

## **Session 1: Introduction to the 3-S model of the Noble Eightfold Path**

Whatever [one] frequently thinks and ponders upon, that will become the inclination of his mind.

*(Majjhima Nikaya 19:6)*

Mind precedes all things; mind is their chief, mind is their maker.

*(Dhammapada 1)*

**Overview:** [A comprehensive overview of 3-S therapy is provided in the section of this manual entitled ‘Theoretical Foundation of 3-S’, as well as at the beginning of the DVD training series (disc #1).] The overarching goal of 3-S therapy is to help clients who are in treatment for addiction replace their habitually activated addict self-schema with a self-schema that is more conducive to recovery from addiction and to HIV preventive behavior. 3-S therapy uses the components of the Buddha’s Noble Eightfold Path as its framework in order to have a common language through which therapists and clients of all faiths can communicate. The Eightfold Path is particularly suited to this goal because it offers cognitive-behavioral guidance for living a spiritual life and for preventing harm to self and others that is compatible with the teachings of all the major religions of the world. Of course, the steps outlined in the Eightfold Path represent the work of a lifetime, and not just the 8 or 12 weeks allotted to it in 3-S therapy. The task for 3-S therapists is to introduce clients to a spiritual discipline that can help them find their own spiritual path, while developing and strengthening a spiritual self-schema that is compassionate, and is incompatible with addictive and HIV risk behavior. 3-S therapists will not be teaching Buddhism to clients; but rather, they will show clients how they can work towards replacing the addict self schema with their spiritual self in daily life by using the structure of the Eightfold Path as a template.

**Therapeutic Goals of Session 1:** In the first session, you will be orienting clients to the therapy. You will begin by asking clients for a commitment to the therapy process and to incorporate spirituality into their program of recovery from addiction. You will describe your role as being like a coach, and you will emphasize the importance of at home practice. You will then introduce clients to the concepts to be used in 3-S therapy. By the end of the session, clients should have a preliminary understanding of self-schemas, and an awareness that the addict self is a habit pattern of the mind that causes harm to self and others. They should also know that the goal of 3-S therapy is to replace the addict self with their spiritual self -- which is also a habit pattern of the mind, but one that provides them access to their spiritual nature. They will begin this process in this session by learning how to become more aware of when the addict self is activated in their daily lives. Clients will also be provided with a brief introduction to the Noble Eightfold Path with its three trainings, and will have been assured that all techniques to be taught in 3-S therapy for strengthening their spiritual self will be compatible with their own spiritual or religious faith.

## Therapy Segments

### Segment 1 – Welcome: Asking for Client’s Commitment

- Making a commitment to a spiritual path
  - Commitment Worksheet

**Instruction to Therapist:** The first segment of Session 1 focuses on the client’s commitment. One of the primary requirements for successful participation in 3-S therapy is clients’ genuine interest in integrating spirituality into their recovery program. The client is not to be a passive listener and recipient of information. Rather, the therapist establishes from the outset that there is “work” to be done, both during and between sessions, and that a commitment to doing this work is the essential first step. You will therefore ask the client to sign a commitment statement, and you will begin each subsequent session with a renewal of this commitment.

**Example of therapist script:** Hello, ‘client name’. My name is ‘therapist name’. Welcome to the first session of 3-S therapy. You have been accepted for this program because you have expressed a sincere interest in working on your spiritual development in your recovery from addiction. Is that right? That’s an essential first step. The next step is to make a commitment to participating in this therapy program and to finding, strengthening, and using your personal spiritual path. Are you ready to do that?  
[Therapist hands client the 3-S commitment].

Here are some statements that allow you to affirm your commitment. I’ll read them aloud, while you read them, and if you agree with the statements, you can go ahead and sign your name at the bottom.

1. I am committed to strengthening and using a spiritual path in my recovery from addiction.
2. Being on a spiritual path requires that I be committed to doing no harm to myself or others.
3. I understand that training my mind for a spiritual path requires strong determination and effort on my part, and I am committed to working diligently on my spiritual practice (both during sessions and between sessions).

[Therapist hands client a copy of the form, reads it aloud, and has the client sign it.]

Congratulations. You have just made a commitment that can change your life for the better starting today.

