**Turning Point**

**Dialectical Behavior Therapy Program (DBT)**

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**Youth & Coaches**

**Workbook**

**![MCj03967280000[1]]()Dialectical Behavior Therapy (DBT)**

**Program Overview**

Dialectical Behavior Therapy (DBT) is a skills based therapeutic program that is used as part of the Turning Point Program. The purpose of DBT is to help many kinds of youth and their families create and maintain safe and healthy behaviors. DBT was created about 20 years ago to help individuals live happier lives by providing support (we call this “validation”) while giving youth and their families some skills to do things differently (we call this “change”). DBT is about using validation and change to help people achieve happier lives.

In our DBT program, each youth works with their family (or coach), therapist and staff to identify their goals, what they are already good at, and what might get in the way. We call the behaviors that get in the way “target behaviors”. Skills groups, therapy and your work with staff is all geared towards you building on what you already know and learning new things that will get rid of target behaviors and help you reach your goals.

DBT focuses on helping people:

* Get along with others better and getting what you want our of relationships
* Understanding and learning how to manage emotions and strong feelings,
* Providing concrete help for getting through the rough spots
* Learning to choose behaviors that work.

**DBT Assumptions**

The DBT assumptions are basic tenets or philosophy of the therapy. The main point is that DBT is collaborative with youth as a partner rather than as a patient in treatment.

1. Youth are doing the best they can.
2. Youth want to improve.
3. Youth need to do better, try harder and be more motivated to change.
4. Youth may not have caused all of their own problems, but they have to solve them anyway.
5. The lives of depressed and distressed youth are as painful as they are currently being lived.
6. Youth must learn new behaviors in all important situations in their lives.
7. There is no absolute truth.
8. Youth and their families should take things in a well meaning way rather than assuming the worst.
9. Youth cannot fail DBT.

**Target Behaviors**

Target behaviors get in your way. They may stop you from living where you want, going to school where you want and getting what you want. Some examples of target behaviors are hurting others, hurting yourself, running away and using substances.

When you first start the Turning Point DBT Program, your therapist and staff will work with you to figure out what your target behaviors are, what may cause them, and how to get rid of them. We use something called Chain Analysis to understand when target behaviors occur and something called Solution Analysis to understand what to do differently next time. A Chain is a fancy word for talking about what may have lead up to the target behavior (thoughts, feelings and actions) and a Solution is talking about what could have been different. Doing Chains and Solutions with your therapist and staff will help you reach your goals sooner.

**Diary Cards**

Once you have identified your target behaviors, you will fill out a diary card once a day. If you do not fill it out, you will need to discuss this with you clinician during session. The diary card is a way to keep track of different feelings, thoughts and urges you may have had that day. You will be given blank diary cards with this workbook. Staff will teach you how to fill out the diary card. There are also written directions in this packet. The diary card is used only for your session with your therapist. Many youth worry what staff will do or think if they see their diary card, but staff are only there to ensure you are getting it filled out correctly.

**Skills**

All youth come to Turning Point knowing how to do lots of things. We hope to learn what it is that you enjoy and are good at, and we hope that you will share your skills with your peers.

In our DBT program, we also teach a lot of new skills that are helpful to know to be successful. The skill areas we focus on include:

* + - * Mindfulness (being present in the moment)
* Distress Tolerance (getting through the rough times)
* Emotional Regulation (understanding emotions and how to manage them)
* Interpersonal Effectiveness (improving relationships)

**Skills Class**

Youth and their coaches attend the DBT skills group for two hours a week. The first part of the group teaches a skill and the second half is skills practice. Staff work very hard to make these classes fun for Youth. This DBT binder is where you can keep all of your DBT information organized. You will also keep your diary card in this binder.

**INTRODUCTION**

**WHAT IS DBT?**

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**DBT INTRODUCTION, GROUP EXPECTATIONS**

**& KEY CONCEPTS**

**Goals of the DBT skills group?**

The skills group is where we will learn and practice methods to help us change those patterns in our lives that are causing us misery and distress. We will work on handling conflict, getting what you want and need, and saying no to unwanted requests while maintaining self-respect and respecting others.

**Structure of DBT Skills Group**

The DBT Skills group will include the youth in the DBT Program and a DBT Coach.

**Expectations for the coaches:**

* Available to attend the DBT skills group on a regular basis.
* Willing to learn DBT skills to improve their own ability to support DBT youth.
* Available to DBT youth to coach them on applying their DBT skills during difficult situations.

Each skills group will begin with a mindfulness activity. Then there will be a lesson for that session including the related DBT skills. Then the coaches and youth will divide into separate groups in order to practice the skills taught. Then the whole group will come together for a closing activity and homework.

**Goals of the DBT Program & Skills Group**

**![C:\Documents and Settings\markp\Local Settings\Temporary Internet Files\Content.IE5\5WMB17VW\MCj03200320000[1].wmf]()We want to DECREASE:**

* Chaos in our personal lives
* Emotions that become very strong very quickly and are hard to control
* Impulsive behavior that gets us into trouble

**We want to INCREASE:**

* Ability to have positive interactions with friends and family
* Some control over how we respond to our emotions
* The ability to tolerate distress without freaking out
* Core mindfulness skills

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**Skills Group Program Outline**

**Introduction**

* Purpose of DBT
* Structure of Weekly Sessions
* Rules and Expectations
* DBT Assumptions
* Biosocial Theory

**Module I: Mindfulness**

* Wise Mind, Emotional Mind, Rational Mind
* How and What Skills
* Identifying Judgments
* Review:Purpose of DBT & Mini Mindfulness Review

**Module II: Distress Tolerance**

* Distraction Skills: ACCEPTS
* Engaging the 5 Senses (self-sooth)
* Willingness Vs. Willfullness
* Pro’s & Con’s
* Radical Acceptance
* Review:Purpose of DBT & Mini Mindfulness Review

**Module III: Emotional Regulation**

* Goals of Emotion Regulation
* Myths about emotions
* Identifying, observing, and describing emotions
* ABC Please
* Opposite Action
* Review:Purpose of DBT & Mini Mindfulness Review

**Module IV: Interpersonal Effectiveness**

* Goals of Interpersonal Effectiveness
* GIVE
* DEARMAN
* Review of Interpersonal Effectiveness Skills
* Practice Exercise of Interpersonal Effectiveness
* Review:Purpose of DBT & Mini Mindfulness Review

