything else we could add to your Daily Plan that you can do to fill your mind with your Spiritual self during the day? [Therapist writes any additional items in space provided on client’s Daily Plan.]

Let’s go on then to the next section of the plan.

Daily Plan section: Evening:

At the end of the day, prepare dinner mindfully. Say a prayer of gratitude before eating, and use your scent and taste cues to connect with your Spiritual path.

After dinner, do something that connects you with your spiritual nature – this could be a book you read, and/or music you listen to, or people you socialize with (don’t fill your mind with people or things that are inconsistent with your Spiritual path).

If any drug craving or unsafe sexual desire arises, reflect on it mindfully, and transform it by observing it as if it were under a microscope. Watch it arise and pass away, and in its place experience the serenity of your Spiritual nature.

Is there anything else we could add to your Daily Plan that you can do to fill your mind with your Spiritual self when unwinding at the end of the day? [Therapist writes any additional items in space provided on client’s Daily Plan.]

Let’s go on then to the next section of the plan.

Daily Plan section: Upon retiring:

Before going to bed, do your Spiritual stretch for the second time. Then think over the day. If you lost mental balance, think about how it happened, and how you are going to avoid that happening tomorrow. Meditate before going to bed.

Let your last thoughts before falling asleep be consistent with your Spiritual path. Recite your prayer or affirmation as you fall asleep.

Is there anything else we could add to your Daily Plan that you can do to fill your mind with your Spiritual self before going to sleep at the end of the day? [Therapist writes any additional items in space provided on client’s Daily Plan.]

What to do with the Daily Plan

As we’ve been talking, I’ve been writing down your daily spiritual practice schedule. I’ll make several copies for you to take home with you. Keep one copy in your Workbook. Keep the other copies at home and at your workplace. It’s important that you starting

doing all of these things **TODAY** in order to fill your mind with your spiritual nature, because otherwise the addict mind will take over. This is not a sign of weakness on your part – all of the great spiritual leaders throughout history have recognized the need for constant and persistent mindfulness. You can't leave your mind unattended for a moment when you are on a Spiritual path. That's why strong determination and effort are such important spiritual qualities. Keep the destination of your Path in mind and this will remind you that your Spiritual journey will be well worth the effort you put into it.

Segment 5 -- 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 40 minutes) ending with metta statements
- Continue: Use affirmation/prayer at every opportunity synchronizing with breathing/walking
- Continue: Transcend craving by systematic observation of impermanence
- Continue: Use *metta* meditation statements to defuse negative emotion
- Continue: Use medication mindfulness rituals to help you follow medical recommendations
- Continue: Advocate for HIV testing and HIV prevention/reduction
- New: Use **Daily Plan** for filling the mind with the spiritual self
- New: Spiritual quality assigned -- '**wisdom**'

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 spiritual self-affirmation, but now they will be reciting it, in addition to other spiritual self-scripts, at every possible moment during the day, synchronizing it with their breathing and walking. They will also continue to transcend craving whenever it arises in their daily lives by carefully examining the rise and fall of the sensations associated with it. In addition, they will continue reciting their *metta* statements at the end of their meditation, and they will use their *metta* statements to defuse negative emotions. Clients will also continue using their medication mindfulness ritual when taking their HIV medications and they will continue being an outspoken advocate for HIV prevention in their community. Once the usual routine is reviewed, the new assignments are added. The new Spiritual quality to assign in this session is '**wisdom**', and the new assignment is to use their Daily Plan for filling their mind with their Spiritual self in their daily lives.

This segment ends, as it always does, by asking for clients' commitment to completing the assignments and to remaining on their spiritual path.

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

Continued: You will continue your daily spiritual stretch and your mindfulness practice of checking in with yourself three times a day to see what habit pattern of the mind is currently active. Use your cue (...name cue...) to interrupt yourself three times a day. You will also continue your in- and out-breath meditation practice, ending it each day with your *metta* statements – if you can, increase the time you practice each day to 40 minutes.

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

You will also continue using your affirmation/prayer to refocus on your spiritual path, but now you will do it at every opportunity throughout the day synchronizing it with your breathing and walking. Whenever craving arises, stare it down -- stop and observe how the sensations just arise and pass away, say to yourself 'this too shall pass'. If any negative emotions come up in your interactions with others, use your *metta* statement 'may '...this person...' be happy and free from suffering. Also continue doing your medication mindfulness ritual when taking your HIV medications and keep talking to others about HIV testing and prevention/reduction strategies.

Added: Your new assignment for the week is to use your **Daily Plan** for Filling the Mind with the Spiritual Self' that we created today.

[Therapist ensures that the Daily Plan is included in client's 3-S Journal].