### Segment 2 -- Orientation to the therapy: Identifying Client’s Beliefs

Discussion of what client can expect from 3-S therapy:

- 3-S<sup>+</sup> therapy is non-sectarian, it uses ancient Buddhist principles that are consistent with all major religions as a framework to help client’s find his/her own spiritual path

To avoid all evil,  
to cultivate good,  
and to purify one's mind-  
this is the teaching of the Buddhas.  
(*Dhammapada 183*)

- Therapy is tailored to client's own spiritual/religious faith
- Therapist is a "coach" helping client strengthen their spiritual "muscles"

Discussion of client's expectations for therapy:

- Identify client's own goals for therapy
- Emphasize the necessity for diligent practice

**Instruction to Therapist:** In this segment, you will emphasize that this therapy is for people of all faiths, and you will ask your clients about their personal spiritual and religious beliefs and practices. Try to get a sense of what spirituality means to your client. Write this information down as you will need to refer to it throughout the therapy so that you can tailor 3-S techniques to your clients' own spiritual faith. You will explain that the therapy integrates modern psychotherapy techniques with ancient Buddhist principles with the goal of helping clients find and strengthen their own spiritual path. Many of your clients will probably feel quite disconnected from their spiritual path at this point in their recovery. Explain to them that their Spiritual path may have become overgrown and difficult to access from years of drug use, but reassure them that their Spiritual path is still there just waiting to be cleared and maintained. You will describe your own role in the process as a coach, helping them to clear and maintain their Spiritual path by strengthening their spiritual muscles. Let them know that you will be assigning their training schedule and will be encouraging them to practice, but that you will not be attempting to convert them to any particular religious faith. In fact, make it clear that no religious faith is necessary to participate in the 3-S program. If clients have a religious tradition, that's fine; if they do not, that is fine, too. All they need is a strong commitment to finding their Spiritual path and using it in their recovery from addiction. Remember, as their coach, your duty is to be supportive and remain diligent in helping clients weaken their addict self-schema and strengthening their spiritual self. You will be letting clients know when you recognize any addict thinking, emotions, and behaviors, and also when you see clients moving towards potentially high risk situations. However, you will do this in a non-confrontational manner so as not to activate the client's addict self. Like any good coach, you may need to push clients to continue their practice so that they develop the spiritual muscles necessary to interrupt and eventually replace the addict self schema that has been operational for so long. Because this model of therapy may not be what the client is accustomed to, it is important before ending this segment to determine whether this model of treatment matches your client's expectations and capacities, and to determine if clients have specific goals that they might want to work on while in therapy.

**Example of therapist script:**

Let me begin by telling you about the therapy. First of all, 3-S therapy is for people of **all** faiths. It integrates modern psychotherapy practices with ancient Buddhist principles

because these principles are compatible with most of the religions of the world. So, the therapy is for everyone – for people who have their own religious beliefs, as well as for people who are not religious, but who are interested in finding their own spiritual path. The therapy is not going to try to convert you to any one religious faith, but rather it will help you strengthen your own faith and find your own spiritual path.

Tailoring 3-S<sup>±</sup> therapy:

Can you tell me about your own spiritual/religious faith? [Client is encouraged to discuss his/her own spiritual/religious faith, if any. Therapist records this information in therapy chart so that future therapy sessions can be tailored appropriately.] Thank you for sharing your beliefs with me. I want to assure you that what we will be doing in this therapy is compatible with your faith. If you ever hear me say something that you don't understand or feel conflicts with your own spiritual belief system, let me know right away and together we can work on tailoring the therapy to your personal faith. Does that sound okay to you?

Therapist role:

Let me tell you a little now about my role. You can think of me as your coach helping you to develop the spiritual muscles you will need to train your spiritual self. Because of addiction, your personal path to your spiritual nature has become covered over with habit patterns that cause harm to you and others in your life. Getting back to your spiritual path beneath all those layers will be hard work; it requires training your spiritual mind, and for that, you will have to build up your “spiritual muscles.” As your “coach,” I will help you by giving you spiritual exercises to do and I will also diligently reflect back to whether you are operating from your addict-self or your spiritual self. Is that okay with you?

Client's expectations:

Does what I've described about the therapy so far meet with your expectations? What do you hope to accomplish in our sessions together? Are you ready to work hard? [Therapist reflects back client's commitment to spiritual development.] That's great. It looks like we're on the same track. Let's get to work.

