

Appendixes

1. Appendix 1

1.1 First Session Psychoeducation

- The program is based on the integration between the East and the West. Western psychology was developed from Freud's dynamic approach. The therapy is a long process and focuses on emotions while trying to analyze their origin in early childhood. Gradually, the cognitive-behavioral approach emerged, which focused mainly on thoughts and behaviors. The main agenda was: if there is a problem, one must solve it to get better.
- The discrepancies between those two approaches led to the Western adoption of the Buddhist point of view, which emphasizes the negative influence of judgmental thinking, which is negative self-hypnosis. This way of thinking tends to be categorical, critical, and judgmental and creates differences. We tend to over-identify with body and emotions: for example, 'I am in pain', instead of 'I feel pain in my back', or 'I am wet', instead of 'half of my body is wet'.
- The Buddhist approach encourages people to focus on positive thoughts like acceptance, forgiveness, and compassion. One can get better not only by realizing the origin of the negative thoughts but also by nourishing positive thoughts and behaviors and incorporating the spiritual dimensions into therapy.
- But the Buddhist way of life, which includes many retreats in isolation, does not fit into the western way of life. Thus, Mindfulness is the bridge. Understanding that our suffering originates in the way we think, and not merely in our childhood, emphasizes a new way to deal with human suffering by changing our attitude and interpretation of what happens in our life. The basic assumption is that the patient is not pathological or rotten, so they do not need to be fixed. They should be taught how to change their interpretation of the reality of life.
- Mention Alfred Adler's formula EIER:
 - Event is perceived by the person
 - Interpretation and explanation are automatically made mentally
 - Emotion arises in response to the interpretation
 - Response, either verbally or behaviorally, is elicited
- Discuss Adler's paradigm with the patient and use the examples given by him and other therapists to deepen the understanding. A thought is not real, it is just a thought. The main conclusion is that one does not need to fight the thoughts but only be aware of them as they arise.

1.2 Detailed Script of the First Session

When you are ready, allow your body to be in a comfortable and alert position at the same time. You can start by being aware of the state of the body right now. Is the body tired or full of energy right now? Are you calm or tense? It does not matter, just pay attention to the state of the body right now.

In a moment, pay attention to the state of mind. Are you full of thoughts? Is your head free of thoughts? Do your thoughts change quickly or slowly? And again, it does not matter. What is happening in your head right now is fine. Just note the state of your thoughts right now.

When you are ready, you will be able to shift the focus of your attention to the sensation of breathing. Pay attention to how the air flows through the nostrils when you inhale, pay attention to the coolness or warmth of the air in the breath, pay attention to the gentle movements of the muscles in the nostrils during inhalation, and follow the entry of air deep into the lungs.

You may notice that your thoughts wander, emotions change, the sensations in the body change, and images and memories change. If your attention has wandered, that is fine because that is how the human brain works, it wanders.

You can pay attention to the content to which your attention has wandered, and identify what those thoughts and feelings are, and again, pay attention to the thoughts and feelings and pictures and memories that change all the time; that come and go. Like clouds in the blue sky, coming out of nowhere and going nowhere, pushed by some unknown wind. And you allow them to come and go.

When you watch your thoughts, feelings, and physical sensations, you recognize that you're aware of what is going on inside you. You realize that your awareness is the framework based on which these phenomena are conducted and exchanged. Your awareness is like the sky, which is constant while the clouds move in it.

A part of our brain is like thoughts and feelings and clouds, passing by themselves. But there is also a deeper, higher part of the soul that is more like the sky. This is the moment when your awareness observes the thoughts. It is awareness itself. And when you are aware that awareness is constant and is the framework in which things occur, you realize that the real you is awareness, and all the other thoughts, emotions, and physical sensations, are not you, but events that occur within you.

You are the one who chooses what to focus on: awareness, breathing, thoughts, feelings, and sensations in the body. The part of you that chooses is the real you.

