

3-S⁺ Group #9: Stigma and Forgiveness

Materials Required

1. Meditative Video Segment, and the equipment required for playing the video.
2. “Tardiness” door sign to be placed on the door at the end of the video: “Entrance to the group room will not be permitted once the video has finished. The video has finished. Please join us next week.”
3. Wall Posters prominently displayed – In large letters ...
 - a. Commitment: “Today I renew my commitment to my spiritual path.”
 - b. The Spiritual Qualities – the spiritual self’s 14 Spiritual Muscles: “generosity, morality, renunciation, wisdom, effort, tolerance, truth, strong determination, loving kindness, equanimity, gratitude, courage, forgiveness, and serenity”.
4. Timer (for meditation and other timed exercises).
5. Pencils and notepaper for each participant.
6. Tape (to adhere poster paper to the walls, as needed).
7. Paper and easel board with marker for recorder.
8. Sheets of blank white paper (e.g., standard copier paper) – one sheet for each group member; each sheet cut into 8 pieces.
9. One water-tight container the size of a small wastepaper basket.
10. Water (8-10 cups, approximately).
11. Paper towels for hand-drying.

Therapeutic Goals

1. To provide a therapeutic context for a cognitive shift from habitual activation of the addict self-schema to increased activation of a spiritual self-schema that has as its focus doing no harm to self and others.
2. To increase awareness of the automaticity of schematic processes, such as the addict self-schema.
3. To provide an opportunity for the creation of new cognitive scripts and behavioral action sequences that are consistent with the individual’s spiritual/religious faith.
This session provides the opportunity for ...
 - a. the practice of meditation on the in-and-out breath (to increase the ability to focus attention and still the mind).
 - b. the practice of mindfulness in coping with the stigma of HIV and addiction.
 - c. the creation of a new cognitive script for forgiveness of self and others.

Begin Group

1. Video

A commercially available meditation video of tranquil nature scenes is played to mark the beginning of each 3-S group session. The purpose of playing a meditative video at this time is to provide a buffer, or transition period, during which group members can

begin to detach from their often chaotic lives, in readiness for the activation of their Spiritual selves through the practices of meditation and mindfulness. The video also provides a “tardiness window.” Out of respect for the group, punctuality is expected of group members. However, if group members are unavoidably detained, they will be permitted to enter the group room late only during the playing of the video. Once the video has finished, the group room door is closed, the “tardiness sign” is placed on the door (see list of required group materials) and any late members will not be permitted to enter. They will, of course, be encouraged to return, on time, the following week. Repeated lateness should be discussed with the client during individual sessions.

Ron Clearfield, “Home,” *Eversound Expressions*, Eversound (2002) (5.51 minutes)

2. Welcome

At the end of the video the therapist places the “tardiness sign” on the outside of the group room door and welcomes all members to the 3-S group [Note: ground rules for the group, if any, (e.g., time management strategies used, policy regarding eating/drinking during group, etc.) may be reviewed at this time.]

Therapist script:

Welcome to Spirituality Group Therapy.

3. Introductions

Immediately following the welcome, the therapist asks group members to introduce themselves, by standing and saying their first names. [Note: as new group members may be added each week, it is important to have all group members introduce themselves every week.]

Therapist script:

Let’s begin by introducing ourselves. One at a time, please stand and say your first name; then remain standing. [Therapist begins]. Hello, my name is

4. Commitment

Following the introductions, while group members are still standing, they are asked to renew their commitment to their Spiritual path by reading aloud the words on the Commitment Statement Poster [“Today I renew my commitment to my Spiritual path”] that is displayed prominently on the front of the group room (see list of required group materials). Group members are then seated.

Therapist script:

While we are still standing, let’s renew our commitment to our Spiritual path by together reading the Commitment Statement aloud. [Therapist

points to Commitment Poster]. All together ... Today I renew my commitment to my spiritual path.