## **Segment 3 -- Introduction to basic 3-S concepts:**

### **Weakening the Addict Self**

- Addict self is a habit pattern of the mind – an automatic pilot – not the client's true nature
- Addict self may have been created in an attempt to relieve suffering, but ultimately caused more suffering

**Instruction to Therapist:** In this next segment, you will be introducing clients to some basic 3-S concepts. As stated in the introduction to this manual, the Buddha's Four Noble Truths about the inevitability of suffering -- with craving as its cause, and the Noble Eightfold Path as its liberation -- are used as a framework for 3-S therapy. However, the theoretical and philosophical framework of 3-S is for your information only; it does not need to be described to your clients. You only need to provide a simple introduction to the 3-S approach that can be readily understood by clients of various educational and religious backgrounds so that they know what to expect in the coming weeks of therapy. In this segment, you will begin the process of helping clients become aware of the addict self schema and the harm it causes. From the outset, you will do so in

a non-judgmental way and you will acknowledge and express empathy for the tremendous suffering that surrounds clients because of addiction. One useful way to begin, is to ask clients outright if they have ever been called an ‘addict’ or thought of themselves as an “addict”. If you are working with clients who have been addicted to street drugs for any length of time, they will invariably affirm that they have. This question opens the door for an in-depth discussion of the addict self-schema and shows clients that you view the word ‘addict’ as a habit pattern of the mind, and not as their true nature. Having established the necessary psychological distance from the word ‘addict’, you can ask them to describe the ‘addict self’ – ask them to give you a list of the characteristics of a person who is actively seeking and using drugs. Then ask if this is how they would also describe themselves when they are using drugs. You might have to coach them by asking them specifically what self-attributes, thoughts, feelings, and behaviors are associated with the addict self-identity. You will need to make a note of what clients tell you because you will be referring back to clients’ descriptions of their addict self throughout the therapy. The purpose of asking clients to describe their addict self at this point is to begin the process of increasing their awareness of the negative attributes, emotions, and behaviors associated with the habit pattern of the mind that we call the addict self, and to begin to acknowledge a causal relationship between harmful habit patterns of the mind and suffering. Do not try to delve into your clients’ past traumas and negative life events when discussing the suffering caused by craving and addiction. No doubt your clients will have had many traumatic experiences in their lives which, in other types of therapy, you might want to pursue, but not in 3-S therapy. In 3-S therapy, your role is to express empathy for clients’ suffering, while keeping the client clearly focused on the present moment, or recent past. Feel free to acknowledge that the addict self may have been initially created to relieve pain, or avoid suffering, or to provide temporary happiness, but that it actually caused more suffering. Continue to emphasize that the addict self is a habit pattern of the mind and is not a reflection of their true nature; indeed, it is the addict self that is preventing them from experiencing their true nature. Then end the segment by giving clients the good news that there is a way to weaken the addict self’s hold on them and this is to replace it with their spiritual self, which is a new habit pattern of the mind that will provide them access to their true spiritual nature throughout their daily lives.

**Example of therapist script:** Let’s begin by talking about the suffering caused by addiction and HIV. They both cause a lot of suffering, don’t they? Both have a stigma attached to them that make them even harder to bear. Just the word ‘addict’ makes me think of someone with a lot of suffering around him or her. Have you ever been called an ‘addict’? You may even think of yourself as an ‘addict’ too, right? If you’re infected with HIV and you’ve been called an “addict,” then you certainly know what I mean about suffering; having both problems really is a double-dose of suffering, isn’t it? You’ve experienced the heartache, pain, and anguish, associated with HIV and addiction, right? [Therapist task here is to acknowledge the client’s suffering and to introduce the connection between suffering, HIV, and the ‘addict self’.] Well, the goal of 3-S therapy is to help you use your spiritual path to free yourself from suffering and the harms caused by what we will call the addict self. Do you know what I mean by the addict self? How would you describe an addict when he or she is actively using? Let’s think of some words that would describe an ‘addict’ from the moment the craving starts to the moment he or she actually takes the drug.

