

## **Session 7: Training in Morality #3 — Stopping the spread of HIV**

Generosity, kind words,  
doing a good turn for others,  
and treating all people alike:  
these bonds of sympathy are to the world  
what the lynch-pin is to the chariot wheel.  
(*Anguttara Nikaya II, 32*)

**Therapeutic Goals of Session 7:** The therapeutic goals of this session are to help clients find personal meaning in having HIV disease. They will do this by learning how to communicate their story effectively to others so that others can avoid the suffering they themselves have experienced. They will also find personal meaning in having HIV by teaching harm prevention and harm reduction techniques to others, and by becoming community advocates for HIV testing.

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

### ***Welcome, Commitment, and Meditation***

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

**Example of therapist script:** Hello, 'name'. Welcome to the seventh session of spirituality therapy. That you made the effort to be here tells me that you are committed to your spiritual path, is that correct? [Therapist asks for client's continued commitment to the therapy.] Before we do our review of last week's session, let's begin by practicing our meditation on the in and out breath. As you know, your mind has a spiritual center where you can go to experience your true spiritual nature [or, depending on client's beliefs, to be with God or a Higher Power]. We don't usually experience this in our daily lives because the mind has a tendency to wander here and there; it is never still enough to experience its center. This is the monkey mind that we have talked about in our sessions, and it is this monkey mind that can get us into a lot of trouble. An untrained mind that is allowed to wander freely can get caught up in whatever thought or mood touches it. This means that it can readily get swept away by the addict self. That's where meditation comes in – it helps us concentrate – to focus all our attention on this still, silent place that is within each of us where we can experience our true spiritual nature. In the meditation technique we do here, you are learning to focus single-mindedly on the sensations around the nostrils caused by the in- and out-breath. This area around the nostrils and above the upper lip where you first feel the touch of the breath as it enters and leaves the body is your anchor. It is called an anchor because it

helps you to remain centered during emotional storms, and it prevents you from getting swept away by strong currents of craving and aversion. The technique is very simple, but it does take a great deal of effort and practice to train the monkey mind to stay focused on one thing. Are you ready to work hard?

[Therapist's provides detailed instructions to client]:

- . Sit with back straight, feet flat against the floor, hands on your lap
- . Close your eyes (therapist checks that client is comfortable doing this)
- . Just breathe normally through your nose
- . Focus your attention on the area around your nostrils and above your upper lip and concentrate on the changing sensations in this area caused by the breath as it passes in and out of your nose. Do nothing else, just keep your concentration fixed there in this small area where you first feel the touch of the breath as it goes in and as it goes out – this is your anchor.
- . If your mind wanders away, just note 'mind wandered away,' and then firmly bring your attention back to your anchor. See if you can experience the gentle touch of the breath around the nostrils and upper lip as it enters and leaves the body. Keep your attention fixed here.
- . If you have difficulty concentrating, try the technique I showed you that we called "Just one breath at a time". At the beginning of each breath, commit yourself to carefully observing the changing sensations caused by just that one breath alone. Then fix your attention firmly on your anchor for just for that one breath, then the next, and the next. Continue doing this, taming the monkey mind, one breath at a time.

**We'll do this together for 5 minutes.** I'll let you know when the time is up.

[Therapist sets a timer and meditates with the client for 5 minutes. When 5 minutes have elapsed, therapist asks client for feedback in order to ensure that client was able to experience the sensations around the nostrils and that s/he was successfully able to return the attention to the anchor each time the mind wandered away. This is the therapist's opportunity to correct any misunderstandings about the practice and to provide additional tools to clients who are having difficulty maintaining their concentration on the breath.

For example,

a) if client has difficulty experiencing any sensations, expand the focus of attention to include the inside of the nostrils and top of nose. If client experiences sensations, but loses them during meditation, instruct client to take one or two short, sharp breaths, so that sensations can be clearly felt. Then instruct client to return to normal breathing.

b) if client experiences sensations, but has difficulty with mind wandering, therapist provides additional concentration techniques, as follows:

'It sounds like you're doing well detecting sensations caused by the in and out breath; it's your monkey mind that's giving you the trouble, is that right? Don't be discouraged.

Everyone has difficulty at first. You are only just beginning to become aware of your wandering monkey mind – this is an important step – it is the beginning of insight. With awareness of the monkey mind, comes the motivation to work hard to train it. You probably never realized before how difficult it is to train your mind. Remember that it is the monkey mind that will get you in trouble, so just keep working hard to train it. Be persistent. Each time the mind wanders away from the anchor, bring it back gently but firmly. Just as when you are teaching a child to stay away from what can cause it harm, train your mind gently but firmly to stay away from thoughts and feelings that can activate the addict self. Keep bringing the mind back to the anchor over and over again.

If you find that you continue to get lost in your thoughts, you may count your breaths at the end of the out breath. Breathe normally, and count each breath after you have experienced the sensations caused by that in and out breath. Say the number silently to yourself just before the breath turns to come back in, like this:

Breathe in, Breathe Out, Count 'One'.

Breathe in, Breathe Out, Count 'two'.

Breathe In, Breathe Out, Count 'three', and so forth up to 10.