**Weekly DBT Skills Group**

**Session Outline**

1. Mindfulness Exercise
2. Lesson for the Day
3. Break
4. Divide into Separate Parent/Coach & Youth Groups
5. Lesson Skills Practice II in Small Groups
6. Diary Cards Check –In with Small Groups
7. Large Group Closing Activity
8. Mindful Check Out

![C:\Documents and Settings\markp\Local Settings\Temporary Internet Files\Content.IE5\1YM25A59\MCj03972420000[1].wmf]()**Group Expectations**

1. Youth who drop out of the skills group are out of the group until the beginning of the next module.
2. Each youth has to be in the full DBT Program including ongoing individual therapy.
3. Youth are not to come to session under the influence of drugs or alcohol.
4. Youth are not to discuss self-harm behaviors with other group members.
5. Youth who call one another for help must be willing to accept help from persons called.
6. Information obtained during sessions, as well as the names of group members, must remain confidential.
7. Youth who are going to be late or miss a session should call ahead of time.

Other Identified Group Expectations:

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1. Expectation:
2. Expectation:
3. Expectation:

**DBT Assumptions**

1. Youth are doing the best they can.
2. Youth want to improve.
3. Youth need to do better, try harder and be more motivated to change.
4. Youth may not have caused all of their own problems, but they have to solve them anyway.
5. The lives of depressed and distressed youth are painful as they are currently being lived.
6. Youth must learn new behaviors in all important situations in their lives.
7. There is no absolute truth.
8. Youth and their families should take things in a well meaning way, rather than assuming the worst.
9. Youth cannot fail DBT.

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**Biosocial Theory**

**Characteristics of Emotional Dysregulation:**

**![C:\Users\Mark\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\KA3OKYBL\MCj03122600000[1].wmf]()Biological Vulnerability to Emotions (*Sensitive Wiring*):**

High Sensitivity

* Immediate reactions
* Reactions with only a little provocation

High Reactivity

* Extreme reactions
* High arousal makes thinking clearly difficult

Slow return to baseline

* Long-lasting reactions
* Higher sensitivity to next emotional event

**![C:\Users\Mark\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\KA3OKYBL\MCj02922040000[1].wmf]()Low Emotion Modulation**

That means:

* Difficulties with changing one’s own emotions
* Difficulties with paying attention (e.g., in class) when emotions are felt
* Difficulty in stopping from acting *right away* when emotions are felt

**What Triggers You?**

**Emotional Regulation Practice #1**

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**Identify Triggers**

Describe of a situation which tends to trigger you to react with intense feelings:

**Precipitating Events**

Are there things that tend to occur before these triggering situations (for example: are you tired, worried, irritated)? Describe them:

**Thoughts and Sensations**

What are your bodily sensations during these triggering events? (Example: does your heart pound fast, are you restless)? What thoughts go through your mind?

Sensations:

Thoughts:

**Negative & Positive Responses from Others (Validation)**

When we are emotionally dysregulated, responses from people around us can either help us calm down, or they can make the situation worse. Describe each type:

Responses that make it worse (Invalidating):

Responses that help me calm down (Validating):

**Invalidating Environments**

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Invalidate means “to discredit, disprove, refute.”

In an invalidating environment, an individual’s thoughts and feelings are met by unpredictable and extreme responses from family, friends, teachers, and bosses. An individual is led to believe that he/she is **wrong** to have those thoughts and feelings

**Examples:**

A child or young adult may be upset, crying, and say to their parent or friend, “Nobody likes me. I’m no good at anything. My life is worthless.”

Parent or Friend may say: “What! You are great at all kinds of things! You are a great athlete, artist, or singer. You have many friends. You clearly are not a failure. You are a beautiful, talented kid.”

*The parent or friend saying this believes they are saying something positive and supportive to this youth (and true to the parent/friend).*

**Invalidating experience**

**What these statements sound like to the youth:**

*My parent/friend thinks that what I feeling is wrong; that I have no reason to feel the way I do.*

*My parent/friend thinks they are helping me, but I end up feeling bad because they don’t understand what I am experiencing. They don’t value what I am saying.*

*My parent/friend thinks I should feel great, but I feel like a bigger failure because I cannot feel the way they want me to feel.*

**Consequences of Invalidating Environments**

In an invalidating environment, the individual does not learn to:

* Label feelings
* Effectively regulate emotions
* Trust feelings

By making problem solving seem easier than it is, the environment does not teach the individual to:

* Effectively tolerate stress
* Form realistic goals and expectations

When communication of anger or sadness is punished *and/or* when only intense anger or sadness are responded to, the environment teaches the individual to:

* Vary between having **no emotions** and having **extreme emotions**.

**Types of Dysregulation**

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Emotional

* + Emotional labiality (increased mood changes)
	+ Problems with anger

Interpersonal

* + Chaotic relationships
	+ Fears of abandonment

Self

* + Not knowing where you fit in
	+ Sense of emptiness

Behavioral

* + Self injurious behaviors/threats
	+ Impulsive behaviors

Cognitive

* + Feeling disconnected or paranoid
	+ Difficulties in thinking clearly
	+ Feeling numb

**Dialectical Behavior Therapy**

**Problems**

**(Behaviors to Decrease)**

1. Confusion about yourself

*(do not know what you feel)*

1. Impulsivity

*(acting without thinking it all through)*

1. Emotional Instability

*(fast, intense mood changes with little control)*

1. Interpersonal Problems

*(pattern of difficulty getting along with others)*

**Skills**

**(Behaviors to Increase)**

1. Mindfulness
2. Distress Tolerance
3. Emotion Regulation
4. Interpersonal Effectiveness

**Validation**

Validation communicates to another person that his/her feelings, thoughts, and actions make sense and are understandable to you in a particular situation.

**Validation ≠ Agreement**

**WHAT should we validate?**

* Feelings, thoughts, and behaviors in:
	+ Ourselves
	+ Other People

**Do not validate the invalid**

Do not validate statements people may say about themselves or others which are not true; and which would be damaging to consider as “true.”

Example:

* Do not validate statements like:
	+ “I am a horrible person”
	+ “My life isn’t worth living”

**WHY should we validate?**

* It improves relationships
* Validation can show that:
	+ We are listening
	+ We understand
	+ We are not being judgmental
	+ We care about the relationship
* Conflict can occur with understanding and acceptance of the other person.