[Therapist encourages client to list characteristics of an “addict” but, if necessary, provides words like selfish, dangerous, angry, desperate, risk taker, and asks client if s/he would agree that these words describe an ‘addict.’]  
Many addicted people describe their addict self as that part of them that goes on automatic pilot in order to get drugs. Is that how you would describe your addict self?  
[Therapist encourages client to describe his/her own addict self.] Does it feel like something or someone has taken control of you? That’s the addict self. It’s an addict automatic pilot with a one-track mind – it will do anything to get drugs, and it can be pretty ruthless, right? In this therapy, you will learn that the addict self is not your true nature. It’s not the real you. In 3-S therapy, we see your spiritual nature as the real you. The addict self is just a habit pattern of the mind – an auto pilot that was created over time because it held the promise of taking away your pain, or giving you pleasure of some kind. Of course, that was an empty promise, wasn’t it? All it’s done is caused you and others more suffering. That’s the bad news. The good news is that there is a way out of the suffering caused by the addict self. That’s by strengthening your spiritual self. So, in this therapy, you will be working hard to weaken the addict self and to replace it with your spiritual self. How does that sound to you?

## **Segment 4 – Overview of the therapy process for replacing the addict self with the spiritual self**

- Replace the addict self with a new habit pattern of the mind -- the spiritual self
- Activation of the spiritual self ...
  - allows one to experience one’s true nature
  - is consistent with preventing harm to self and others
- Activation of the spiritual self requires 3 steps ...
  - Identify -- Becoming aware of the addict self auto pilot
  - Interrupt – interrupt the addict auto pilot
  - Refocus – refocus by activating the spiritual self
- These steps will be accomplished with 3 types of training ...
  - Training in Mastery of the mind
  - Training in Morality
  - Training in Wisdom

**Instruction to Therapist:** In this segment you will provide clients with an overview of the therapy. You will describe how, in the coming weeks, the addict self will be weakened and the spiritual self will be strengthened. Emphasize that the essential first step is to **IDENTIFY** when they are going on auto pilot. Clearly clients cannot weaken their addict self auto pilot if they do not know when it has been activated. Clients will quickly acknowledge that most of the time the addict auto pilot takes control without their conscious awareness. By becoming aware of when they have gone on auto pilot, clients can begin to observe how the thoughts, feelings, and behaviors that comprise the addict self inevitably lead to harmful consequences and suffering. Increasing awareness is the first step in weakening the addict self-schema. Once clients have learned how to become more aware of the activation of the addict auto pilot, they will learn how to **INTERRUPT** it to prevent it from playing itself out automatically. Then, once they have learned to interrupt it, they will learn how to **REFOCUS** their attention by activating

their spiritual self. Explain to clients that in this therapy you will be teaching them how to weaken the addict self and how to replace it with their spiritual self by giving them three types of training (if you wish you can tell them that these trainings are based on an ancient tradition begun 2500 years ago by a spiritual teacher known as the Buddha). Reassure clients that these three types of training will be compatible with their own spiritual or religious faith. Then, briefly outline the three trainings – mastery of the mind, morality, and wisdom – giving the rationale for the trainings in simple language. In this first session, your task is to provide clients with a general idea of how the therapy is going to unfold; there is no need to go into detail at this point. For example, when providing the rationale for the training in mastery of the mind, you can simply remind clients of how addiction has taken control of their minds. Explain that in this therapy they will learn to regain mastery of their minds using powerful techniques, such as meditation and mindfulness, that have been used for thousands of years. Let them know that you will begin this training in the next session. Then give them the rationale for the training in morality. Explain that in this therapy morality means doing no harm to self and others and is viewed as the foundation of their Spiritual path. Finally, give a brief rationale for the training in wisdom. Explain that wisdom entails understanding their true nature; coming to the realization that they are not their addict self, and making the commitment to stay connected to their spiritual nature in every aspect of daily life. After you have briefly outlined the therapy, it is important to acknowledge that you have given clients a lot of information and that they are not expected to understand or remember it all right now. Reassure them that this was just a quick review so that they know what to expect from the therapy and that everything will be explained fully in the coming weeks.