1.3 Mindfulness Meditation – Body Scanning (to be Prerecorded)

Don't *try* to let go. Effort creates tension.

Be aware of what is happening to you and within you.

Let us let go and relax our tendency to want things to be different from the way they are happening and let things be exactly the way we find them.

We shall abandon judgmental and critical thoughts and follow the instructions the best we can.

There is no right way to feel during the practice.

Close your eyes, focus on your breathing, and follow the movements of the abdomen and the diaphragm. And let go.

Move your attention slowly from the abdomen, through the entire left leg until you reach your fingers. Identify body sensations and define them. It might be cold or warm, itching, dry or humid. If there is a definition or name for that sensation, just say it to yourself. If there is a sensation without a definition or name, just mention it to yourself. Even if there is no sensation, just recognize *that* fact. Focus on each finger separately. Feel, do not move. Feel they are there. Acknowledge their existence.

Bring attention to the heel and the contact of the heel with the floor. And breathe.

Feel the touch or the pressure. When you are ready, inhale toward the heel and exhale out of the heel. And now, make the ankle your focus of attention.

And the whole lower part of the left leg.

The front and back, the knee, the side parts, the back of the knee, and the inner side of the knee.

Breathe, release, and get absorbed even deeper into relaxation.

Now the left thigh, all along, the outer part and the inner part.

Now the right leg — fingers, breathing, foot, and heel — contact with the floor, breathing, sensations, the ankle, the shin, the knee, and the thigh. Notice body sensations and identify them. It might be cold or warm, itching, dry or humid. If there is a definition or name for that sensation, just say it to yourself. If there is a sensation without a definition or name, just mention it to yourself. Even if there is no sensation, just recognize that fact.

The groin, the whole pelvis, genitals, breathing, and relaxation. Notice body sensations and identify them. It might be cold or warm, itching, dry or humid. If there is a definition or name for that sensation, just say it to yourself. If there is a sensation without a definition or name, just mention it to yourself. Even if there is no sensation, just recognize that fact.

Lower back, breathing, upper back, mid-back, breathing. Notice body sensations and identify them. It might be cold or warm, itching, dry or humid. If there is a definition or name for that sensation, just say it to yourself. If there is a sensation without a definition or name, just mention it to yourself. Even if there is no sensation, just recognize that fact.

Stomach, breath, ribs, and chest, notice the heart rate that changes. The air that nourishes the body.

Fingertips of both hands together, on the skin, deep inside, the heart pulse, the palms, back of the hand, and the wrist.

The hands, elbows, arms, and shoulders. Release tension while exhaling. Notice body sensations and identify them. It might be cold or warm, itching, dry or humid. If there is a definition or name for that sensation, just say it to yourself. If there is a sensation without a definition or name, just mention it to yourself. Even if there is no sensation, just recognize that fact.

Neck, back, spine, face, and throat. How the air that passes through it feels.

Face — Jaw, chin, breathing, sensations, lips, mouth, teeth, and tongue. Nose, eyes, eyebrows, temples, ears, and forehead. Release the tension from all facial muscles. Free the face from the need to express an expression.

Skull. Head. Breathe through the upper head like a whale's breathing vent, and breathe throughout the body.

Feel the whole body and breathe. Notice body sensations and identify them. It might be cold or warm, itching, dry or humid. If there is a definition or name for that sensation, just say it to yourself. If there is a sensation without a definition or name, just mention it to yourself. Even if there is no sensation, just recognize that fact.

Allow the body to enjoy the present calm state, remember it so that you can reproduce it in the future.

Experience is what is there, without judging and appreciating, and visiting.

(One minute of silence, option to end with music)

Toward the end, bring your awareness back to your physical sensations, and you may want to move your fingers and feet a little. You might want to congratulate yourself that you could spare the time and effort to nourish yourself in this way and remember that such a state of relaxation and clarity is possible for you simply by directing attention to inhalation and exhalation at any moment, regardless of what happens, and at any time during the day. Allow yourself to use it as a personal source of energy and power for you and others with whom you share your world, and enable it to become a deep personal repository of balance, feeling good and healthy.