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**Levels of Validation**

|  |
| --- |
| **Validation Level & Goal of Interaction**  |
| **One: Listen Non-Judgmentally** Overall show interest in the other person (through verbal, nonverbal cues), show that you are paying attention (nodding, eye contact, etc.)Ask questions - "What then?" Give prompts - "Tell me more," "Uh-huh.” |
| **Two: Accurate Reflection** Use accurate reflection - "So you're frustrated because you son hasn't picked up his room."Summarize what the person is sharing, then ask - "Is that right?"Take a nonjudgmental stance toward the person, be matter-of-fact, have an "of course" attitude.Example: "My therapist doesn't like me."Validation: "You are feeling really certain she hates you." Note that you don't have to actually agree with the person about their perceptions. |
| **Three: Articulate Unspoken Thoughts and Feelings**Try to "read" a person's behavior, imagine what they could be feeling, thinking or wishing for. It feels good when someone takes the time to think about our life experiences. Remember to check for accuracy. It is best to not make assumptions. |
| **Four: Understanding Historical Background of Behavior** Validate the person's behavior in terms of causes like past/present events even when it may be triggered based on dysfunctional association.\*Validate feelings like, "Since your new boss reminds you of your last one, I can see why you'd be scared to meet with her," or "Since you have had panic attacks on the bus, you're scared to ride one now." |
| **Five: Confirming Thoughts, Behaviors and Feelings Based on Current Circumstances** Communicate that the person's behavior is reasonable, meaningful, effective.\*Validate feelings like, "It seems very normal to be nervous before a job interview - that sure makes sense to me," or "It sounds like you were very clear and direct with your doctor." |
| **Six: Radical Genuineness & Authenticity**Treat the person as valid – do not be patronizing or condescending. Recognize the person as they are with strengths and limitations. Give the person equal status, equal respect. Be genuine with the person about your reactions to them and about yourself. Believe in the other person while seeing their struggles and pain. |

**Validating Each Other**

**Validation Practice**

**#1**

The key to noticing the benefits of validation is through practicing them. Throughout the next week practice validating someone close to you. Try using different levels of validation. For each level, write out what you said, and what the other person’s response was.

**Parents & Coaches:** Practice validating the youth you are supporting in DBT.

**Youth:** Practice validating someone close to you (Examples: parent, friend, partner)

**Level I: Listen Non-Judgmentally**

Show interest in the other person (through verbal, nonverbal cues), show that you are paying attention (nodding, eye contact, etc.)

What you did or said:

What the other person’s response was:

**Level II: Accurate Reflection**

Use accurate reflection - "So you're frustrated because you son hasn't picked up his room."
Summarize what the person is sharing, then ask - "Is that right?"
Take a nonjudgmental stance toward the person, be matter-of-fact, have an "of course" attitude.

What you did or said:

What the other person’s response was:

**Level III: Articulate Unspoken Thoughts and Feelings**

Try to "read" a person's behavior, imagine what they could be feeling, thinking or wishing for. Remember to check for accuracy. It is best to not make assumptions.

What you did or said:

What the other person’s response was:

**MODULE I:**

MINDFULNESS

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**Why Practice Mindfulness?**

The first skill we will learn is called **mindfulness**. The aim of mindfulness is to allow us to respond to things instead of automatically reacting to them. This requires being able to tolerate the experience of distressful thoughts long enough to decide if those thoughts have value and figure out to how best to respond. We learn this by practicing becoming more aware of where our attention is, and deliberately changing that focus.

* Mindfulness is a way to pay attention to thoughts and feelings moment by moment, without judgment. Often, our pain and mental discomfort come from the judgment we place on what we experience, rather than by what is actually happening.

Example:

* + “Washing the dishes is boring, and I hate doing it. My mom must really hate me to make me do this.” *(This is judgmental)*.
	+ “Washing dishes – coordinating dishes with soapy water. Clean dishes can get used again for meals.” *(This is Mindful)*
* When we can’t control our attention, it can create problems for us. Examples: when we can’t stop thinking about something past that was emotionally or physically painful, when we can’t concentrate on a task that is important, when we can’t focus our attention on a person.
* Being mindful is NOT the same as being purposeful. Rather, it is a sense of accepting things as they come, without the expectations that come with purposeful thought.
* Mindfulness does not have to happen in a formal meditation session. You can practice this at any time.
* No therapy or meditation will prevent unpleasant or sad things from happening in our daily lives. But mindfulness allows us to view those things from a more objective place, to see them without letting them pull us into automatic reactions and feelings.

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**States of Mind**

**W**

**I**

**S**

**E**

**M**

**I**

**N**

**D**

|  |  |  |
| --- | --- | --- |
| **Emotional Mind** | **Wise Mind** | **Rational Mind** |
| * Feeling - Centered
* Logical thinking is difficult
* Facts are distorted to match mood
* You may be impulsive or “Hot Headed”
* Emotions are in control
* Emotions influence and control your thinking & behavior
* Operate in “Emo” Mode
 | * Thoughts + Feelings
* Integrate best of emotional & rational minds
* Viewing situation with loving detachment
* Observing & responding
* Not Intense Reacting
* Not Cool Distancing
* Operate in “Wise” Mode
 | * Thought – centered
* Emotions are ignored
* Focus on Facts & Logic
* Feelings of self & others not considered
* Cool and detached
* Operate in “Robot” Mode
 |

**How Our State of Mind Effects Situations**

**Mindfulness Practice**

**#1**

1. Describe a situation which was difficult or led to conflict with someone else.
2. Under **Emotional Mind,** list the feelings you had during the situation and what your reactions were.
3. Under the **Rational Mind,** list the thoughts you had during the situation and what your rational responses were.
4. Under **Wise Mind**, identify what would have been the most useful and wise thoughts and feelings. List what you did (or could have done different) if you were responding from a Wise Mind state.

**What Mind Are You In?**

**Mindfulness Practice**

**#2**

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This coming week, try to notice one time when you are in Wise Mind, One time when you are in Emotional Mind, and one time when you are in Rational Mind.