**Example of therapist script:** Weakening your addict self and strengthening your spiritual self requires becoming aware of when your addict self is in control – knowing when you have gone on automatic pilot. Do you know what I mean by that? The addict automatic pilot is another name for the addict self. Before you even realize that the automatic pilot got turned on, it can cause a lot of suffering, can't it? For example, it may cause you to engage in behaviors that place your health and the health of your partners at risk for HIV and other diseases. Because of the addict self's automatic pilot, this can happen even when you have no conscious intention to cause harm to yourself or others. The good news is that I'll be showing you some mindfulness techniques that will help you interrupt that automatic pilot. Then once you become aware that your addict self is in control, I'll be showing you how to replace it with your spiritual self, and how to prevent any harm to yourself and others. That's when you'll need your spiritual muscles. Interrupting and replacing a strong habit pattern like the addict self requires training. Training in 3-S therapy will be done in three phases. In the first phase, we will focus on helping you regain control of your mind. The addict self has become so strong over the years that, even though you want to stay clean and sober, before you know it, the addict self is in control, right? It's as if it has become the master of your mind. Have you heard the saying "I don't let anyone rent space in my head!" Well, it's time for the addict self to get evicted! So the first step is regain mastery of your mind; that's why that phase of training is called 'mastery of the mind'. We'll be starting that training phase in the next session. I'll be teaching you many useful techniques for training your mind, including mindfulness training and meditation. After that, we'll begin the training on morality. That means learning how to do no harm to yourself or others in every aspect of your daily life. The third, and final, training will be on Wisdom. Wisdom training will put it all together for

you, so that when you leave here you will have a clearer understanding of your true spiritual nature so that you can commit yourself to traveling a spiritual path in your daily life. How's all that sound to you? Sound like a lot of work? Don't worry if you don't understand it all yet, I'll be covering each phase in detail. I'll also be giving you handouts for your 3-S Journal that you can take home with you.

## Segment 5 -- Spiritual “muscles” to be strengthened in therapy

generosity	morality	renunciation
wisdom	effort	tolerance
truth	strong determination	loving kindness
equanimity	gratitude	courage
forgiveness	serenity	

**Instruction to Therapist:** In this segment, you will introduce clients to the “*parami*”, which you will define as the spiritual muscles necessary to weaken the addict self and strengthen clients’ spiritual self. *Parami* is an ancient Pali word that is usually translated into English as perfection or spiritual quality. In the Buddhist tradition, the *paramis* are the ten qualities to be developed by someone on a spiritual path – they are: generosity, morality, renunciation, wisdom, effort, tolerance, truth, strong determination, loving kindness, and equanimity. In the 12-session version of 3-S therapy, four additional qualities were added to the usual ten to reflect the themes of the four additional sessions developed specifically for clients living with HIV/AIDS – these four additional qualities of the spiritual self are: gratitude, courage, forgiveness, and serenity. You will be assigning one or two spiritual qualities to clients each week as part of their at-home spiritual training program, which will be covered in the next segment. In this segment, however, you need only review the list of spiritual qualities briefly, defining any that might be difficult to understand, and show clients where they are written in the Client Workbook, as they will need to refer to them often during the therapy. Explain that these spiritual qualities are spiritual muscles that they already have; they may be weak right now because of addiction, but they can be strengthened with commitment and training. This will provide an excellent segue to the next segment of this session, which is the experiential component during which clients will begin to strengthen each of their spiritual muscles, beginning, in this session, with strong determination.

**Example of therapist script:** The last thing I want to tell you about the therapy is that you will be learning how to strengthen your spiritual muscles. We think of your spiritual muscles as the spiritual qualities that each of us has available to us as part of our spiritual nature, but often don't use. My job, as your ‘spiritual’ coach, is to help you strengthen yours. [Note to therapist: It is important to emphasize that client’s spiritual nature and its qualities already exist, and that therapy is to help client uncover and strengthen them.] We will be working from a list of 14 spiritual qualities. The entire list is provided in your 3-S journal. I am going to be assigning one or two spiritual qualities each week for you to practice between sessions. Today, I am going to be assigning you the quality – strong determination – to work on until our next session. It is already clear to me that you have that quality, otherwise you wouldn't be here, right! So it exists in you, just like all these other wonderful qualities on the list, we just have to dig it out from

under the heavy weight of the addict self and put it to work for you on your spiritual path. I'm going to show you what I mean next.

## **Segment 6 -- Experiential Component -- Gym metaphor**

### **Clients exercise the assigned spiritual muscles**

- Role play – ‘strong determination’