2. Appendix 2

2.1 Second Session Psychoeducation

- Explaining the source of human suffering according to Buddhism: resisting reality.
 - We want pleasant feelings, situations, and experiences to last forever and have more of them.
 - We want unpleasant feelings, situations, and experiences to stop quickly and never return.
 - We desire to control ourselves and the environment so that we can achieve the two previous wishes.
 - But we cannot control either of them, so we start suffering.
- The solution is to accept reality as it is.
 - If you have a problem that you can solve, you have no problem.
 - If you have a problem that you cannot solve, you have no problem.
 - Why worry? https://www.youtube.com/watch?v=9YRjX3A_8cM.
 - As everything is changing, both pleasant and unpleasant, the recommended attitude to avoid suffering is to accept it.

2.2 Second Session: Detailed Script

You have been you your whole life. Whether you think about something that happened to you a year ago or a minute ago, it is always you who notices, who are aware, and you are self-aware even now. Wherever you were, you were with your awareness and your attention. Notice how you change all the time; your body keeps changing.

Maybe you are aware of the sounds in the room you did not notice a moment ago. Maybe the muscles in your body are more relaxed now than they were when I started talking. Sometimes your body is sick, sometimes healthy. Sometimes your heart moves fast, and sometimes so slowly, you do not notice it. Your body feels strong sometimes and weak sometimes. Sometimes tired and sometimes full of energy. Are you tired, at rest, alert, or attentive right now?

You used to be a baby, but your body grew. The cells died, and none of the cells in your body today were there when you were young or adolescent. Today you cannot remember things that seemed so important a few years ago or even a week ago. Your moods come and go; your thoughts change all the time. Even as I speak, things keep changing, some of which you are not even aware of, but some you

are aware of and pay attention to, like the subtle change in your breathing that is becoming more relaxed, or maybe faster? I do not know, but you can pay attention to that. Things change within you and on the outside. For example, your blood pressure and body temperature. Are you aware of these changes? Probably not. But there are changes that you are aware of, like your breathing becoming more relaxed and slower, or maybe faster? And maybe sometimes you listen to me with more attention, and sometimes with lesser attention.

When you are aware of the subtle changes that occur in your thoughts, sensations, perceptions, and emotions, you notice that you are the constant who pays attention to all these changes. You witness their existence. You are more than your body, thoughts, feelings, and physical sensations. These are the things that happen in your life, but you are the viewer and witness of their very existence. You will always be there, and what you might think at a certain moment might not be who you are. Watch all your life experiences and how they come and go. And when you breathe, inhale and exhale, pay attention to all things, stay attentive to everything that comes up. And if something comes up which scares you, let it change and pass away, or go back to another safer place, since you know that you are the constant aspect, staying safe here, even when thoughts go through your head, or sensations arise in the body, and the real you is still here safe. Let them come and let them go, let them up, and let them down. Move your awareness wherever you choose, as long as you choose. And at the same time, you realize that the place of constant awareness is your safe place. You do not have to go anywhere safe because it is inside you. That is why you do not have to act to be you.

At the end of the session, prerecorded audio is given to the patients, encouraging them to practice it daily (Appendix 2: Mindfulness, self-acceptance, and ego strengthening).

2.3 Mindfulness, Self-acceptance, and Ego Strengthening (to be Prerecorded)

- Select an induction method and record it

Deepening: sitting in a comfortable posture, straightening the back to the extent that it is comfortable for you, loosening the shoulders, and allowing the body to breathe as it wants to breathe.

Relax the forehead, the eyes, and the jaws, and notice that breathing occurs naturally at the rate of the body itself. The body is loose and relaxed, soft and effortless. Just allow yourself to be present. Feel the presence and the breathing.

There is no effort here. There is nothing to understand, know, or control. You do not even have to check. You are allowed to just be. To be present and breathe calmly and naturally. Allow yourself to be everything you are now. That is what is happening right now.