The spiritual quality you will be finding in yourself and strengthening this week is '**wisdom**'. Wisdom is all about understanding that the addict self is not your true nature and having the intention to take a spiritual path. You've demonstrated that you have this quality today. So keep up the good work. You will need it during the week.

Commitment: Can you make a commitment to stay on a path of wisdom this week – this means understanding that the addict self causes great suffering, and being committed to filling your mind with the spiritual self instead?

Segment 6 -- Summary

Summary of session content to facilitate client understanding:

- Wisdom includes ...
 - o understanding that the addict self is the cause of suffering, and is **not** the client's true nature,
 - o knowing that mind precedes everything -- what we think influences all our experiences,
 - o being committed to filling the mind with the spiritual self in daily life
- This takes effort...
 - o Use the Blue Print
 - o Use the Daily Plan

Instruction to Therapist: The next segment of the session is the summary. The purpose of the brief summary is to help clients remember what was covered in the session. The summary for this session should include the following concepts: First, wisdom means

understanding that their true nature is not their addict self, and that in order to experience their true nature, they will need to take a Spiritual path throughout their daily lives. Second, wisdom means understanding that ‘everything begins with the mind’ and that it is possible to train their thoughts to stay on their spiritual path. This is not an easy task, however, because the addict self travels on a high-speed highway that is extremely easy to get on and very difficult to get off. Therefore, the Spiritual path needs to be well-constructed, readily accessible, and used frequently. This process was begun in session by helping clients create a Blue-Print for their Spiritual path that included identifying the path’s ultimate destination, ensuring that the path has a moral foundation, which means doing no harm to self or others, and constructing the path with the spiritual qualities that they have been strengthening in therapy. The Blue-Print also included developing traffic lanes which are the habitual ways of thinking and acting that will keep them on their Spiritual path, and they were also provided with multisensory cues to action that can serve as points of access. And, finally, they created a detailed Daily Plan for using their Spiritual path in all their daily activities.

Example of therapist script: Now let’s review briefly what we talked about today. Today we began the training in wisdom. Wisdom includes understanding that the addict self is a habit pattern of the mind that causes you to suffer and is not your true nature. Having wisdom also includes making a commitment to fill your mind with your spiritual self so that you can have access to your spiritual path throughout your daily life. We talked about how the addict self travels on a high speed superhighway that is easy to get on and difficult to get off and always leads to suffering. Today you began the process of making your spiritual path as easily accessed as your addict self superhighway once was. You developed a Blue Print for your Spiritual path. You thought about the destination of your path, its moral foundation, and how it needs to be constructed with spiritual qualities. You also began creating traffic lanes – those were the thoughts and actions, like your prayer/affirmation and meditation practice, that you are making habitual with practice. In addition, you now have some new multisensory cues to provide access to your spiritual path when you are engaged in your daily activities. And, finally, you created a Daily Plan to help you fill your mind with your spiritual self throughout the day. You’ve accomplished a great deal today. Well done.

Segment 7 -- 3-S stretch

- 3-S stretch with new spiritual quality ‘wisdom’ 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 wisdom. 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 wisdom is the quality you will be working on this week, let's end the session by focusing on this quality while doing our spiritual stretch.

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

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

3-S⁺ Worksheet Session #8: BLUEPRINT FOR CONSTRUCTING A SPIRITUAL PATH

What is the anticipated Ultimate Destination of your Spiritual path? (e.g., enlightenment, union with God, heaven, nirvana)

How is your Path constructed?
Foundation = Morality; Paving Stones = the 14 spiritual qualities

Generosity Morality Renunciation Wisdom	Effort Tolerance Truth Strong determination	Loving Kindness Equanimity Gratitude	Courage Forgiveness Serenity
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What will keep you on your Path? (Traffic lanes = habitual thoughts/actions)

Cognitive Scripts (habitual thoughts)

Action Plans (habitual acts)

Scripts to be rehearsed

Behaviors to be rehearsed

Self-affirmation:

Meditation:
Goal: 60 minutes daily

Prayer:

Physical exercise:
Spiritual Stretch: 1-2 times daily
Other: (e.g., Yoga/T'ai Chi)

Metta statements:
May all beings be happy and free from suffering.

Harm Reduction:
No Drug Use No sharing of paraphernalia
No unsafe sex ... help others get tested for HIV

Song/hymn:

Acts of kindness/compassion:
(e.g., even towards those who are neither kind nor compassionate towards you)

Other:

Other:
1. Medication adherence
2.