5. Overview of 3-S development program philosophy

The therapist provides the following overview each week:

Therapist script:

Each of you are here today because you have made a commitment to abandon the addict self that has caused such suffering in your lives, and to develop instead your Spiritual self which will provide you with access to the peace and happiness of your true Spiritual nature. I know I don't have to tell you that although the addict self promises you relief from suffering, it is actually taking you on a path that leads to unending physical, emotional, and spiritual pain. You all know that once it takes over – once it goes on automatic pilot – your welfare and the welfare of loved ones is of no importance to the addict self: it can easily convince you that absolutely nothing else matters except getting high. The goal of this program is to help you see the addict self for what it is – a habit pattern of the mind that causes tremendous suffering. You will learn how to interrupt its habitual scripts – those “tapes” that play over and over in your head that urge you to use drugs just one more time, or to engage in other behaviors that can cause harm to you or others. These include sharing drug paraphernalia and having unsafe sex, both of which can transmit HIV and other infections that can cause even greater suffering in your lives and the lives of others. In this program you will learn how to recognize the voice of the addict self and to stop it before it can harm you or others. You will do this by seeking refuge and strength in your true Spiritual nature. In this program, we view you as your Spiritual nature. That's the real you, not the addict self. Over the years of addiction, you may have come to doubt that you even have a Spiritual nature, or you may feel that it is now inaccessible to you. At this point, just have faith that it is still there; that it is always there. Your true Spiritual nature may be temporarily hidden from view, but trust that it is there. All you need is a way to access it – a path – that's your Spiritual path. However, in order to develop or strengthen this Spiritual path you will need a Spiritual self that has strong spiritual muscles – [therapist points to the poster – see list of required materials] – your Spiritual self's muscles are these 14 spiritual qualities that the addict self has tried to destroy. Together we will help you strengthen those spiritual muscles so that your Spiritual self stays strong and so that access to your Spiritual nature is available to you in every moment of every day. Just like strengthening physical muscles,

strengthening your spiritual muscles takes training and practice. Each week we will practice meditation and do mindfulness exercises together that will help you to stay on your Spiritual path and access your Spiritual nature, but you also need to practice between groups. To get the most out of these group sessions, you will need to make the effort to quiet your mind, to focus your attention, and to listen carefully to what I and the other group members are saying.

6. Agenda

The therapist provides group members with the agenda for the session. Providing an agenda aids in keeping the group focused and facilitates time management.

Therapist script:

Today we are going to begin as we always do by practicing meditation on the in and out breath. We will do this for five minutes. We will then work on some new material for about 30 minutes. After this we will end as we always do with a discussion and review, and our spiritual stretch.

7. Meditation Practice

Each group session provides an opportunity to practice meditation on the in- and out-breath (*anapanasati*). This brief 5-minute practice session is primarily for the purpose of reviewing the technique, for providing rationale for its use as a means by which the automaticity of the addict self is reduced and the spiritual self is accessed, and for encouraging daily practice. Group members are encouraged to practice daily for longer periods (e.g., 30-60 minutes daily).

Meditation on the in- and out-breath (*anapanasati*) with rationale and step-by-step instructions:

Meditation Rationale:

Therapist Script:

- *Our minds have a center or resting place – a peaceful stillness that is available to each of us where we can go to experience our true Spiritual nature. Some people may experience this stillness as their Spirit, or God or their Higher Power. Whatever way you experience it, just know that it is always there within you.*
- *Habit patterns of the mind (like the addict self) cause the mind to wander away from its center – this stillness. In fact, the addict self thrives in the wandering mind. When we don't have mastery of the mind – when we let the mind jump here and there out of control, it can very easily get carried away by the addict self.*

- *We begin each group with meditation practice because it is through meditation that we begin to take back control from the addict self and give it to the Spiritual self.*
- *Meditation trains the mind to return to its center – it provides an **anchor**. Just like an anchor on a boat stops the boat from drifting away on the tide, your meditation anchor prevents your mind from being swept away by emotional storms and strong currents of craving and aversion. In other words, it prevents the addict self from taking control of your mind..*
- *When you practice meditation **every day** you are creating a new habit pattern of the mind so that whenever your mind tries to wander away from its Spiritual home, for example towards addict thoughts, you are quickly able to pull it back before the addict self takes over.*
- *In our meditation practice we focus on the in and out breath because as long as we live, the breath is always there. When you meditate on the breath, it might help you to think of what you are doing as connecting with your Spirit. In fact, the Latin derivation of the word ‘spirit’ is breath. So you can think of your meditation on the breath as your connection with your spirit which is your anchor in all of life’s storms.*

Meditation Instructions:

Therapist script:

When you practice meditation at home, you will need to choose a quiet place where you will not be disturbed. If you wish you may sit crossed legged on a cushion on the floor, you may kneel, or you may sit in a chair with your back straight. You should feel comfortable, but not so comfortable that you fall asleep. While meditating, it is important to remain alert.