While breathing in and out normally, keep your focus on the sensations caused by the touch of the breath, don't focus on the numbers you are counting. If your mind wanders away before you reach the number 10, begin again at number 1. Once you have reached 10, stop counting, and focus on the sensations caused by the touch of the in and out breath without counting. Then, if the mind wanders away again, you can begin counting up to 10 again. Let's try that now just to make sure you get the hang of it.

We'll just do it for 10 breaths. I'll talk you through it. Sit up straight and close your eyes. Breathe normally through your nose and bring your attention to your anchor – the area around your nostrils above your upper lip where you can feel the touch of the breath as it goes in and out. Now silently, with me, begin counting the breaths at the end of the out breath. As before, you are going to continue focusing on the sensations as you breathe in and out, the only difference is that at the very end of the out breath, just before it turns to come back in, count silently. Let's begin:

Breathe in, Breathe Out, Count 'One'.

Breathe in, Breathe Out, Count 'two'.

Breathe In, Breathe Out, Count 'three',

Breathe In, Breathe Out, Count 'four',

Breathe In, Breathe Out, Count 'five',

Breathe In, Breathe Out, Count 'six',

Breathe In, Breathe Out, Count 'seven',

Breathe In, Breathe Out, Count 'eight',

Breathe In, Breathe Out, Count 'nine',

Breathe In, Breathe Out, Count 'ten',

When you are ready, open your eyes. Do you think you can do this at home if you have difficulty concentrating?

Remember, counting is just a tool to help you get your concentration back. Don't get caught up in the counting. It's your anchor, not the numbers, that you are training your mind to focus on during your meditation practice.

## Review of previous session

Brief review of concepts covered in previous session:

- Replace addict self with spiritual self through training in mastery of the mind, morality, and wisdom
- Morality -- doing no harm to self and others in daily life in speech, action, or livelihood -- is the foundation of a spiritual path
- Spiritual self provides protective power
- Every day ethics begins with not harming yourself –
  - When you harm others, you always harm yourself first

- o Have compassion, because everyone suffers – and everyone wants to be happy and free from suffering
- o Use *metta* meditation, replace addict self scripts with new scripts of loving kindness

**Example of therapist script:** Let's begin with a quick review of where we left off last week. We began our work together by saying that replacing the addict self with the spiritual self requires training in mastery of the mind, morality, and wisdom, as well as daily practice of spiritual qualities. We finished our training in mastery of the mind, and in the past two sessions we focused on our training in morality – which we defined as 'doing no harm to yourself and others'. We agreed that this is the foundation of your spiritual path. We said that the addict self is associated with speech, action, and livelihood that can cause harm to self and others. We talked about how your spiritual self can provide protective power in high risk situation because it can motivate you to learn how to prevent the harm and eliminate craving. We talked about how everyday ethics begins by not harming yourself. You learned that when you harm others, you always harm yourself first. And, when you treat others with compassion, you are treating yourself with compassion, too. We reap what we sow. We talked about how everyone wants the same thing – to be happy and free from suffering. Then we practiced a technique, called *metta* meditation, for replacing the old harmful addict self scripts – the tapes that play repeatedly in your mind -- with new scripts of loving kindness and compassion that will be of benefit to you and others now and in the future.

### Completion of at-home assignments:

- “Coach” role
- Discuss experience with at-home assignments:
  - o Did client use *metta* statements in daily life to defuse negative emotion?
  - o Did client do the Spiritual Stretch daily?
  - o Did client practice mindfulness (stop 3 times daily to be mindful of addict self-schema activation)?
  - o Did client practice daily meditation on the in and out breath, and end with the recitation of *metta* statements?
  - o Did client use the self-affirmation/prayer to refocus?
  - o Did client transcend craving using the ‘observe and name’ technique?
  - o Did client use a medication mindfulness ritual?
- Identify specific examples of how the spiritual qualities assigned last session (loving kindness and tolerance) were experienced and expressed by client during the week.

**Example of therapist script:** Let's go over your assignments for last week. Remember as your coach, I check in with you every week to help you stay on track and keep your spiritual muscles strong. So it's important that you are honest with me about your practice. Okay? During the week you were going to work on your spiritual qualities of loving kindness and tolerance by using your *metta* statement – ‘may all beings be happy and free of suffering’ – whenever you had a difficult encounter with someone. You were also going to end your daily meditation practice by reciting this statement. How did that go?

How about your other training exercises? Have you been doing your daily spiritual stretch?

[Note: If client has not done stretch daily, review technique and suggest involving a family member].

Have you been remembering to do your three times daily check-ins to see if your addict self is active? What was your cue? How is that working for you?

[Note: If client did not do check-ins three times every day, discuss appropriateness of the cue being used. Emphasize the importance of frequent self check-ins to increase awareness of the addict self; no awareness, no progress.]

Have you been practicing your meditation on the in and out breath -- your assignment was to practice for 30 minutes every day, were you able to do this?

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

Have you been reciting your self-affirmation/prayer to help you refocus when the addict self tries to intrude?

[Therapist recites the prayer/affirmation to ensure that client remembers it.]

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

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

[Note to therapist: The goal of this discussion is to encourage practice, while helping clients to identify their own spiritual qualities. Therefore, if client has not practiced, therapist asks client to describe a situation during the week and to identify instances of effort, strong determination, equanimity, gratitude, morality, loving kindness, and tolerance – the seven spiritual qualities covered so far in treatment. You can also suggest that they keep their signed Commitment in a conspicuous place and read it frequently.]