Briefly describe your experiences in each state of mind (include when it occurred and where you were):

**Emotional Mind:**

**Rational Mind:**

**Wise Mind:**

**“What” Skills**

*Ways to Achieve Wise Mind*

**“How” Skills**

Ways to Achieve Wise Mind

###

**Getting Into Wise Mind**

**Mindfulness Practice**

**#3**

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Please check off one “what skill that you will practice along with the “how” skills during the week.

|  |  |
| --- | --- |
| **WHAT Skills** | **HOW Skills** |
| \_\_\_ Observe\_\_\_ Describe\_\_\_ Participate | \_\_\_ Don’t judge\_\_\_ Stay focused\_\_\_ Do What Works |

Briefly describe your experiences using each skill during the week (include when and where you used them):

Briefly describe whether or not using the skills affected your thoughts, feelings or behavior:

**Fact vs. Judgment**

*Learning to Observe & Describe Rather than Judge*

**Mindfulness Practice**

**#4**

Without even knowing it, we often make judgments about ourselves. Below write a statement you may say about yourself, identify whether it is a fact or judgment. Then record reaction to the statement. For judgmental self-statements, try to re-write the statement based on the facts rather than your judgments about yourself.

**Balanced Relationships**

*Relational Mindfulness for Parents & Coaches*

|  |  |
| --- | --- |
| **WHAT** | **HOW** |
| * **Observe:** Just notice your adolescent
* **Describe:** Put words on noticing
* **Participate:** Involve Yourself in the experience or activity with your family member
 | * **Non-Judgmentally:** Let go of “should” and right/wrong
* **One-Mindfully:** Only pay attention to your adolescent
* **Effectively:** Remember that this is someone you love
 |

**Using Relational Mindfulness in Relationships**

*Being together when you are together*

There are 3 ways to be together:

1. **Passively Together**

Both people are physically present (e.g., same room or same place) but are not interacting with each other and are not focusing attention on each other.

* Example: A parent could be washing dishes in the kitchen at the same time their adolescent is doing homework at the kitchen table.
1. **Actively Together**

Both people are doing something actively together. Attention is focused primarily on these activities, but there is some awareness of each other.

* Example: A parent and their adolescent working on a school project together. Or, two parents going to see a movie together.
1. **Interactively Together**

Regardless of other activities, attention and focus are on each other. There may be a lot of talking, or very little, but there is enough communication for each person to know that you are doing something together.

* Example: Communication between family members at dinner time.

**Mindfully Spending Time Together**

**Coaches Relational Mindfulness Practice #1**

**#4**

In the following week, practice being relationally mindful of your adolescent on two different occasions.

1. Situation: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
	* Engage in an activity with your adolescent where you two can be “actively together” Describe how the interaction went below.
2. Situation: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
	* Engage in an activity with your adolescent where you two can be “interactively together” Describe how the interaction went below.

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Interrupting Rising Negative

**Coaches Relational Mindfulness Practice #2**

**#4**

*Using mindfulness to observe rising tension and de-escalate negative interactions.*

**Parents/Coaches Rehearsal after an incident:** Note a situation in which your negative emotion was increasing rapidly, maybe turning into anger. Try to re-create the situation and use the steps below to decrease your emotional response.

1. Notice your rising emotion
2. Don’t blame the youth/young adult
3. Just describe the situation
4. Now describe your sensations, emotions, thoughts, etc.
5. Remember, this is your child/friend, recall loveable positive things about him or her
6. Slow your breathing
7. Check in again regarding your emotion. If it is still high, or still going up, repeat the above steps. If it’s gone down, notice what you did to make the situation more constructive.

Describe the Experience:

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Dialectics:

Walking the Middle Path

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Dialectics is an important part of DBT. It relates to the idea that two things that seem like opposites can both be true. In Eastern Philosophy it represented by the symbol of the Yin-Yang shown above.

Dialectics teach us that:

* There is always more than one way to see a situation, and more than one way to solve a problem.
* All people have unique qualities and different points of view.
* It is important not to see the world in “black-and-white” ways.
* Change is the only constant.
* Meaning and truth evolve over time.

|  |  |  |
| --- | --- | --- |
| **Acceptance** |  | **Change** |
| Acceptance **AND** Change = Middle Path |

Examples:

* You are doing the best you can, AND you need to do better, try harder, and be more motivated to change.
* You are tough AND you are gentle.

A dialectical perspective helps pave the way toward the middle path between extremes, by helping you:

* Expand your thoughts and ways of considering situations
* “Unstick” standoffs and conflicts with others
* Be more flexible and approachable
* Avoid assumptions, blaming, and “For” or “Against” views.

**Tips for Thinking and Acting Dialectically**

1. Move away from “either-or” thinking to “both-and” thinking. Try substituting the word “But” with the word “And.” Avoid extreme words: “always,” “never,” “you make me.” Be descriptive rather than judgmental.
2. Practice looking at all sides of a situation and different points of view.
3. Remember: No one has the *absolute truth.* Be open to alternatives.
4. Use “I feel…” statements rather than “You are…,” “You should…”
5. Accept that different opinions can be valid, even if you do not agree with them
	* Example: “I can see your point of view, even though I do not agree with it.”
6. Do not assume that you know what other people are thinking. Check your assumptions.
	* Example: “What did you mean when you said….?”
7. Do not expect others to know what you are thinking or to “Read your mind.”
	* Example: “What I am trying to say is….?”

**Finding Balance:**

**Dialectics Practice #1**

Dialectics for Youth

Most situations you confront have competing and potentially contradictory goals and wants that you wish satisfied. Dialectics is about finding the middle path between the extreme ways of responding to feelings and situations. Below, think of a situation you are confronting and identify those dialectics so that you can make informed choices about what to give up, what to sacrifice, and what to pursue in service of your goals. The examples below are examples of dialectical dilemmas people often face. Your dialectics may be different than these examples. Find your own words to describe the experience.

|  |  |  |
| --- | --- | --- |
| **One Set of Needs or Wants in a Situation** | **Dialectics/Middle Path** | **Opposing or Competing Wants or Needs** |
| Activity |  | Passivity |
| Trust |  | Suspicion |
| Fearful, Too Careful |  | Impulsive, Reckless |
| Dependence |  | Independence |
| Keep doing things the same |  | Make Changes |
| Focus on Self |  | Focus on Others |
| Follow Rules & Expectations |  | Do What We Want |

|  |  |  |
| --- | --- | --- |
| **One Set of Needs or Wants** | **Dialectics/Middle Path** | **Opposing Wants or Needs** |
|  |  |  |
|  |  |  |
|  |  |  |

What I’m willing to sacrifice or give up in order to reach my short-term goals:

What I’m willing to sacrifice or give up in order to reach my long-term goals:

What I’ll be gaining by sacrificing the above:

**Dialectics for Parents & Coaches**

**Coaches Dialectics Practice #1**

As a parent one of the hardest skills to learn is finding a balance between taking care of our youth, and letting go so that they can learn from the natural consequences of their choices. Below are some of the dialectical dilemmas which parents(and coaches) face in supporting youth as they progress towards adulthood. Look at the extremes and place an **X** along the line where you believe you are in relation to the youth you are coaching. Identify some other competing wants or needs you currently face in dealing with your youth.

|  |  |  |
| --- | --- | --- |
| **One Set of Needs or Wants in a Situation** | **Dialectics/Middle Path** | **Opposing or Competing Wants or Needs** |
| Being too loose or lenient |  | Being too strict or rigid |
| Having clear rules and enforce them consistently, AND at the same time willing to negotiate on some issues |
| Making light of problem behaviors |  | Making too much of typical young adult behaviors |
| Recognize when a behavior “crosses the line” and try to get help for that behavior, AND at the same time recognize which behaviors are part of typical adolescent development. |
| Protective; Holding on too tight Save youth from consequences |  | Forcing independence |
| Give guidance, support, and rules to help youth figure out how to be responsible, AND slowly give the youth greater amounts of freedom and independence. |
|  |  |  |
| Balanced/Middle Path:  |
|  |  |  |
| Balanced/Middle Path: |

**Mindfulness Exercises**

1. **What’s Different about Me?**

Two group members pair off and mindfully observe each other. They then turn their backs, change three things (eg. Glasses, watch, and hairstyle) and turn back toward each other. Can they notice the changes?

1. **Sound Ball**

One group member “throws” a sound across the room to another group member. That member then “catches” the same sound by repeating it exactly and then “throws” a new sound to someone else, and so on, with a new sound each time. You can also do this using words in stead of sounds.

1. **Snap, Crackle, and Pop**

All group members are instructed to say “snap” when they cross their chests with their left or right arms and point either immediately left or right; to say, “crackle” when they raise their left or right arms over their heads and point immediately left or right; and to say “pop” when they point at anyone around the circle (who does not need to be immediately left or right). Any one person starts by saying “snap” while simultaneously pointing either immediately left or right. Whoever receives the point says “crackle” while simultaneously pointing immediately left or right. Whoever receives the point says “pop” while pointing at anyone in the circle. That person then starts with “snap” and begins the sequence again. Anyone who misspeaks or misgestures, while trying to maintain a reasonably fast pace, is out of this portion of the exercise. These people then become “distractors” and stand outside of the circle trying to distract their peers (verbally, without physical contact). The “snap-crackle-pop” sequence continues until there are only two people remaining in the circle.

1. **Observation of Music**

Leaders play a piece of music that is typically not a teen favorite and ask group members while listening quietly, to observe and describe non-judgmentally while fully letting the experience surround them (their thoughts, emotions, physiological changes, urges). Variants include playing segments of two or three very different pieces (in terms of style, tempo, etc.) and having group members observe changes in the music and in their internal reactions.

1. **Drawing to Different Types of Music**

Groups leaders should prepare two different types of music. The music should be dramatically different, and preferably without words. Provide group members with drawing materials. Instruct them to draw how the music makes them feel. When the music switches, have them take another piece of paper and do another drawing to the second piece of music.

1. **Egg balancing**

Several members try to balance an egg upright on a table for 2 minutes.

1. **Hand Exercise**

Group members stand around an oval or rectangular table. Each member is instructed to place his or her left hand on the table. Then each members places his or her right hand underneath the left hand of the person to the right. One person starts the sequence by picking the right hand off the table and quickly placing it back down. The person to the right quickly lifts up his or her right hand. The hand movements continue around the circle in sequence – until someone does a double tap. This move reverses the direction of the hand movements, and these continue in the reverse direction until someone does a double tap again. Anyone who picks up a hand too early or too late removes that one hand and leaves the other hand on the table (if the other hand was doing what it was supposed to do). The exercise continues until only a couple of hands are left.

1. **Drawing Your own Mandela**

Each member is given a piece of paper and drawing materials.

Instruct:

This mindfulness activity is about drawing your person Mandela. A Mandela is a drawing meant to symbolize a state of mind, or way of being. Take a piece of paper, fold it in half, then draw a circle in the middle of the page (a lid or plate may be used to make the circle).

Members may be instructed to draw seeming opposites on either side of the paper. For example: members can draw how they feel about themselves on one side, and how they think others perceive them on the other side.

The lesson is to teach that apparent opposites or different views can be part of the same.

1. **Mindfully Unwrapping a Hershey’s Kiss**

Each group member sits in a comfortable position with a Hershey’s Kiss in front of him or her. A leader says:

“After I ring the bell the third time, observe and describe the outside of the Hershey’s Kiss to yourself. Feel the differences in the texture between the paper tage and the foil. As you begin to unwrap the chocolate, note how the shape and texture of the foil change in comparison to the paper tag as well as the chocolate. Feel the chocolate and how it changes in your hand if your mind wanders from the exercise, not the distraction without judgment and then return your attention to the chocolate.” After the exercise is completed, you can invite participants to eat the chocolate.

1. **Mindfulness PB&J**

A leader says “Often when we are engaged in a monotonous activity – something we find boring, unengaging, or even unpleasant (but required) – we find that our minds wander. Rather than attending to what we are doing, our heads fill with thoughts of what we wish we were doing, how we can’t stand what we are doing now, how unfair and stupid it is that we are to do this, and so on. Instead of being aware of our thoughts, feelings, and sensations in the present moment, without juging them, we cloud our minds with negative thoughts, feelings and judgments. By using “wise mind,” we are able to participate fully in the moment, without worry about future concerns or feelings of self-consciousness.

Instructions:

“Imagine that you are on the social committee for a group picnic. Your task is to make peanut butter and jelly sandwiches. Your supplies are arrayed on the table in front of you. I want you to pretend you are making a peanut putter and jelly sandwich. Go through each of the actions that you would need to do in order to make the sandwich. Take two pieces of bread, pick up your knife, and so on. Don’t leave out any steps. As you are making your sandwich, concentrate fully on the act of making the sandwich – think about how creamy the peanut butter is, how the consistency of the jelly is different, how you have to handle the bread so as not to damage it. When you are done making your sandwich, put it aside and begin making the next sandwich. Your goal is to concentrate on the act of making the sandwich. If your mind starts to wander, bring your attention back to participating fully in the task.