Let’s do this now:

[In a slow, calm voice, the therapist narrates the first 1-2 minutes of the 5 minute practice]

- *Remain seated in your chairs. Sit with your back straight, feet flat against the floor, hands on your lap.*
- *Now close your eyes* [Therapist checks that client is comfortable doing this in session. Clients who are uncomfortable closing their eyes are instructed to close their eyes half-way and to focus on an object within their vision. As clients’ comfort levels increase over the course of treatment, clients are encouraged to close their eyes more and more, and to do their daily at-home practice with their eyes closed.]
- *Just breathe normally through your nose.*
- *As you continue breathing normally through your nose, begin to focus your attention on the sensations in and around your nostrils, and on your*

upper lip just below your nostrils, that are caused by the breath passing in and out. You may feel a slight tickle, or a feeling of warmth or coolness, or heaviness or lightness.

- *Just keep your concentration fixed there – **this area is your anchor** – the place you will always return to -- observe the changing sensations you experience in that area as the breath passes over your ‘anchor.’*
- *At the beginning of every breath, commit yourself to noticing everything you can about the sensations caused by just that one breath. Then do the same for the next breath -- committing yourself to your practice, just one breath at a time.*
- *If thoughts arise, gently, but firmly, bring your awareness back to your anchor, and again commit yourself to remaining focused on the in and out breath, one breath at a time.*
- *...Pause briefly (e.g., 5 seconds) to give group members opportunity to experience the breath...*
- *Again, focus all your attention on the changing sensations around your nose and upper lip that are caused by the breath as it goes in and out. Notice whether the breath is long or short? Does the air pass through one or both nostrils? Is the air cool or warm?*
- *If your mind wanders again, just note ‘mind wandered away’, and immediately return it to your anchor. No need to get discouraged, it is the mind’s nature to wander, and your job to train it, so just keep bringing it back. Gently, but firmly bring it back. Just as you would train a young child not to stray away from home, you patiently train your mind to stay close to its Spiritual home.*
- *If you are having difficulty bringing your mind back, you can try counting your breaths, just up to 10, but don’t get caught up in counting. The goal is to stay focused on your ‘anchor’ not on numbers.*

We’ll continue meditating on the in- and out-breath in silence for another 4 minutes. I will let you know when the time is up.

At end of 4 minutes, therapist asks clients to open their eyes.

Meditation practice feedback

Therapist ensures that each group member has understood the technique. The following are examples of questions to pose to the group in the event that group members are having difficulty with their practice:

Therapist script:

Open your eyes.

*How was that for you today?
Were you able to keep your attention focused on your anchor?
Could you experience your breath? Where did you feel it?
Did you notice if the air moved through one nostril more than the other; or if the breath was long or short, or if it was warm or cool?
What sensations did you feel (e.g., tickle, tingle, pressure, perspiration, etc.)?*

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

Therapist script continued:

*Did you experience the monkey mind? It is very persistent, isn't it?
Can you see how it could get you in trouble if you are not aware of where it has wandered off to?
Were you able to bring your attention back to your anchor each time it wandered away? It takes a lot of practice, doesn't it?*

Note: As needed, therapist explains that it is not uncommon for individuals to have difficulty returning the mind to the anchor, and that continued effort to bring the mind back to the anchor has lasting benefits even if the mind wanders away again.

8. Presentation of new material with experiential exercise

New material is provided experientially each week for the purpose of helping group members to increase mindfulness and to practice activation of the Spiritual self-schema. The therapist uses a technique that requires group members to attend carefully to the instructions as they are being provided. Instructions for all exercises are provided slowly and clearly, just once. After the instructions are given, group members are permitted one question in the event further clarification is necessary. If a group member still does not understand the instructions, he or she may ask another group member to repeat the instructions aloud to the entire group. This technique fosters mindfulness, group cohesion, and cooperation.

New material: Stigma and forgiveness

Therapist script.

In this program we talk about automatic reactions and the harms they can cause you and others. Today we are focusing on how we react to hatred and anger. Many of us react automatically to insult with insult, to anger with anger, to hatred with hatred. It can be difficult not to. Meditation practice, like the kind we do in this treatment program, helps us develop equanimity – the balance of mind -- that we need to prevent ourselves from getting caught up in this cycle of hate. With practice, no matter what happens, we can learn

to remain calm so that we do not get carried away by our automatic reactions to the negative feelings of others.