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

**Instruction to Therapist:** Once you have reviewed the previous session and the at-home assignment for the previous week, you can begin providing the new material. As shown below, introduce the new material to clients in discrete segments to facilitate learning. Repeat key concepts frequently, and integrate the new material with what you already know about clients' addict and spiritual self schemas, and their spiritual or religious beliefs.

## **New Material: Training in Morality #3 –Stopping the Spread of HIV through Social Responsibility**

**Background Information:** This session is a continuation of the previous two sessions on 'training in morality' which consists of the following three components of the Noble Eightfold Path: Right Speech, Right Action, and Right Livelihood. The goal of this particular session on morality is to help clients increase their sense of social responsibility. Above all, being socially responsible requires compassion and an ongoing

commitment to do whatever one can to relieve the suffering of others. In this session, we will again focus specifically on relieving the suffering caused by HIV/AIDS.

The previous two sessions on morality provided the foundation for this session. In the first session on morality, clients focused primarily on themselves. They increased their personal awareness of the harm caused by their addict self; they learned how to activate their spiritual self to motivate them to learn about HIV and how to cope with high risk situations, and they also practiced transcending craving for drugs and unsafe sex. The second session on morality began the process of shifting the focus to others. That session dealt with everyday ethics and on helping clients increase their compassion for the people they encounter in their daily lives. Now, in the current session, they will go still deeper; they will learn how to expand their compassion by developing a sense of social responsibility, and they will begin formulating the intention to make a personal difference in the global war against HIV/AIDS.

## **Segment 1 -- Finding Personal Meaning in HIV**

- Morality – right speech, action, livelihood – the foundation of a spiritual path
- Social responsibility, courage, and the spiritual self
- Making a personal difference in the global war against the spread of HIV/AIDS
- Lessons learned -- sharing one's story with others
- Being mindful of opportunities to help others

**Instruction to Therapist:** Begin Segment 1 by reminding clients that they are continuing their training in morality, which requires being committed to engaging only in speech, action, and livelihood that does not cause harm to self or others. Review the prior session's discussion about the addict self's lack of morality and its association with speech, action, and livelihood that does cause harm, including contributing to the spread of HIV and other infectious diseases. Having established the context for the current session, you will introduce the topic of social responsibility and courage, which is the spiritual quality required of someone who is committed to making a positive difference in the world. It is important in this first segment to set the stage for a discussion of social responsibility that will empower your clients, and not make them feel defensive or guilty. Your task is to help them understand that they can make a difference in the global fight against HIV/AIDS, and that any step they take towards social responsibility, no matter how small it may seem, will actually have a beneficial effect. Take care how you introduce this topic, however. If clients perceive what you are saying to them as a personal indictment against their previous harmful behavior they may attempt to retreat from the therapeutic process. By all means, challenge your clients so that they can strengthen their spiritual self and the spiritual quality of courage that is the focus of this session, but do not push them to the point that the addict self is activated in defense. Introduce the topic by suggesting that there are many kinds of social responsibility and that it is often the case that we do not choose the cause that we fight for, but rather that the cause chooses us. To illustrate your point, describe how victims of crime and disease, do not choose to be victims, but may find personal meaning in tragedy by becoming outspoken advocates for change. You can begin by giving examples of famous people who have been touched in some way by a devastating illness and have gone on a crusade to educate the public. A recent example that clients may be familiar with is the TV

personality -- Katie Couric – who made a commitment to educate people about the importance of colon cancer screening after the untimely death of her husband due to undetected colon cancer. Another example is Christopher Reeves, who demonstrated his commitment to stem cell research after the accident that caused his paralysis. When attempting to illustrate the concept of finding personal meaning be sure to select an example appropriate to the client's age and background. Then, once the general point has been made, switch the topic back to HIV. Ask clients if they have ever heard of people who have shared their story about how they were infected with HIV in order to help others. If clients can't think of anyone, you could give them the example of Magic Johnson who raised awareness of heterosexual risk behavior at a time when Americans saw HIV/AIDS primarily as a "gay disease". Explain that when the spiritual self is activated, the pain of personal experience provides the courage to tell one's story so that others can be protected from experiencing the same pain in their own lives. Remind them that this does not happen when the addict self is activated. When the addict self is activated, the pain of personal experience provides motivation to do just one thing – to use more drugs. Clients know that the addict self wants only to hide from pain, and it certainly does not care about the pain of others. When presenting this material you might also want to refer clients to the 'HIV Stops With Me' campaign that aims to reduce the stigma associated with HIV and to acknowledge the powerful role that people who are positive have in ending the epidemic. Each city has its own website with spokespeople representative of their communities who share their personal stories of HIV infection and talk about various issues including disclosing one's HIV status to others. The HIV Stops With Me campaign may therefore be an extremely useful resource for your clients to help them see the value of telling their personal story to others [website address: [hivstopswithme.org](http://hivstopswithme.org)]. Your role in this segment, is to help clients activate their spiritual self for the purpose of formulating and communicating their own story of HIV infection and the lessons they have learned that could help others. They will practice in this session by telling their story to you. Below you will find a list of questions that you can use to guide clients through their storytelling, ending by asking clients what advice they would give to others to help them avoid the suffering that they have experienced themselves. After clients have finished telling you their story of HIV infection and the lessons learned, thank them sincerely for sharing this with you, and express your compassion and empathy, and acknowledge the courage it took to tell their story. Then explain that sharing their story with others could make a significant contribution to stopping the spread of HIV. This does not necessarily mean that they should disclose their HIV status to everyone they meet. Not at all. What it means is that if they are mindful they will find opportunities for helping others to protect themselves, and in so doing find personal meaning in having HIV themselves. Provide an example of what you mean by this from the client's own story. For example, if your client is a woman in a sexually monogamous relationship who was infected by her drug-using sexual partner who, without her knowledge, was sharing drug paraphernalia with others, explain how her story might help other women in similar circumstances. She could simply become mindful of other women in her social network who might benefit from her experience, and be ready to seize opportunities to help them. For clients who are not ready to tell their personal story, you could suggest that they could begin by sharing with others what they have learned about HIV prevention. Let them know that by teaching others harm