1. **Repeating an Activity**

A leader says “When the bell rings, sit at the table with your arms resting on the table. Very slowly, reach several inches to pick up a pen. Raise it a few inches and then set it down. Move your hand back to its original position of rest. While you repeat this action throughout the time period, experience each repetition with freshness, as though you have never done it before. You can allow your attention to wander toward different aspects of the movement: watching your hand or feeling the muscles contracting. You can even notice your sense of touch, being aware of the different textures and pressures. Let go of any distractions or judgments you may have. This activity will help you to become mindful of a simple activity that you perform often throughout the day.”

1. **Focusing on Scent**

Leaders bring in scented candles or essential oils (one drop on a tissue per person). Group members are instructed: “Choose a candle. When the bell rings, sit back in your chair and find a comfortable and relaxed position. Close your eyes and begin to focus on the smell of the candle. Let go of any distractions or judgments. Notice how the smell makes you feel and what images it evokes.” Afterward, leaders and participants discuss observations, emotions, thoughts, feelings, and sensations: “How did the scent make you feel? What images came to your mind? Did the smell remind you of anything in particular?”

1. **Mindfully Eating a Raisin**

Group leaders distribute raisins. Group members are each asked to hold a raisin; observe its appearance, texture, and scent; then put it in their mouths and slowly, with awareness, begin eating- noticing the tastes, sensations, and even the sounds of eating. This can also be done with candies (sweet tarts, caramels, fruit chews, fireballs, etc.)

1. **Switched-Candy Exercise**

Leaders bring in a box of assorted chocolates or bag of assorted treats, and ask group members to carefully select the item they thing they would enjoy the most and place it in front of them. Leaders remind the group members to be fully present and nonjudgmental of the experience. Just before they begin, each member is asked to pass the chosen item to the person on his or her left. Members observe their reactions. Now members place their new piece of candy in their mouths; close their eyes; and use all of their senses to observe the smell, texture, and taste of their candy. Leaders remind them to bring their attention back to the selected focus if their minds wander. After a few minutes, group members are instructed to open their eyes, and leaders elicit observations about the experience.

1. **Ice Cube Exercise**

Each group member holds an ice cube in a hand, lets it melt, and observes/describes the experience.

1. **Texture Exercise**

Group members feel different –textured objects in a bag, and observe/describe these.

1. **Banging the Drum**

Group members are asked to drum a beat on the table. One person starts, then the adjacent person adds to it, and so on, until all are drumming and keeping their beat.

1. **Walking the Line**

Leaders put a line of tape on the floor. Each group member in turn walks on the line, placing one foot directly in front of the other, with full attention to the activity. The members share observations about it (eg, losing their balance, etc.).

*Variant:* Balancing on one foot. Group members stand up and get behind their chairs. With one hand on the chair to steady themselves, each member lifts one foot and attempts to balance on the other. When able, each person can remove the hand from the chair and balance on the one foot, with full attention to the activity.

1. **Wise Mind Charades**

Group leaders act out each of three states of mind, one at a time, while role-playing a scenario (argument with a relative over curfew). Group members try to guess their state of mind. They then discuss how they came to the answer (tone of voice, body language, word choice, etc.) Finally, leaders ask for two group member volunteers to act out a state of mind in their own role play.

1. **Row Your Boat**

Group members are divided into two or three groups, and are asked to sing “Row, Row, Row, Your Boat” in rounds, starting with the first group. Leaders gesture when each group should start. Members then describe their experiences, including self- consciousness and judgments. Leaders discuss the notion of nonjudgmental participation, and now ask members to try again this time really “hamming it up” with hand gestures and booming voices, throwing themselves into the experience. Leaders and participants discuss the difference between the first and second times.

1. **Mindful Listening**

Leaders ask group members to break into pairs and discuss a topic of importance to them. The listeners are asked not to be mindful, and instead to act distracted or bored. Leaders then ask the speakers what it was like to talk to someone who was not being mindful. Now the pairs practice again, with the listeners being mindful, putting all attention into the interaction. Leaders and speakers discuss the difference: What was it like?

1. **What’s in a Face?**

A leader says: “Be mindful of your face. Notice the different parts of your face from your forehead to your chin. Are they relaxed or tensed? Are there other sensations? What is your facial expression? Try to notice without changing your expression or experience.” Afterward leaders and participants discuss observations.

*Variant:* Body sensations. Leaders ask group members to be mindful of sensations, tension, position, and so forth within their bodies, since paying attention to physical sensations is important for learning to identify emotions.

1. **Focusing on Breath**

A leader says: “Get into a comfortable position and just notice the experience of your breath going in and out. Pay attention to what each breath feels like coming in through your nose or mouth, and notice how your lungs expand like aballoon. Then notice how it feels when you exhale.”

1. **Observing Emotions**

A leader says: “Notice the emotions you are experiencing, and try to note how you know you are having those emotions. That is, what labels do you have in mind? What thoughts, what body sensations, and so on give you information about the emotions? Describe to yourself where you feel the sensations.”

1. **What’s My Experience?**

A leader says, “Focus your mind on your experience this very moment. Be mindful of any thoughts, feelings, body sensations, urges, or anything else you become aware of. Don’t judge your experience, or try to push it away or hold onto it. Just let the experiences come and go like clouds moving across the sky.

1. **Noticing Urges**

A leader says, “Sit very straight in your chair. Throughout the exercise, notice any urges- whether to move, shift positions, scratch an itch, or do something else. Instead of acting on the urge, simply notice it.” Leaders and participants then discuss the experience. Was it possible to have an urge and to not act on it?

1. **Blowing Bubbles**

Leaders pass out containers of bubble solution to group members. Members are asked to dip their wants and begin blowing bubbles – focusing all their attention on this one moment, on the bubbles; noticing their shapes, textures, colors, and so on. If they get distracted by other thoughts, they should gently bring their attention back to the process of bubble blowing.

**MODULE II:**

**DISTRESS TOLERANCE**

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**What is Distress?**

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Distress Tolerance is about “getting through a painful moment without doing something to make it worse.” Most of the self destructive behaviors associated with people who experience extreme emotional dysregulation are an effort to escape from severe emotional pain. Acknowledging that it will take time before individuals learn to effectively reduce the intensity of this pain, DBT offers a large collection of ways to distract attention that are more positive than other destructive choices such as: taking drugs, fighting, cutting. The basic idea is to focus awareness on something other than the hurtful thoughts and emotions.