This can be especially important for people who have to cope with stigma. Do you know what I mean by stigma? [Therapist waits for response.]

When people have negative feelings towards you simply because you have HIV or simply because you are addicted to drugs – that's being stigmatized. Can anyone tell me what it feels like to be stigmatized by others in society because of addiction or HIV? Do you ever feel that what 'society' says about people with HIV and AIDS is true?

Therapist writes descriptive words generated by the group on the board (list should include words like hatred, anger, fear, resentment, pain, sorrow, shame, guilt.)

Therapist script (continued)

Being stigmatized brings up a lot of different emotions, doesn't it? It makes you feel awful, and perhaps makes you feel like you want to retaliate, right? We are not here today to talk about the need to change other people's opinion of us, no matter how unfair and hurtful these opinions may be, but rather we are focusing today on how to cope with the negative feelings that being stigmatized can generate in us because if you respond to hatred with hatred and anger with anger, there are very serious repercussions. You don't have any control over those who stigmatize you; you do have control over how you react to being stigmatized.

Exercise #1: Transforming Stigma

Therapist distributes to each group member a pen and a sheet of plain white paper that has been cut into 8 pieces. Therapist instructs group members to write on each piece of paper a negative feeling/emotion that results from feeling stigmatized. If group members have difficulty with the concept of stigmatization, therapist instructs them to write down any negative feelings they have ever experienced. If they cannot think of 8 different feelings, the same feeling may be repeated. Each piece of paper should have at least one negative feeling/emotion written on it. Therapist allows 3 minutes for group members to complete this part of the exercise.

Therapist script (continued)

On each of the 8 pieces of paper I've just handed out, I want you to write down one negative feeling that you have ever experienced, like hatred and anger – try to write down 8 different feelings -- you can refer to the list on the board if you wish.

Therapist waits for group members to write a negative feeling on each piece of paper.

Therapist script (continued)

The negative feelings you have there in your hands are just what the addict self is waiting for – they are like a personal invitation for the addict self to make an appearance. The addict self just reacts automatically to try to relieve pain in the only way it knows how – by using drugs. Of course, this just makes matters worse. Negative feelings can also affect the immune system, and therefore can negatively affect your physical health and even set the stage for the progression of HIV to AIDS. Negative feelings can also affect your ability to think clearly and to be mindful – so much so that you may forget to follow medical recommendations, or you may become so reckless that you engage in behaviors that can spread HIV to others and that can put you at risk of reinfection.

So the bottom line is that when you have HIV, maintaining your equanimity -- having a calm and balanced mind – is essential for preventing further harm to yourself and others.

So what do you do with these negative feelings? Let's try throwing them away; see if that works! I'd like you to crumple up each piece of paper separately and throw them in the container that I'll pass around.

Therapist ensures that each piece of paper is crumpled separately and thrown in the container.

Therapist script (continued)

How did that work? No good, eh. Okay, I'll cover them with water. Perhaps we can drown them.

Therapist **pours enough water over the crumpled paper to cover all the pieces completely**. Therapist then sets the container of water and paper pieces aside while continuing with the session. [Therapist will come back to the container and soaking pieces of paper later in the session – allowing the paper to soak for 10-20 minutes – in preparation for the second part of the exercise.]

Therapist script (continued)

How's that. Did that work? No, of course it didn't. Letting negative feelings go is a lot easier said than done, isn't it? They have a way of clinging to us and we cling to them, especially if they involve the kind of righteous anger that can be experienced as a result of stigmatization. So, let's try asking ourselves 'what would my Spiritual self do with all these negative emotions?' [Therapist points to the container.]

Your Spiritual self has had the benefit of the three trainings on the Spiritual path that we've talked about in other sessions -- these are: wisdom, mastery of the mind, and morality. Let's see how these trainings help the spiritual self handle negative emotions.