We are allowed to rest and be just the way we are now. In this space, anything is allowed to exist. Every thought is allowed to exist, it is permissible for any emotion — fear, anger, sadness, joy, and excitement — to exist, and it is permitted for any physical sensation, pleasant and less pleasant, to exist, and it is allowed to breathe, as it feels like to breathe.

We may notice stress and discomfort in our current experience. And we may pay attention to relaxation and comfort. What we are noticing is okay; there is no need to change anything. We can be here just listening. Listening to ourselves, to every thought that reaches our consciousness, to every emotion that comes and goes, and to every physical sensation and physical experience. There is no

need to focus on what is going on. There is no need to focus on anything. Let us allow ourselves to not even control our focus.

There are moments when we feel relaxed, devoted, and present within the experience that we experience, and there are moments when there is resistance, a desire to avoid or resist. Either way, it is okay. We are allowed to feel resistance or devotion, and devotion and resistance together. Your heart feels everything and has no preference. Unconditional approval for everything here right now. It happens effortlessly.

At times you might be checking or examining your thoughts. Is it true or wrong? Is this what I thought would happen, or is it different from what I thought would happen? Does that give me something that contributes to me, or does it not give me anything and does not contribute anything? Such thoughts are fine, too. They are allowed to exist. There is no need to change it. We are allowed to have every thought, every emotion, every feeling. We are allowed to examine ourselves. It is okay, we can allow them to exist, too.

When we sit like this, effortlessly, allowing even objections to exist, it is a bit like observing nature. Imagine for a moment that you are sitting on top of a mountain, looking at the scenery around. The clouds change shape while moving and floating in the sky. There are mountains all around, trees, and streams. We are just sitting there on top of the mountain and experiencing, allowing ourselves to be there and just resting and experiencing.

We are a part of that nature. Within us, we are nature. The thoughts that change from moment to moment are like clouds, changing forms and floating away. Memories, fantasies, ideas, worries, and words. Emotions flow like streams, sometimes raging and stormy and sometimes flowing gently. And the body, like the earth, sometimes feels light, sometimes feels heavy, sometimes feels stiff, and sometimes feels soft and flexible. And our breath, like the wind, blowing as it should, because that is our nature, and we are allowed to experience nature.

We are like nature in that there is nothing wrong with us, and there is nothing in us that is not in its exact place, in its most accurate place. When we allow ourselves to be here, relaxed, present, effortless, admiring the beauty of nature, resting, accepting what we have, without the need to understand anything, then we experience the natural love in us.

There is nothing that needs to happen or exist for us to be right. There is no condition we must live up to, to be who we are. There is nothing we must prove to ourselves or anyone else to be worthy of approval, for love, for our presence. We are all we need to be right now. And you can be here, as we are just so.

You can open your heart and devote yourself to the experience of this moment. There is nothing to hold, there never was. Like nature, everything changes all the time, and so do we. We are the change. I am the changing experience of this moment. And even if I have resistance, difficulty, or fear, I am allowed to. That is part of what I am, too. No idea, perception, or explanation can describe it. And there is no need to. The heart knows what the head is trying to understand; the heart has known for a long time. And the heart is allowed to be here. I am allowed to be here, just like that.

- Finish
- Post-hypnotic suggestions

- Dehypnotization

2.4 Mindfulness Self-acceptance and Ego Strengthening (to be Prerecorded)

- Select an induction method and record it

Deepening: sitting in a comfortable posture, straightening the back to the extent that it is comfortable for you, loosening the shoulders, and allowing the body to breathe as it wants to breathe.

Relax the forehead, the eyes, and the jaws, and notice that breathing occurs naturally at the rate of the body. The body is loose and relaxed, soft and effortless. Just allow yourself to be present, feel the presence, and breathe.