**Instruction to Therapist:** Each session includes an experiential segment in which clients have the opportunity to work with the material that was just provided didactically. Describe this segment to clients as going to the gym to strengthen their spiritual muscles. Clients will work out at the gym each session, using a variety of techniques, including visualization and role play. Most sessions also provide the opportunity for what is called resistance training, again using the gym workout metaphor. Resistance training provides clients with the opportunity to practice activating their spiritual self in situations that would otherwise activate their addict self and lead to harmful behavior such as drug use and unsafe sex. In this session, role play is the technique that will be used because it is one that is familiar to most clients who are in treatment for addiction. The topic of the role play – refusing drugs – was also selected for its familiarity to clients in addiction treatment. The purpose of the role play, however, is not to provide an opportunity for rehearsal of drug refusal skills, although it will certainly do this, but rather it is to give clients the opportunity to actually experience their spiritual muscles first hand, labeling them as such, and learning how to flex them in daily life to prevent harm to self and others. When setting up this role play, you will need to know your client's drug of choice, the context in which the client generally uses drugs, and a situation that places the client at risk. You will play the role of a drug user. Give this person a name and, as best you can, take on the persona of someone trying to convince the client to use drugs. Be sure to instruct clients before beginning the role play that it is their task during the role-play to do and say everything in their power to resist – remember you want them to have the experience of flexing their spiritual muscles. Upon completion of the role-play, you will applaud the client's efforts, and together you will identify specifically which of the 14 spiritual muscles (listed in the previous segment) that the client used during the role-play. The point here is to show clients that they already have these muscles, they just need to develop and strengthen them. You can also discuss the client's experience of the role-play, its challenges and rewards, and then suggest that the client use these muscles during the coming week whenever in high risk situations. Remind clients that continually using these muscles is what will keep them strong, and that they will need strong spiritual muscles to help them stay firmly on their spiritual path.

### **Example of therapist script:**

#### **Introducing the role-play:**

One thing we are going to be doing in every session is a spiritual work-out. You can think of it as being like going to the gym to work with weights, but instead of strengthening your body's physical muscles, you'll be strengthening your spiritual muscles. Sometimes we'll do some resistance training. Just like adding weights at the gym, I'll be giving you some increasingly difficult exercises each week so that your spiritual muscles will become strong and ready to use in your daily life. Remember this

is a safe environment and, as your coach, I'm here to support and encourage you. Today, I'm going to ask you to show me your spiritual muscles, and your resistance training will be a role-play where I'm going to pretend to be someone you know who is trying to convince you to use drugs with me. Your job is to resist me. [To help therapist prepare for the role-play, client describes a person and situation previously associated with drug use].

Okay let's begin...

Client and Therapist engage in Role Play (3-5 minutes)...

Debriefing following role-play (to be modified based on specific content of the role-play):

Did you recognize thoughts or feelings from your addict self?

Can you identify any specific spiritual qualities you had to use?

[Therapist helps client identify all the qualities used. For example: I can see that you already have some pretty strong spiritual muscles. I certainly saw your strong determination and effort. You also demonstrated renunciation – that's the ability to give up things that may feel good now, but hurt later. You stayed calm and balanced, too, that's your equanimity. Wisdom and truth came through loud and clear when you said – NO, that's not the kind of person I am any more. You also demonstrated tolerance. You were firm, but patient, and you even suggested I get into rehab – that shows your generosity and loving kindness. Morality is about doing no harm to self and others and you showed that by refusing to do drugs with me which you and I both know would have harmed you and would have harmed me.]

Well done. That was a good workout. It's going to be a pleasure being your coach.

Clearly you already have spiritual muscles. They just need to be strengthened and used, right?

## **Segment 7 -- At-home practice assignments**

- 3-S journal (client workbook) provided
- Spiritual quality assigned -- '**strong determination**'
- Mindfulness Practice assigned: 3x daily self-schema check-ins (with cue)
- Daily 3-S stretch

**Instruction to Therapist:** In this segment, you will be giving clients their 3-S Workbook, explaining it to them, and going over their at-home assignment for the week. The 3-S workbook, which if you wish you can refer to as the client's Spiritual Journal, provides outlines for each 3-S session, handouts, and worksheets, at home practice exercises, and definitions of 3-S concepts. There are also blank pages that clients may use for journaling. Clients may wish to bring the workbook to each session, but do not require them to do so. If you make it a requirement, it can become a point of contention or distraction should the client forget to bring it to the session. So simply have an extra copy of the workbook available to refer to during all your sessions with clients. You will need to have an extra workbook available at every session in order to show clients where their assignment is written so that they can refer to it when they get home. Also, for those sessions that use worksheets, have extra worksheets available for clients to use during the session that can be taken home and inserted later into their own workbook. Remind clients at every opportunity that ongoing at-home practice is absolutely essential. Let them know that at each session you will be assigning one or two spiritual qualities to work on during the week and that you will also be giving them a new practice assignment based on the material covered during the session. These practice assignments are

cumulative, in that the ultimate goal by the end of the therapy is for clients to have incorporated all the spiritual qualities and all the practice exercises into their daily lives. Be sure to point out that most of the assignments do not require clients to take time out of their usual daily routine, but rather require them to do routine tasks differently. Remind them that your task, as their coach, is to encourage them to become aware of, and to interrupt, the addict self schema in their daily lives, and to activate instead the spiritual self-schema, and that this requires a commitment to practice.