prevention and harm reduction strategies, they are protecting others from harm and are demonstrating their social responsibility. End this segment by emphasizing the important role that each client has in the global fight against HIV/AIDS.

**Example of therapist script:** Today we are going to continue the training in morality. We have spoken about the three components that make up this training – right speech, right action, and right livelihood. When we say right speech, action, and livelihood, what we mean is that when we are on a spiritual path we don't say or do anything that can cause harm to others or to ourselves. In fact, when we are on a spiritual path, we do everything in our power to prevent harm and suffering. We can do this because the spiritual self is compassionate and has the courage to try to make a difference in the world. So, today we are going to talk about social responsibility. Do you know what I mean by social responsibility? When we are on a spiritual path we want to make a positive contribution to society; we are no longer selfish, but rather we think of the well-being of others, and we do everything in our power to ease their suffering. This is our social responsibility. Do you see how this is the exact opposite of the addict self? The addict self is a habit pattern of the mind that is totally selfish, isn't it? It puts a drain on society, doesn't it? It certainly doesn't make a positive contribution to the happiness of others, right? When the addict self gets turned on, it causes a great deal of harm, as you know, including spreading HIV. But if you activate your spiritual self instead, calling on its courage and compassion, you can make a positive contribution to society.

There are many different ways to demonstrate social responsibility. Some people on a spiritual path show their social responsibility by helping those in need; some may fight injustice wherever it arises, others may work on protecting the environment. Often we don't pick the cause that we fight for, but rather it picks us, we just have to be aware and willing to accept the responsibility in whatever form it takes. For example, victims of disease or crime don't choose to be victims, but they often become crusaders for change after being victimized. This not only helps others, it also helps the victim find meaning in whatever suffering was experienced. Have you noticed that when victims tell their story, they can help others? [Therapist provides an example appropriate to the client's age and background.]

Examples...

- . Have you seen Katie Couric on the Today Show? She became an advocate for colon cancer screening after her husband died unexpectedly of colon cancer, and it was because of her courage in the face of her own personal grief that awareness of the importance of colon cancer screening increased across the country.
- . Victims of paralysis, like Christopher Reeves, also turned his suffering into social responsibility --- he became an advocate for research that might help people walk again.]

The point is that when people who are suffering find the courage to tell their personal stories in the spirit of social responsibility and compassion, it can have a powerful effect on others.

People with HIV/AIDS who have told their personal stories have also been able to help others. Can you think of anyone?

[If client is unable to think of anyone, provide example of Magic Johnson who increased awareness of heterosexual transmission at a time when Americans thought of AIDS as a "gay disease".]

There's also an organization called '**HIV stops with me**' that is made up of people living with HIV who have made the commitment not to spread HIV to anyone else and to help others by telling their personal stories. These people have understood that they can make a personal difference in the global fight against HIV. The website address is 'www.hivstopswithme.org'. You might want to check it out. It's a good example of what we're talking about in this session.

Would you be willing to tell me your personal story about how you were infected with HIV and how it has affected your life?

[Therapist encourages client to tell his/her personal story of HIV infection. Therapists may wish to guide clients' story-telling with the following questions: How did you get infected? How soon did you get tested after you were infected? How did you feel when you learned the result of the HIV test – how did you cope – did you use drugs when you found out, thinking it would make you feel better? Did it make things worse? Did you have the support of family or friends?

At the conclusion of client's story, ask 'What advice would you give to others so that they do not have to suffer as you have?']

Thank you for telling me your story. Your story is important because it bears witness to the suffering caused by HIV. Your story will have a lasting affect on me, and it will have a lasting affect on anyone else you decide to tell. [Therapist expresses sincere gratitude and empathy in response to client's story.]

It takes a lot of courage to tell others your story. It's your spiritual self that has this courage. It's your spiritual self that has a sense of social responsibility. I'm not suggesting that when you leave here, you begin telling everyone you meet that you have HIV, not at all. What I am suggesting is that you begin to become mindful of the opportunities that exist in your daily life for using your personal experience with HIV in a way that could help someone else. This is how you can find personal meaning in having HIV yourself. For example, you could ... [Therapist provides an example consistent with client's personal story; e.g., clients in sexually monogamous relationships who are infected by drug-using partners who share drug paraphernalia could help educate others in similar circumstances.]