There is no effort required here and nothing to understand, know, or control. You do not even have to check. You are allowed to just be. To be present and breathe calmly and naturally. And allow yourself to be everything you are now, that is what is happening right now.

Allowed to rest, allowed to be just the way we are now. In this space, anything is allowed to exist. Every thought is allowed to exist. Any emotion — fear, anger, sadness, joy, and excitement — is allowed to exist. Any physical sensation, pleasant or less pleasant, is allowed to exist. We are allowed to breathe, as we feel like breathing.

We may currently notice stress and discomfort. And we may pay attention to relaxation and comfort. What we are noticing is okay. There is no need to change anything. We can be here just listening. Listening to ourselves, to every thought that reaches our consciousness, to every emotion that comes and goes, and to every physical sensation and physical experience. There is no need to focus on what is going on or on anything. Let us not even control our focus.

There are moments when we feel relaxed, devoted, and present within the experience that we experience, and there are moments when there is resistance, a desire to avoid or resist. Either way, it is okay. We are allowed to feel resistance or devotion, and devotion and resistance together. Your heart feels everything and has no preference. Unconditional approval for everything here right now. Without any effort, it happens on its own.

At times you might be checking and examining your thoughts. Is it true or wrong? Is this what I thought would happen, or is it different from what I thought would happen? Does that give me something that contributes to me or does not give me anything and does not contribute anything? Such thoughts are fine, too. They are allowed to exist. There is no need to change it. We are allowed to have every thought, emotion, and feeling. We are allowed to examine ourselves. It is okay, we can allow these to exist, too.

When we sit like this, effortlessly, allowing even objections to exist, it is a bit like observing nature. Imagine for a moment that you are sitting on top of a mountain, looking at the scenery around. The clouds change shape while moving and floating in the sky. There are mountains all around, trees, and streams. We are just sitting there on top of the mountain and experiencing, allowing ourselves to be there, just resting and experiencing.

We are a part of that nature. Within us, we are nature. The thoughts that change from moment to moment are like clouds, changing forms and floating away. Memories, fantasies, ideas, worries, and words. Emotions flow like streams, sometimes raging and stormy and sometimes flowing gently. And

this body, like the earth, sometimes feels light, sometimes feels heavy, sometimes feels stiff, and sometimes soft and flexible. And our breath, like the wind, blowing as it should blow, because that is our nature, and we are allowed to be here and experience nature.

We are like nature in that there is nothing wrong with us, and there is nothing in us that is not in its right place, in its most accurate place. When we allow ourselves to be here, relaxed, present, effortless, admiring the beauty of nature, resting, accepting what we have, and without the need to understand anything, then we experience the natural love in us.

There is nothing that needs to happen or exist for us to be right. There is no condition we must live up to, to be who we are. There is nothing we must prove to ourselves or anyone to be worthy of approval, love, and our presence. Because we are all we need to be right now. And you can be here, as we are just so.

You are allowed to open your heart and devote yourself to the experience of this moment. There is nothing to hold, there never was. Like nature, everything changes all the time, and so do we. We are the change. I am the changing experience of this moment. And even if I have resistance, difficulty, or fear, I am allowed to. That is part of what I am, too. No idea, perception, or explanation can describe it. And there is no need to. The heart knows what the head is trying to understand; the heart has known for a long time. And the heart is allowed to be here. I am allowed to be here, just like that.

- Finish
- Post-hypnotic suggestions
- Dehypnotization

3 Appendix 3

3.1 Psychoeducation

- After realizing that thinking creates our inner reality, both emotional and physical, we recommended shifting from judgmental thinking to neutral thinking and then shifting to positive thinking.
- Giving examples of thinking and imaging that influence inner reality, as mentioned while introducing the patient to hypnosis (pendulum etc.).
- The next step is positive thinking, which helps to find positivity in everything that happens.
- This refers to acceptance without judgment and preference but with curiosity and grace. Active and non-judgmental acceptance of all the experiences that occur in the present, including thoughts, feelings, and physical sensations. Acceptance reduces suffering, changing reference from resistance to acceptance. Acceptance refers to how events are interpreted and the idea of receiving what is there if it cannot be changed.
- Gratitude refers to gratitude for something positive that happened or will happen, and it helps in the process of acceptance when there is suffering. Studies have shown that those who live in gratitude have a higher quality of life, personal growth, and a sense of control and acceptance, including PTSD growth. These people show denial to a lesser extent, greater positive thinking, have lesser guilt, and sleep better.