After providing the introduction to this segment, give clients this week's assignment. The *parami* or spiritual muscle to be strengthened this week is **strong determination**. You will explain to your clients that it takes strong determination to weaken the addict self and strengthen their spiritual self, and so their assignment during the week is to develop this important spiritual muscle. Explain that one way to demonstrate their strong determination is to make a commitment to completing their practice assignment for the week. The practice assignment for this week is a mindfulness exercise called the Self-Check-In. In this exercise, clients are to stop what they are doing very briefly at least three times each day and simply become aware of whatever self-schema had been active. This practice is based on a Buddhist sutta, in which the monks are exhorted to review themselves three times daily to see if unwholesome states exist and, if so, to make an effort to abandon them (Majjhima Nikaya 15:7-8). In 3-S therapy, the purpose of this practice is to increase awareness of the addict self schema. This is an essential first step in 3-S therapy, and one that clients will be doing throughout the therapy, so you will need to work closely with clients to get the practice established. Do this by helping clients identify cues in their environment that can interrupt their usual daily activities and ongoing stream of consciousness at least three times each day. For example, clients can use the sound of a telephone ringing as their cue to check their current state of mind. They need do nothing more than simply become aware of the self schema that was active. Write down the cue that the client selects in the client workbook and show the client where you have written it. You should also make a note of it for your own file, as you will need to review the usefulness of this cue with the client at each session, and modify it as needed.

The final assignment for this session is to begin each day with what we call the Spiritual Stretch. You will find a diagram of the Stretch in this manual and in the client workbook. You will be performing the stretch with your clients at the end of each session, but for now just describe it briefly and show them where they can find it in their client workbook. End this segment by asking clients for a commitment to doing their at home assignments, and remind them that replacing the addict self with the spiritual self takes diligent practice.

**Example of therapist script:** The session is almost over. Before we end, I want to give you your 3-S Journal and go over your training schedule for the week.  
[Therapist gives client the 3-S workbook and describes its purpose.]  
Here is your Spiritual Journal. In it are summaries of each of the sessions, together with a detailed list of the at-home assignments. There is also a place for you to write notes. This journal is yours to keep. Take it home with you and refer to it often. If you wish you can bring it to each of our sessions, but you don't have to. I'll have an extra copy here in case we need to refer to it. Let's put your signed commitment right at the beginning, so

that you will be reminded of your commitment each time you open your Journal to check your assignments.

[Therapist inserts client's signed commitment into workbook.]

Okay, now let's go over your training schedule for the week. Walking a spiritual path doesn't begin and end with this session. This is just the beginning. Walking a spiritual path means walking it every day, every hour, every minute, every moment. This can be difficult or impossible when the addict self is active. So you have to work very hard to keep it under control. To help you, I will be giving you practice assignments each week. Most of them won't take extra time out of your day, but they will require you to do routine things differently. Your hard work will pay off for you, I guarantee. If you are doing some kind of physical training, you can't just go the gym once a week and then revert back to old habits the rest of the week, can you? Same with training the spiritual mind. Each week I will assign you one or two of the spiritual qualities to work on. This means becoming aware of that spiritual quality that is already part of your true nature and strengthening it in your daily life.

Session 1 Assignment:

**Spiritual "muscle" to strengthen:** The spiritual quality I'm assigning you today is '**strong determination**' – it is written for you in your 3-S journal. You have already demonstrated that you have this quality today. So keep up the good work. Remember, you need to demonstrate your strong determination every day to prevent harm to yourself and others and to walk your spiritual path.