Because you know personally about the suffering caused by addiction and HIV, you can play a very important role in your community in ending the suffering it causes. At first, you may play just a small role, but gradually as your courage grows and your spiritual path is clearer, your contribution will increase also. Did you realize that it is within your power to make a major contribution to the fight against HIV/AIDS?

[Therapist waits for response and engages client in discussion with the goal of empowering the client to make a difference in the global fight against HIV/AIDS.]

You are an expert, and you can share your expertise with others. The more people know about HIV/AIDS, the less likely they are to spread the virus to their partners and to their children. Most people give and get the virus because they are unaware; they certainly don't mean to spread it to others. You have it in your power to be a powerful voice in the crusade to raise awareness about HIV/AIDS in your community. Are you willing to consider doing that?

## Segment 2 – Making a difference in the fight against HIV

- Making the ‘HIV stops with me’ commitment
- Partner notification – services available through state and local agencies
- Courage to prevent harm vs Guilt over past harm
- Becoming a community advocate for HIV testing

**Instruction to Therapist:** The primary goals of this segment are to ask clients for a commitment to stop the spread of HIV through their own behavior and to encourage clients to become advocates for HIV testing in their community. Begin by stating that being on a spiritual path requires being socially responsible and making the commitment that from this moment forward you will never infect anyone with HIV. Then focus on the importance of HIV testing. Ask them to consider those people they may have already knowingly or unknowingly exposed to HIV that have not yet been notified and tested. Remind clients that when individuals are actively using drugs, they may be oblivious to the harm they are causing. They may not even remember sharing needles or having unsafe sex. Or someone may have picked up some drug paraphernalia after they used it without your client’s knowledge. Again, take care not to raise your clients’ defenses, but rather help your clients to take the perspective of their spiritual self when considering the prior actions of the addict self. If you do this, you can help your clients remain at a sufficiently safe psychological distance from the potential harm they may have caused for them to be willing to discuss this topic openly with you. Point out that many mistakes we make in life cannot be rectified, and that if we have infected someone in the past, we can’t take it back. We can however do everything in our power to reduce the suffering the addict self caused by making sure that those individuals know they have been infected. If they don’t know, they won’t get treatment and, in addition, they can infect others, who can infect still others, and so on and so forth. Once the discussion has begun you can remind clients about the window period for HIV testing. Explain that the tests commonly used to detect HIV infection are actually looking for antibodies produced by an individual’s immune system when they are exposed to HIV. Most people will develop detectable antibodies within two to eight weeks. Ninety seven percent will develop antibodies in the first three months following the time of their infection. However, in rare cases, it can take up to six months to develop antibodies to HIV. This means that even if your clients’ partners tested negative shortly after exposure, they could still have been infected, and would need to be retested after six months of no further exposure.

Educate clients about partner notification services provided in your state. State departments of health will help clients either by notifying potential partners anonymously for the client, or by coaching clients how to notify partners themselves. Some state agencies will even accompany clients when they notify their partners. [As each state has its own set of partner notification laws, you will need to become familiar with the laws in your state and then modify the contents of this session as needed.]

Conclude your discussion by asking clients to consider becoming advocates for HIV testing in their community. Emphasize that they could be responsible for saving many lives if they do this. In 2004 the estimated number of people living with HIV increased to 39.4 million. In the United States, there are an estimated 40,000 new HIV infections per year. The CDC estimates that one-quarter of these do not know they are infected, which puts them and others at great risk. Increased testing is therefore a high

priority in the fight against HIV/AIDS. In the next segment, clients will have an opportunity to practice encouraging others to get tested, and to experience for themselves what it feels like to activate their spiritual self and become socially responsible.

**Example of therapist script:** Let's continue our discussion about how each of us can make a difference in the world. Being on a spiritual path, among other things, requires making a commitment not to spread HIV to others. Are you willing to make this commitment? [Therapist waits for client to make the commitment.] Right there, you have made an important contribution in the fight against HIV. This is social responsibility. This a key component in the moral foundation of your spiritual path.

Now that you have taken this important step, we need to look back at that period from the time you were infected with HIV until now to see if there is anything at all that can be done to prevent suffering from this point forward. What I mean by this is that if your addict self infected someone in the past, there is nothing you can do to change this fact, but there is something you can do to reduce the harm that was caused, and to relieve suffering. Do you know what I'm referring to? [Therapist waits to see if client understands that you are talking about the importance of HIV testing and partner notification.]

The point is not to beat yourself up about the past, that's not the spiritual way. Remember, guilt is a tool of the addict self. The point is to look at the past from the perspective of your spiritual self so that you can determine whether there is anything you can do now that can prevent further suffering. It's important for people with HIV who are on a spiritual path to have the courage to consider who they might have exposed in the past and then to do whatever they can to make sure these people get tested.