**What is Distress?**

Definitions of Distress include:

* psychological suffering; "the death of his wife caused him great distress"
* a state of adversity (danger or affliction or need); "a ship in distress"; "after the car broke down, the passengers were stranded in distress"
* extreme physical pain; "the patient appeared to be in distress"
* cause mental pain to; "The news of her child's illness distressed the mother"

Each person has certain situations which are distressing to them and experiences distress differently. We need to remember to validate the experience of distress that we may feel or others may experience.

**Why do we suffer?**

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**Why do youth suffer?**

Suffering comes when youth cling to getting what they want and refuse to accept what they have. Suffering comes when youth resist reality as it is in the moment.

**What’s the difference between suffering and pain?**
Suffering is pain plus non-acceptance of the pain. Pain can be difficult or almost impossible to bear, but suffering is even more difficult. Pain is part of living; it can be emotional or physical. Pain is nature’s way of telling us that something is wrong.

**Why Learn to Tolerate Pain & Distress?**

Coping with Pain is important for three reasons:

**Crisis Survival Skills:**

**Distraction from Distress using ACCEPTS**

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**![C:\Users\Mark\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\KQYDMAUR\MCj04315960000[1].png]()Crisis Survival Skills:**

**Distraction from Distress using ACCEPTS**

Please check off two DISTRACT skills to practice during the week when you feel upset

\_\_ **A**ctivities

\_\_ **C**ontributing

\_\_ **C**omparisons

\_\_ **E**motions

\_\_ **P**ushing away

\_\_ **T**houghts

\_\_ **S**ensations

Briefly describe the stressful situation you were in when you chose to practice your skill:

Did using this skill help you to

1) Cope with uncomfortable urges and feelings and/or

2) Avoid conflict of any kind?

Circle: YES NO

If YES, please describe how it helped:

If NO, please describe why you believe it did not help:

If you did not practice this skill, please explain why:

 **Crisis Survival Skills:**

**Self Soothing using the Senses**

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**Urge Surfing**

When you are tempted to engage in a behavior that is habitual or impulsive and unhelpful (e.g. binge, use substances, self harm, throw or break something, yell at your loved one, quit your job, over-spend, “run away”), and the urge feels irresistible, **Urge Surfing** is the foundational skill. It buys you time to calm down so you can make a wiser mind choice.

Every urge has three characteristic periods or phases.

1. Ramp-up period begins at the trigger point or prompting event, when the idea of doing the behavior first arises.
2. The peak is the intense high point of the urge.
3. Ramp-down or fall off period as things gradually return to baseline – even if you never give in to the urge!

During the ramp-up, the thought of doing the behavior arises and as soon as it does, the urge becomes strong – sometimes very strong. The ramp up period may be a few hours or a few moments, and it is during this time you have the most options for making wiser choices. During the ramp up you can begin using distress tolerance skills (observe the breath, self soothe, distract) and mindfulness/wise mind skills (pros/cons, wise mind shift). But what if your ramp-up on a given occasion is only a few moments and you realize you are about to engage in a behavior that you are trying to stop? Urge Surf!

To **Urge Surf** it is important to:

1. Begin with a few deep breaths and a conscious willingness to reduce the urge and let go of the behavior as a solution for that moment’s pain.
2. If possible, remove yourself from the situation if you can (e.g. walk out of the room where the food, substance or self harm implement is). Whether or not you can leave the area of temptation, the next step is to
3. Try to relax the body and practice breathing or calming techniques while staying mindful and present-focused. Avoid getting into debates with yourself about whether you will or won’t do the behavior, just stay present and breathe. Sit down or lie down if you can.

As soon as you feel the urge lessening and you feel a bit calmer, now is the time to return to distress tolerance skills (self-soothing, improve the moment, distract) and if you haven’t yet put distance between yourself and the tempting object, do so now!
Later, when you are much calmer and have had time to self care and self soothe and get back to your wise mind, you will need to look back on the triggering situation to decide if any further wise mind action is needed to avoid being in that same dilemma again.

**URGE SURFING HOMEWORK SHEET**

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Urge Surfing involves mindful observing of the urge to enact maladaptive behaviors. Urge surfing involves stepping back from your experience and using mindfulness skills, including non-judgmental observing and describing of urges or cravings. Urge Surfing involves awareness without mindlessly giving in to the urge. Urge Surfing notices the urge without pushing it away or holding on to it. One simply notices and describes moment-to-moment, the ebb and flow of the urge without reacting to it, maintaining a willingess to ride it through without acting on it.

**Instructions:** In the space below, describe your practice of Urge Surfing. Be very detailed. Describe your moment-to-moment observations. Describe the ebb and flow of your thoughts, feelings, sensations, urges.

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**PROS AND CONS**

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Select one crisis where you found it REALLY hard to tolerate, avoid destructive behaviors, and not act impulsively.

Destructive behavior I want to do:

|  |  |  |
| --- | --- | --- |
|  | PROS | CONS |
| Engaging in Destructive Behavior |  |  |
| Change - Doing Something Different |  |  |

**RADICAL ACCEPTANCE**

![C:\Users\Mark\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\KQYDMAUR\MCj02316120000[1].wmf]()*Grant me the serenity to accept the things I cannot change,*

*Courage to change the things I can,*

*And wisdom to know the difference.*

**What is Radical Acceptance?**

Radical Acceptance is turning suffering that you can’t cope with into pain you can cope with. Radical acceptance is not judging something as good. Radical acceptance reduces suffering.

**Why do youth suffer?**

Suffering comes when youth cling to getting what they want and refuse to accept what they have. Suffering comes when youth resist reality as it is in the moment.

**What’s the difference between suffering and pain?**
Suffering is pain plus non-acceptance of the pain. Pain can be difficult or almost impossible to bear, but suffering is even more difficult. Pain is part of living; it can be emotional or physical. Pain is nature’s way of telling us that something is wrong.

**Common myths about acceptance:**

* If you refuse to accept something, it will magically change or disappear.
* If you accept your painful situation, you will become soft and just give up or give in.
* If you accept your painful situation, you are accepting a life of pain.

**Willingness vs. Willfullness:**

Willingness is accepting what is and responding to what is and responding to what is, in an effective or appropriate way. Willingness is “playing the hand you were dealt” or “doing what works”. Willfulness is imposing one’s will on reality, trying to fix everything, or refusing to do what is needed. It is the opposite of “doing what works”.