How will you access your Path? (On-Ramps = Multisensory cues-to-action)

Sight:	'Who Am I? magnet	Other _____
Sound:	Chimes	Other _____
Smell:	Lavender	Other _____
Taste:	Flavored tea	Other _____
Touch:	Prayer beads	Other _____

3-S⁺ Worksheet Session #8: DAILY PLAN
FOR FILLING THE MIND WITH THE SPIRITUAL SELF

Upon arising:

- Recite spiritual script (affirmation, prayer, or *metta* statements)
- Renew commitment to your spiritual path and the spiritual quality being worked on
- Place a note on bathroom mirror – e.g., “I am my spiritual nature,” or “today I will act ‘as if’ I am my spiritual self” or _____
- While bathing, play (or sing) the spiritual self’s song/hymn identified in Session 3
- When dressing, use your scent cue (e.g., lavender sachet in a drawer) to remind you to recite your spiritual script
- Other:
 - _____
 - _____

Early morning:

- Practice your meditation on the in and out breath, ending with *metta* statements
- Practice your Spiritual stretch mindfully
- Do your medication mindfulness ritual – prepare and take your medications mindfully
- When preparing and eating breakfast:
 - Look at the “who am I” magnet on refrigerator and remind yourself of your true nature
 - Before eating breakfast, say a prayer of gratitude
 - Use taste and scent cues (e.g., coffee/tea) to eat breakfast mindfully
- Before leaving the house, use one of your tactile cues (e.g., use beads while reciting your spiritual script; hug a family member mindfully; interact mindfully with pet)
- In car: Leave spiritual self reminder on visor; play inspirational music or listen to audio-book of ‘spiritual’ material while driving;
- Other:
 - _____
 - _____

During the day:

- While working, remain mindful and do no harm in speech, action, livelihood
- Forgive others and ask others for forgiveness if you cause harm
- Be an advocate for HIV testing and harm prevention/reduction
- When eating lunch:
 - Say a prayer of gratitude
 - Use taste and scent cues to eat lunch mindfully

(... continued on next page ...)

DAILY PLAN (Continued)...

- Frequently during the day:
 - Do self check-ins
 - Be on guard for addict self intrusions -- identify, interrupt, refocus
 - Use your addict self interruption techniques – change routine (e.g., wear watch on other wrist), thought stopping, observe and name addict thoughts and emotions until they subside
 - Return frequently to your anchor (sensations around nostrils caused by the breath)
 - Remind yourself ‘this too shall pass’ during times of stress
 - Be mindful of what you can and cannot control
 - Do not allow your mind to wander in your ‘free time’ during the day – continuously recite your spiritual script in every ‘spare’ moment -- synchronize it with your breathing and walking
 - Appreciate the beauty of nature; remember the whole earth is medicine
- Other:
 - _____
 - _____

Evening:

- Do your medication mindfulness ritual – prepare and take your medications mindfully
- When eating dinner:
 - Say a prayer of gratitude
 - Use taste and scent cues to eat dinner mindfully
- Select entertainment compatible with spiritual self (friends, books, music, TV/movies)
- Transform any drug craving and harmful sexual desire by observing it systematically
- Other:
 - _____
 - _____

Upon retiring:

- Spiritual stretch
- Reflect on the day gratefully; lessons learned
- Pray, meditate before going to sleep
- Other:
 - _____
 - _____

Sources used for Session #8's Multisensory Cues-to-Action

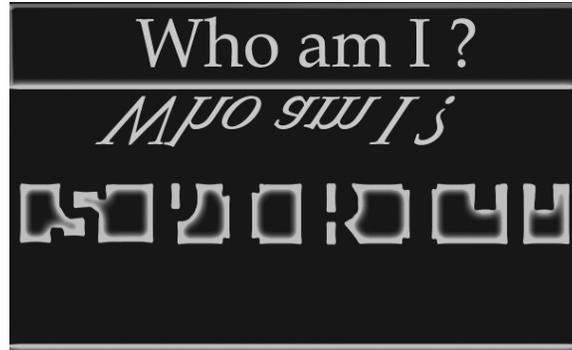
Visual Cue:

'Who am I' refrigerator magnet

Image provided below. Image is also available in 3-S manual at www.3-S.us

Image may be copied directly onto magnetic paper or placed into a wallet size

"Magically Magnetic Photo Frame by LYTLE" available at Printko



Sound Cue:

om chime 5.5"h (bs362)

<http://ajantaenterprises.com/bells/bells3.htm>

Scent Cue:

Lavender Bags:

www.itsmynature.net

Taste Cue:

Lipton Tea Bags available at supermarkets

Orange, Passionfruit and Jasmine Green Tea

Tactile Cue:

Bodhi Seed Prayer Beads

www.tibetanspirit.com

Note: These were the sources used for the Stage I behavioral therapy development project. We do not necessarily endorse these websites or vendors. Any similar cues may be used.