When you first found out you were infected, what kind of help did you have to notify partners so that they could get tested? [Therapist waits for client to describe how partners were notified.] Since that time, is it possible that you have exposed others? Do you think there are people out there that you hung out with that could have picked up some drug paraphernalia after you without you knowing it? Have they been tested? Whenever the addict self is activated, you're going on auto pilot, right, and so by definition you are doing things without realizing you're doing them, including sharing body fluids. You know that it is important that anyone with whom you have had sex or shared any kind of drug paraphernalia get tested, right? When people are exposed to HIV and don't know it, they are deprived of medications that might help them, they are also at risk for exposing others unknowingly, and these others are in turn at risk for exposing still more people, and so on and so on. So rather than exposing just one person, hundreds of people could potentially have been exposed, just by failing to inform that one person of their exposure.

So, thinking about whom you might have exposed, and making the decision to do what you can to get them tested is an important way to demonstrate your social responsibility, and to make sure that you have a strong moral foundation for your spiritual path. We can help you get whatever assistance you need. Partners can be notified anonymously, if you prefer, or ..... [Therapist describes the partner notification services available in client's state].

Just imagine how you would have felt if you had not been told and had been deprived of treatment or had unknowingly infected someone you love.

[Note: for clients who do not know who infected them, add 'It's important to let people know that they might have been exposed to HIV not only because they might have been infected by you, but also because one of them might have been the one who infected you and may be continuing to infect others without realizing it. So, unless they are tested too, they could continue spreading HIV without knowing it.]

You can make an important contribution in the fight against HIV, not only by notifying your partners so that they can get tested, but also by becoming an advocate for testing in your community. I encourage you to seize every opportunity to encourage people to get tested. Do you think you can do that?

Let's go over some of the important facts you learned in your separate HIV educational session, so that you can explain HIV testing to others. Remember it's possible that people can test negative for HIV immediately after exposure but can actually turn out to be HIV-positive later on. Do you remember the 'window period.' ? [Therapist reviews information with client.] This means that someone who was exposed to HIV could possibly test negative at first. This is because it can take up to six months for the body to develop antibodies that can be detected in an HIV blood test. So, if a person tested negative, he or she would need to get tested again six months after the last time s/he engaged in any risky behavior. Of course, if the person shares drug paraphernalia or has risky sex again, he or she would once again be at risk for getting infected. Many people don't know about this and could be putting their lives and the lives of others at risk thinking that they are negative when in fact they are positive. Or they think that because they are negative that their partner is negative, too, and then continue to engage in risky behavior that eventually leads to infection.

Do you realize how many lives you could be responsible for saving if you became an advocate for HIV testing in your community? This is social responsibility and this is the spiritual way. Do you think you could make a commitment to do what you can to encourage others to get tested for HIV? In the next segment, we are going to practice how you could begin being an advocate for HIV testing.

### **Segment 3 -- Experiential component**

Gym metaphor: need to exercise your spiritual muscles -- courage

- Part I: Role-play
  - advocating for HIV testing and HIV prevention in the community
- Part II: Resistance Training: Role-play
  - informing a previous partner of possible HIV exposure, or
  - sharing harm reduction knowledge and skill with future sexual partners

**Instruction to Therapist:** In this segment you will do a spiritual workout with your clients focusing on developing the courage to become an advocate for HIV testing. You will reiterate that a strong moral foundation for their spiritual path includes being socially responsible, and that one way to be socially responsible with regard to reducing the suffering caused by HIV/AIDS, is to encourage others to get tested. Emphasize that doing this can save lives. The workout will be in two parts, both of which will involve a role-play in which the client will encourage others to get tested. In the first part, you will play the role of a drug-using acquaintance of the client. This is not an individual the

client has exposed to HIV, but rather someone the client knows casually. The client will practice communicating the importance of getting tested for HIV and will explain the window period. The second role-play is more challenging, and is described to clients as their resistance training. In this role-play, clients will practice informing someone that they may have been exposed to HIV, and that they need to go for testing, so that if they are infected they can get treatment and not infect others. If in the previous segment the client had identified someone with whom they had shared needles or works or had unsafe sex that had not yet been notified, then use this opportunity to help clients practice notifying this person. If clients report already having informed everyone known to have been exposed, ask them to think of someone in their social network who could potentially have used any drug paraphernalia (including cottons, cookers, straws, rinse water, as well as needles) without the client's knowledge. You will play the role of that other person, and the client will practice informing you of your potential exposure. Remind clients to remain mindful and compassionate even if the other person responds with anger and abuse. If appropriate, refer client to the appropriate partner notification services following the role-play so that clients can receive any available help to inform this partner.

If the client has already informed everyone known to be exposed and cannot think of anyone else who could have been at risk for exposure, use this role-play as an opportunity to practice informing future potential sexual partners of the client's HIV-positive serostatus. Again, you will play the role of the potential partner, and the client will practice informing you that s/he is HIV positive, that s/he is committed to fighting the spread of HIV, and to using harm prevention and harm reduction strategies. This role-play will provide clients with the opportunity to practice sharing their harm reduction knowledge and skill.

Prior to performing each of these role-plays, instruct clients to activate their spiritual self by focusing on their anchor – that area below their nostrils where they first feel the breath on the skin as they breathe normally through the nose. Ask them to dig deep, to find within themselves a place of compassion and concern for the welfare of others, and to remain calm and centered, even in the face of negative emotional reactions from others. In this the segment, you, as coach, help your clients 'put it all together' and draw upon all the spiritual qualities that they have been developing with their practice.