► *WISDOM: So, first, your Spiritual self would have the wisdom to see that anger and hatred first, and foremost, harm most the person who hates or is angry. Just think about a container of acid. Acid can cause great harm to others, it is true, but it also corrodes its container. Hatred and anger are like that. They too can cause pain to others, but the person who hates, the person who is angry, is the one who is eaten up from the inside by these negative feelings. Your Spiritual self has the wisdom to see this.*

There is a verse in Buddhist scripture [Udana IV, 3] that says:

*'Whatever an enemy
might do to an enemy,
or a foe to a foe,
the ill-directed mind
can do to you even worse.'*

What this means is that if you respond to hatred with hatred, you will cause more harm to yourself than the other person ever could. Your Spiritual self has the wisdom to understand this.

Your Spiritual self also has the wisdom to see that responding to anger with anger and to hatred with hatred, places a gigantic obstacle in your Spiritual path. Nothing does a better job of hiding your Spiritual nature from you and from others than anger and hatred. It is like trying to see the bottom of a muddy pond – there is no way to see your true Spiritual nature through the muck of anger and hatred. [Therapist points to container.] If it weren't for the pieces of paper, we would be able to see through the water to the bottom of the container, but we can't now because the paper obstructs our view. Just as our negative feelings obstruct our view of our Spiritual nature. Your Spiritual self knows this.

► *MASTERY OF THE MIND: Your Spiritual self also has the mastery of mind to focus on the in and out breath, to hold on to its anchor, in order to stay firmly in the present moment. By training the mind not to attach itself to passing negative thoughts, knowing that these thoughts are impermanent*

and have no power unless we empower them, the Spiritual self experiences only peace – the peace of our Spiritual nature.

► *ETHICS/MORALITY: Your Spiritual self also knows about the ethical and moral foundation of your Spiritual path. This foundation precludes hating even those who might attack you. To walk your Spiritual path and experience your true Spiritual nature, requires that you do no harm in thought, word, or deed, and that you have compassion for the suffering of others.*

Our spiritual self realizes that anyone who hates or is angry, must be suffering greatly, and our Spiritual self responds with compassion for the suffering of others, even of those who would do us harm or have actually harmed us.

Exercise #2: Loving Kindness (*metta*)Meditation

Therapist leads the group in a brief guided *metta* (loving-kindness) meditation.

I'd like you to get comfortable in your chairs now, legs uncrossed, hands loosely in your laps. Now close your eyes while I lead you in a brief meditation.

Begin by focusing on your anchor – that spot just below your nose and above your upper lip where you can feel the sensation of your breath as your breath normally in and out through your nose. Fix your attention there on your anchor. Feel the peace and security of being firmly in the present moment. Not holding on to the past, not looking to the future. No clinging, no pushing away. Just present in this moment. And now, when you are ready, knowing that you can come back to your anchor whenever you wish, I'd like you to begin to search your heart for any negative feelings. What feelings lie hidden there. Is there any hatred there? Is there any anger there? Is there any resentment of any kind there? Is there any fear there? As you identify whatever feelings are there, imagine that you taking hold of it and throwing it away, just as you crumpled up the paper and threw it away. Know that these feelings that cause so much pain are yours, they are under your control, they are under no one else's control. Will you allow them to fester and ultimately destroy your ability to connect with and experience your true nature – your Spiritual nature that is at perfect peace? Allow your Spiritual self to guide you.

Now, silently, repeat after me.

'Just as I suffer and seek relief from suffering, so too do all beings.

*May I be happy and free from suffering,
May I be free from hatred and anger,
May I be free from pain and fear.*

*May anyone I have harmed be happy and free from suffering,
May they be free from hatred and anger,
May they be free from pain and fear.*

*May anyone who has harmed me be happy and free from suffering,
May they be free from hatred and anger,
May they be free from pain and fear.*

*May all beings be happy and free from suffering,
May all beings be free from hatred and anger,
May all beings be free from pain and fear.*

May all beings be happy.

Hold that wish for the happiness of all beings in your heart for a moment. When you open your eyes I want you to silently work together to squeeze the water out of the paper that you tossed in the container earlier in the group. You will squeeze out all the water until it forms a tight ball. I'll start you off. Then each of you will take turns to smooth out pieces of paper to cover the ball, squeezing out the water as you go, making the ball bigger and tighter. Notice how the pieces of paper are transformed into something else. Notice how forgiveness and compassion can transform negative feelings too. Know that you have the power to transform your own negative feelings so that they cannot harm you or anyone else.

Okay open your eyes and let's begin. I'll start us off.