**Distress Tolerance Skills Homework Sheet**

Check each time you practice CRISIS SURVIVAL STRATEGIES, ACCEPTANCE EXERCISES, RADICAL ACCEPTANCE, TURNING THE MIND, and WILLINGNESS. If instead you practice WILLFULLNESS, check that as well.

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Skills | Mon | Tues | Wed | Thur | Fri | Sat | Sun |
| **Crisis Survival Skills: Wise action to feel a little better in a difficult moment** |
| Self Soothe |  |  |  |  |  |  |  |
| Improve the Moment |  |  |  |  |  |  |  |
| Distraction |  |  |  |  |  |  |  |
| Think of Pros/Cons |  |  |  |  |  |  |  |
| **Accepting Reality: Letting things be as they are for the moment** |
| Observing Breath |  |  |  |  |  |  |  |
| Breathing with feelings |  |  |  |  |  |  |  |
| Half smile |  |  |  |  |  |  |  |
| Awareness practices |  |  |  |  |  |  |  |
| Radical Acceptance/Turning the Mind |  |  |  |  |  |  |  |
| Willingness |  |  |  |  |  |  |  |
| Urge Surfing |  |  |  |  |  |  |  |
| **Nonacceptance of Reality: fighting with the way things are in the moment** |
| Willfulness |  |  |  |  |  |  |  |

**Breathing with Feelings**

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**Observe Your Emotion**

* NOTE its presence
* Step BACK, BREATHE!
* Get UNSTUCK from the STORY about the emotion

**Experience Your Emotion**

* As a WAVE, coming and going
* Try not to BLOCK emotions
* Try not to SUPPRESS emotions
* Don’t try to GET RID of emotions
* Don’t PUSH it away
* Don’t HOLD ON to it
* Don’t AMPLIFY it

**Remember: You Are Not Your Emotion**

* Do not necessarily ACT on emotion. Emotions are real, but not reality.
* Remember times when you have felt DIFFERENTLY.

**Practice Accepting Your Emotion**

* Don’t JUDGE your emotion
* Practice WILLINGNESS
* Radically ACCEPT your emotion

**Observing-Your-Breath Exercises**

**Observing Your Breath:**
Focus your attention on your breath coming in and out. Observe your breathing as a way to center yourself in your wise mind. Observe your breathing as a way to take hold of your mind, dropping off non-acceptance and avoidance of reality.

1. **Deep Breathing**

Lie on your back. Breathe evenly and gently, focusing your attention on the movement of your stomach. As you begin to breathe in, allow your stomach to rise in order to bring air into the lower half of your lungs. As the upper half of your lungs begin to fill with air, your chest will rise and your stomach will lower. Don’t tire yourself. Continue for 10 breaths. The exhalation will be longer than the inhalation.

1. **Measuring Your Breath By Your Footsteps**

Walk slowly in a yard, along a sidewalk, or on a path. Breathe normally. Determine the length of your breath, the exhalation and inhalation, by the number of your footsteps. Continue for a few minutes. Begin to lengthen your exhalation by one step. Do not force a longer inhalation. Let it be natural. Watch your inhalation carefully to see whether there is a desire to lengthen it. Continue for 10 breaths.

Now lengthen the exhalation by one more footstep. Watch to see whether the inhalation also lengthens by one step or not. Only lengthen the inhalation when you feel that it will give delight. After 20 breaths, return your breath to normal. About five minutes later, you can begin the practice of lengthened breaths again. When you feel the least bit tired, return to normal. After several sessions of the practice of lengthened breath, your exhalation and inhalation will grow equal in length. Do not practice long, equal breaths for more than 10 to 20 breaths before returning to normal.

1. **Counting Your Breath**

Sit cross-legged on the floor (sit in the half or full lotus position if you know how); or sit in a chair with your feet on the floor; or kneel; or lie flat on the floor; or take a walk. As you inhale, be aware that, “I am inhaling ‘one’.” When you exhale, be aware that, “I am exhaling ‘one’.” Remember to breathe from the stomach. When beginning the second inhalation, be aware that, “I am inhaling ‘two’.” And slowly exhaling, be aware that, “I am exhaling ‘two’.” Continue up through 10. After you have reached 10, return to one.

1. **Following Your Breath While Listening to Music**

Listen to a piece of music. Breathe long, light and even breaths. Follow your breath; be master of it while remaining aware of the movement and sentiments of the music. Do not get lost in the music, but continue to be master of your breath and yourself.

1. **Following Your Breath While Carrying on a Conversation**

Breathe long, light and even breaths. Follow your breath while listening to a friend’s words and to your own replies. Continue as with the music.

1. **Following the Breath**

Sit cross-legged on the floor (sit in the half or full lotus position if you know how); or sit in a chair with your feet on the floor; or kneel; or lie flat on the floor; or take a walk. Begin to inhale gently and normally from the diaphragm with the awareness that, “I am inhaling normally.” Exhale with the awareness that, “I am exhaling normally.” Continue for three breaths. On the fourth breath, extend the inhalation with the awareness that “I am breathing in a long inhalation.” Exhale with the awareness that, “I am breathing out a long exhalation.” Continue for three breaths.

Now follow your breath carefully, aware of every movement of your stomach and lungs. Follow the entrance and exit of air. Be aware that, “I am inhaling and following the inhalation from its beginning to its end. I am exhaling and following the exhalation from the beginning to its end.”

Continue for 20 breaths. Return to normal. After 5 minutes, repeat this exercise. Maintain a half-smile while breathing. Once you have mastered this exercise, move on to the next.

1. **Breathing to Quiet the Mind and Body**

Sit cross-legged on the floor (sit in the half or full lotus position if you know how); or sit in a chair with your feet on the floor; or kneel; or lie flat on the floor. Half-smile. Follow your breath. When your mind and body are quiet, continue to inhale and exhale very lightly. Be aware that, “I am breathing in and making the breath and body light and peaceful. I am exhaling and making the breath and body light and peaceful.” Continue for three breaths while giving rise to the thought, “I am breathing in, while my body and mind are at peace. I am breathing out while my body and mind are at peace.” Maintain this thought in awareness from five to 30 minutes according to your ability and the time available to you. The beginning and end of the practice should be relaxed and gentle. Wait a moment before standing up.