**Example of therapist script:** This is the part of the session when we work together to help you strengthen your spiritual muscles. Remember it's like going to the gym. We'll work out for a while and then we'll do some resistance training where it gets a little harder. Today we are working on the spiritual muscle – courage. This is the courage it takes to become socially responsible. This is your opportunity to work hard to strengthen your courage so that you can make a personal difference in the fight against HIV/AIDS by becoming an outspoken advocate for HIV testing. So first, let's just practice telling someone you know casually how important it is to get tested for HIV. I'll play the part of a drug user you know casually. This is someone you have not shared drugs with or had sex with. I just want you to practice encouraging others to get tested and telling them about the window period and the reason why it is so important to get tested. You don't need to disclose your HIV status.

[Therapist tailors the following example as appropriate]:

Let's pretend we are waiting in line together at the methadone clinic. We don't know each other very well; we've just seen each other in line. I'll begin by making small talk

and generally complaining that ‘the lifestyle’ is more dangerous than it used to be.’ You will use this opportunity to encourage me to get an HIV test and explain the window period. Okay?

Before we begin, I want you to close your eyes for a moment and focus on your anchor. As you focus on your in- and out-breath, activate your spiritual self, and make a commitment to finding the courage to be socially responsible. Then open your eyes and do the role-play from a place of courage and compassion for the well-being of others. [Therapist gives client a few moments to focus on the in- and out-breath.] Are you ready? Okay, then let’s begin.

[Therapist plays the role of a drug-using acquaintance (e.g., waiting in line together at the methadone clinic, making small talk about how dangerous the drug-using life is getting. When your client talks about the importance of HIV testing, you can say you had a test the day after you shared needles with someone and it was negative; this will provide the client with the opportunity to educate you about the ‘window period’). When the role-play is complete, therapist provides client with immediate feedback on performance.]

Now, let’s begin your resistance training. This is where it gets a bit harder. We are going to do another role play, and I will play the role of someone you may have exposed to HIV several months ago. [Therapist asks client to think of someone that had not been notified previously who was in the client’s drug-using network and could potentially have shared needles or other drug paraphernalia (including cottons, cookers, straws, and rinse water) without the client’s knowledge.] I want you to practice telling me that I might have been exposed to HIV, and why it is important to get tested right away. Be sure to keep in mind everything you have learned in our other sessions together – it is not in your power to control the other person’s reaction, but it is within your power to control your own. So even if I seem to get angry, remain focused on your spiritual path. Remember that it takes courage to be socially responsible, and this is the spiritual muscle you are strengthening today. Okay?

Before we begin, I want you to close your eyes for a moment and focus on your anchor again. As you focus on your in- and out-breath, activate your spiritual self, and commit to finding the courage to be socially responsible. Then open your eyes and do the role-play from a place of courage and compassion for the well-being of others. [Therapist gives client a few moments to focus on the in- and out-breath.] Are you ready? Okay, then let’s begin.

[Therapist plays role of someone in the client’s drug-using network who might have shared a cooker with the client several months ago and is now being told by the client that he or she may have been exposed to HIV. When the role-play is complete, therapist provides client with immediate feedback on performance (i.e., accuracy of information provided about the window period, etc., ability to stay calm in the face of negative emotional reaction).]

Note: At the conclusion of this role-play, make appropriate referral to the partner notification services available in your state.

[Note: If clients cannot identify anyone that might have been exposed in the past, use this opportunity to help clients role-play informing potential future sexual partners of their

HIV-positive serostatus, and sharing with them their commitment to HIV prevention by teaching them harm prevention/reduction skills.]

## Segment 4 -- At-home practice assignments

- Continue: Daily 3-S stretch
- Continue: 3 times daily self-schema check-ins (with cue)
- Continue: Meditation on the in and out breath (for 35 minutes) ending with metta statements
- Continue: Use self-affirmation to refocus after addict self intrusion
- Continue: Transform craving by systematic observation of impermanence
- Continue: Use *metta* meditation statements to defuse negative emotion
- Continue: Use medication mindfulness rituals to help you follow medical recommendations
- New: explain to at least one person (not necessarily a partner) why s/he should get tested for HIV and/or share HIV prevention/reduction knowledge and skill
- New: Spiritual qualities assigned -- **'courage'**

**Instruction to Therapist:** In this segment of the session, clients are given their at-home assignments. They are reminded that being on a spiritual path requires all the spiritual muscles already worked on and so they are to continue the at-home exercises previously assigned in addition to the ones you will be assigning today. Be sure to refer clients to the page in the Client Workbook on which the at-home exercises for today are written. Then go over each of them with clients to ensure that they understand what is to be accomplished during the coming week. Clients are to continue their daily Spiritual Stretch, their 3 times daily self check-ins, and their daily meditation on the in and out breath, ending with the recitation of their *metta* statements – “May all beings be happy and free from suffering”. The length of their daily meditation is increased as appropriate. This will depend upon how each client is progressing. Keep in mind that the goal is to have clients meditating for a total of one hour each day by the end of treatment. They will also continue using their spiritual self affirmation to refocus after an addict self intrusion. They will defuse negative emotion by reciting *metta* statements, and they will transcend craving by carefully examining the impermanent sensations associated with craving knowing ‘this too shall pass’. Clients should continue doing their medication mindfulness ritual each time they take their HIV-related medications. Once the ongoing routine is reviewed, the new assignments are added. The new spiritual quality to assign in this session is **'courage'** and the new assignment is to encourage at least one person to get tested for HIV, and/or to share, with at least one other person, HIV prevention and reduction information and skills. Exactly whom this person is, will depend on each client. If there are any partners remaining to be notified that clients might have exposed, ask clients for a commitment to follow-up with the referral you provided earlier to the appropriate state partner notification agency. If everyone has already been notified, then the assignment is to encourage anyone in their social network to get tested, and to begin the process of becoming an outspoken advocate for HIV testing and harm reduction in the community by sharing with others what the client now knows about HIV prevention. The segment ends as it always does with the therapist asking clients’ for their

commitment to completing the at-home assignments and to remaining on their spiritual path.