Therapist begins the process by collecting a handful of the paper pieces (about half of those in the container) and squeezing them out into a tight ball. Group members then take it in turns, laying pieces of wet paper on the surface of the ball, squeezing out the ball as they go, until all the pieces of paper are used and the ball is solid and well-formed.

Therapist script (continued)

Squeeze out the hate; squeeze out the anger; squeeze out the fear. Let it all go. Imagine you are squeezing out all the puss of a festering wound. Leave no trace behind that can harm you.

As you work, try to transform all those negative feelings into forgiveness – forgiveness not only for others but also forgiveness for yourself. Remind yourself that forgiveness is the salve that can cure a festering wound.

Notice how different the paper looks now that you have squeezed it and transformed it. Notice its texture. Notice its weight as you pass it around. See how heavy and solid it is now. We will let it dry out and keep it here in the group room as a reminder to identify negative feelings and let them go; transform them before they can do harm to you or others.

This is an exercise you can do with your children if you have any. Whenever negative feelings arise, have them write their feelings down on pieces of paper, throw them in a container, cover them with water, wait 10-20 minutes, make a shape by squeezing the water out of the paper, and allow it to dry. The child can then paint the shape; perhaps write FORGIVENESS on it.

9. Questions and Answer Period

Following the experiential presentation of new material, the therapist poses questions for group discussion in order to determine how well group members have understood the relevance of the new material to their daily lives, specifically, to the prevention of harm to self and others, and whether group members can identify the spiritual qualities that they demonstrated during the session.

Therapist script:

- A. How can what you learned today help you remain abstinent during the coming week?*
- B. How can what you learned today prevent the transmission of infections such as HIV?*
- C. Which spiritual muscles did you exercise today? [Therapist points to the poster].*

10. Summary

Therapist provides a brief review of the entire session

Therapist script:

Today,

- *We practiced meditation on the in- and out-breath and mindfulness in order to begin taking back control from the addict self and to strengthen the spiritual self.*
- *We learned that this takes strong Spiritual muscles and that a rigorous training program with daily practice is needed to keep them strong.*
- *We learned that our automatic negative reactions to stigmatization can be harmful to ourselves and others.*
- *We learned that reacting to hatred with hatred and to anger with anger can trigger the addict self and can negatively affect our health.*
- *We learned that we can transform negative reactions to stigmatization and other negative feelings through our Spiritual self with its wisdom, mastery of the mind, and morality.*

In a few minutes the group will be over. Until we meet again next week, keep reminding yourself of your true nature. Once you are back into the routine of daily life, it can be easy to lose sight of who you really are. Just remember, you are not your addict self – the addict self is that habit pattern of mind that lies to you over and over again promising you relief from your suffering when in fact it just causes more and more suffering. Don't forget that. Remind yourself of your Spiritual nature and its capacity for love and compassion, and enact it in your daily life. I know you can do it. Just keep practicing your meditation daily and try to be more mindful in everything that you do. When you practice, you are strengthening your spiritual muscles and making your Spiritual self stronger and your addict self weaker. Each step you take on your Spiritual path, no matter how small, takes you closer to your goal. You have taken several steps today. Well done. Let's end as we always do with our Spiritual stretch.

11. The Spiritual Stretch

The Spiritual Stretch is shown in the Appendix. Its purpose is for group members to renew their commitment to staying on their Spiritual path throughout the day in their thoughts, words, deeds, and perceptions, and to be open to the experience and expression of their Spiritual nature in all their daily activities. Group members stand and, while in various postures, recite the following affirmations.

Therapist script:

Please stand, and repeat after me:

1. *Today I take my Spiritual path (hands raised above the head, palms together).*
2. *May my thoughts reflect my Spiritual nature (hands in front of forehead, palms together);*
3. *May my words reflect my Spiritual nature (hands in front of mouth, palms together);*
4. *May my emotions reflect my Spiritual nature (hands in front of chest/heart, palms together);*
5. *May my actions reflect my Spiritual nature (hands in front of abdomen, palms together);*
6. *May my perceptions reflect my Spiritual nature (hands outstretched to side, fingers pointing towards the ground);*
7. *May I be open and receptive to my Spiritual nature (hands outstretched to side, fingers pointing towards the sky);*
8. *I am my Spiritual nature (back to starting position with hands raised above the head, palms together).*

12. End

Therapist script:

It was good to see you all today. See you next week.