3.2 In Vivo Hypnosis Practice, Suggested Script

Start with inducing hypnosis the usual way. When the patient is in a hypnotic trance:

You are in a deep hypnotic trance, feeling very relaxed, and your body and mind are very relaxed. And yet you are aware of everything, you can hear the sounds and the noises, you are aware of thoughts and imaginations, you are aware of my presence next to you. And yet you can let go, feel very calm and peaceful, and it shows you that you can let go and stay conscious at the same time. (You choose what to focus on, even though you are aware of everything).

Focus on your feeling of peace and calm. The confidence, the calmness, and the gratitude. Pay attention to the heart, the quiet that it has, the gratitude that is in it. Be aware of the good things that happen to you every morning: you wake up in your own home because you have a home, you wash your face and brush your teeth because you have running water, you drink coffee or tea because you have a kitchen, and all these good things give you the gratitude for your good condition. When you achieve something, you are grateful; when you are disappointed, you are grateful.

Love kindness and think of a time when you wanted to wish someone good. Focus on that emotion, and wish all living things well by repeating the following sentences over and over again. For example: may all living things (beings) be healthy, feel good, feel calm, and feel safe.

At the end of the session, prescribe homework:

- Write letters of gratitude.
- Write about things you are thankful for because they exist in your life, and maybe maintain a daily diary.
- Remember moments of kindness, both receiving and giving
- Initiate thank you visits to the people you want to thank
- Practice self-talk of gratitude

3.3 Metta Meditation: Loving Kindness (to be Prerecorded)

- Select an induction method and record it

Imagine a large ball of light above you and just in front of you, which casts love and light on you. Imagine or feel a gentle light over your head. Choose a color or colors for you. Allow the light to flow into the body through the vertex. Let the light penetrate the tip of the head and rinse throughout the body. The whole body is filled with light. Imagine how the light surrounds you from the outside, too, like a bubble. The light expands and extends beyond you and blends in with divine light.

Now congratulate yourself:

May I be and stay at rest
May my heart stay open
May I wake up to the light of my true nature
May I heal
May I be a source of healing for others, too

May I be happy

Recall one or several of your loved ones, see them in detail if possible. Keep imagining the light shining on you and notice how it radiates on them as well. Imagine the light around you connecting to the light around them and the divine light.

Then bless them too:

May you be and remain peaceful
May your heart stay open
May you wake up to the light of your true nature
May you be healed
May you be a source of healing for others, too
May you be happy

Now think of a person or people you usually judge or criticize, someone that you are ready to start spreading the light, the forgiveness, and the compassion. Imagine your light expanding, forming a circle, and reaching them as well.

And then bless them too:

May you be and remain peaceful
May your heart stay open
May you wake up to the light of your true nature
May you be healed
May you be a source of healing for others, too
May you be happy

Now think of a person or people you hate or hated in the past. People you are willing to start forgiving, too. Imagine your light expanding, forming a circle, and enriching them as well.

And then bless them too:

May you be and remain peaceful
May your heart stay open
May you wake up to the light of your true nature
May you be healed
May you be a source of healing for others, too
May you be happy

Now expand the circle of light so that it encompasses all the environment, region, valley, earth, continent, sphere, and the universe.

And bless the entire universe:

May there be peace on earth
May the hearts of all people be open

For themselves and each other

May all people wake up to the light of their true nature

May all creation be blessed

May all who live and exist be blessed

May everyone be happy

- Finish
- Post-hypnotic suggestions
- Dehypnotization