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

**Continued:** You will continue your daily spiritual stretch and your mindfulness practice of checking in with yourself three times a day to see what habit pattern of the mind is currently active. Use your cue (...name cue...) to interrupt yourself three times each day. You will also continue your in- and out-breath meditation practice – if you can, increase the time that you practice each day to 35 minutes [Therapist gauges amount of practice time to client's progress.] You will also continue using your self-affirmation to refocus on your spiritual path after an addict self intrusion. Whenever craving arises you will stop and observe how the sensations arise and pass away – just stare down the craving monster, and if you have negative interactions with others, use your *metta* statement 'May (...this person...) be happy and free from suffering'. Also continue doing your medication mindfulness ritual to help you follow medical recommendations and stay healthy.

**Added:** Your new assignment for the week is to **encourage at least one person to get tested for HIV or to teach at least one other person what you now know about how to prevent the spread of HIV.**

[Note to therapist: If, in the experiential component, the client identified someone who may have been exposed to HIV by the client, then the assignment is for the client to follow up with the referral you will provide to the appropriate State Partner Notification Agency.]

The new spiritual quality to find in yourself and strengthen this week is – **courage**. You demonstrated you have this quality today when you told me your own story. So keep up the good work. You will need this quality for the coming week.

**Commitment:** Can you make a commitment to stay on a path of morality – to be single minded in your focus on doing no harm to self and others, on treating yourself and others with compassion, and doing whatever you can to stop the spread of HIV/AIDS?

## **Segment 5 -- Summary**

Summary of session content to facilitate client understanding:

- Morality – doing no harm in speech, action, and livelihood -- includes social responsibility for stopping the spread of HIV/AIDS
- Finding personal meaning in being HIV-positive -- make a commitment that no-one in the future will ever contract HIV from you
- Being on a spiritual path means having the courage to...
  - help others to benefit from your experience
  - notify partners so that they can be tested
  - share HIV knowledge and skill
  - be an advocate for HIV testing

**Instruction to Therapist:** The next segment is the brief summary. As you know, the purpose of the summary of each session is to facilitate client understanding of the new

material that was presented. The summary for this session should include reviewing the training in morality – doing no harm to self or others in speech, action, or livelihood, and should emphasize social responsibility and having the courage to find personal meaning in having contracted HIV. Remind clients that they can make a difference in the global fight against HIV/AIDS, by sharing their personal experience with others, and by becoming an advocate in their community for harm reduction and HIV testing.

**Example of therapist script:** Now let's briefly review what we talked about today. In this session, we focused on morality – doing no harm to yourself and others in speech, action, or livelihood. This is the foundation of a spiritual path. We focused on social responsibility and we talked about how you can make a personal contribution in the global fight against HIV. We talked about how some people living with HIV tell their personal story of HIV infection in order to bear witness to the suffering caused by HIV/AIDS and to stop its spread. Other ways to contribute is to be mindful of opportunities that arise to help others benefit from your experience. We talked about the importance of notifying anyone you could have exposed to HIV, and you practiced encouraging others to get tested. You also made a very important commitment today -- that no one will ever again be exposed to HIV by you. Remember, **you** have the power to make a difference in the course of the HIV pandemic.

## Segment 6 -- 3-S stretch

- 3-S stretch with new spiritual quality 'courage' inserted

**Instruction to Therapist:** As you know each 3-S therapy session ends with the spiritual stretch. You will find a diagram of the stretch in this manual and also in the Client Workbook. The goal of the stretch, which is to be performed daily at home, as well as at the end of each session, is for clients to affirm both physically and verbally their commitment to spiritual practice. At each stage in the stretch, which is performed slowly, therapists and clients affirm, aloud, the commitment to the client's spiritual path and to developing the spiritual qualities assigned for the week, in this case the spiritual quality of courage. The words spoken during each part of the stretch are to remind clients that being on a spiritual path requires making their thoughts, words, emotions, actions, and perceptions consistent with the highest spiritual ideals. You will do the stretch with your client at the end of each session so that you can correct any mistakes as the stretch is executed, and ensure that clients know how to do the stretch at home. Until clients are familiar with the wording, have them repeat each phrase after you. Explain that the stretch is a simple way to begin their day that can remind them to stay on their spiritual path. Remind them that the stretch is one of their at-home practice assignments, and show them once again where they can find it in their workbook. Then do the stretch together and end the session.

**Example of therapist script:** As courage is the quality you will be working on this week, let's end the session by focusing on these qualities while doing our spiritual stretch.

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

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