**3xDaily Check-In:** In addition to the spiritual quality, I will also assign you one or two new practice assignments each week. This week, I want you to begin to become aware of when your addict self is in control. Most of the time, the addict self is on automatic pilot, so you're not even aware of it. You can't begin to change something you are not aware of, so the first step is to simply become aware. Catch it in the act, so to speak. You will do this using a mindfulness technique we call the Self Check-In. This requires you to interrupt whatever you are doing and thinking, at least three times each day, just to check in with yourself -- see if the addict self is active and in control. You don't need to do anything about it at this stage. Just become aware, okay? Let's think now about how you will interrupt yourself at least three times each day. It's important to take the addict self by surprise, so let's think of things that happen unexpectedly during the day that you could use as a cue.

[Therapist helps client identify interrupting cues: e.g., sound of telephone ringing, and writes them in client's journal.]

**Daily Spiritual Stretch:** In addition to stopping three times each day for your self check-in, I also want you to begin each day with a spiritual stretch (I'll be showing you that in just a moment).

Commitment to Practice:

That's your training schedule for the week. How's that? Can you make a commitment to yourself to do this training in mindfulness every day and to express the spiritual quality of strong determination?

[Therapist ensures that client knows where to find these assignments in his/her Journal.]

## Segment 8 – Summary

Summary of session content to facilitate client understanding:

- addict self -- a habit pattern of the mind, not your true nature

- addict self -- created to relieve suffering but causes more suffering
- replace the addict self with the spiritual self – this is the path to your true nature
- spiritual path -- relieves suffering, and requires training in...
  - (1) Mastery of the mind, (2) morality, and (3) wisdom, and ...
 requires ongoing practice to strengthen the 14 spiritual qualities.

**Instruction to Therapist:** This segment is the session summary. In order to facilitate client understanding, provide a brief review of what was covered in the session. When reviewing this session, remind clients that the addict self is a habit pattern of the mind that causes suffering, and is not their true nature. Remind them that in this therapy they will be learning to replace the addict self with the spiritual self, and that the spiritual self is their own personal spiritual path that will provide them with access to their true nature. Finally, review the three types of training and the spiritual qualities that are required of someone on a spiritual path and the necessity of at home practice.

**Example of therapist script:** Today I described to you 3-S therapy with its three phases of training so that you would know what to expect in the coming weeks. We talked about how the addict self is a habit pattern of the mind that causes a great deal of suffering, and how the spiritual self can provide you with a path to your true nature which is all about relieving suffering and preventing all harms to yourself and others. We talked about how your true spiritual nature has certain wonderful qualities, your spiritual muscles, that can help you in your recovery. You demonstrated many of them to me when we did the role-play, and you are going to continue strengthening them during the coming weeks. We also talked about the need for practice between our sessions together.

## **Segment 9 -- 3-S stretch**

- 3-S Stretch with ‘strong determination’ inserted

**Instruction to Therapist:** Each session ends with the spiritual stretch. A diagram of the stretch can be found in this manual and 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 Strong Determination. 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. If clients feel awkward at first, ask them to become aware of what feelings are evoked when they raise outstretched arms and speak of being open and receptive. You could contrast the feeling of being open and receptive to the closed-off, even paranoid, feelings of the addict self. Explain that the stretch is a simple way to begin their day that can remind them to stay on their spiritual path. Also 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 journal. Then do the stretch together and end the session.

**Example of therapist script:** We end each 3-S session with what we call the spiritual stretch. The stretch not only helps our bodies after sitting for an hour, but also reminds us that our spiritual practice needs to be in absolutely everything we do – even our physical movement. This stretch also helps remind you of your commitment to the spiritual path and the particular spiritual quality you are working on. As ‘strong determination’ is the quality you will be working on this week, let’s focus on this quality while doing our spiritual stretch. There is a picture of the stretch with instructions in your Workbook so that you can do it every day at home too. Until you get used to it, just follow along with what I am doing and repeat the words after me. Okay, are you ready?

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

‘Today I take my spiritual path. May my thoughts reflect strong determination; may my words reflect strong determination; may my emotions reflect strong determination; may my actions reflect strong determination; may my perceptions reflect strong determination; may I be open and receptive to experiencing strong determination. 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 #1

#### COMMITMENT TO MY SPIRITUAL PATH

1. I am committed to strengthening and using a spiritual path in my recovery from addiction.
2. Being on a spiritual path requires that I be committed to doing no harm to myself or others.
3. I understand that training my mind for a spiritual path requires strong determination and effort on my part, and I am committed to working diligently on my spiritual practice (both during sessions and between sessions).

Signed: \_\_\_\_\_

Dated: \_\_\_\_\_