

3-S⁺ Group #1: Mindfulness

Materials Required

1. Meditative Video Segment, and the equipment required for playing the video.
2. “Tardiness” door sign to be placed on the door at the end of the video: “Entrance to the group room will not be permitted once the video has finished. The video has finished. Please join us next week.”
3. Wall Posters prominently displayed – In large letters ...
 - a. Commitment: “Today I renew my commitment to my spiritual path.”
 - b. The Spiritual Qualities – the spiritual self’s 14 Spiritual Muscles: “generosity, morality, renunciation, wisdom, effort, tolerance, truth, strong determination, loving kindness, equanimity, gratitude, courage, forgiveness, and serenity”.
4. Timer (for meditation and other timed exercises).
5. Pencils and notepaper for each participant.
6. Tape (to adhere poster paper to the walls, as needed).
7. Paper and easel board with marker for recorder.
8. Selection of wrapped hard candy (include some sugarless pieces) – one piece for each group member.

Therapeutic Goals

1. To provide a therapeutic context for a cognitive shift from habitual activation of the addict self-schema to increased activation of a spiritual self-schema that has as its focus doing no harm to self and others
2. To increase awareness of the automaticity of schematic processes, such as the addict self-schema.
3. To provide an opportunity for the creation of new cognitive scripts and behavioral action sequences that are consistent with the individual’s spiritual/religious faith. This session provides the opportunity for ...
 - a. the practice of meditation on the in-and-out breath (to increase the ability to focus attention and still the mind)
 - b. the practice of mindfulness (to increase awareness of multisensory experiences available in typically mundane activities [e.g., eating a piece of candy] when that activity is engaged in mindfully)
 - c. the creation of a new cognitive script -- a personal prayer -- to be used during the week to interrupt the automaticity of the addict self and, thus, prevent harm to self and others.

Begin Group

1. Video

A commercially available meditation video of tranquil nature scenes is played to mark the beginning of each 3-S group session. The purpose of playing a meditative video at this time is to provide a buffer, or transition period, during which group members can begin to detach from their often chaotic lives, in readiness for the activation of their

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

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

2. Welcome

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

Therapist script:

Welcome to Spirituality Group Therapy.

3. Introductions

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

Therapist script:

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

4. Commitment

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

Therapist script:

While we are still standing, let’s renew our commitment to our Spiritual path by together reading the Commitment Statement aloud. [Therapist points to Commitment Poster]. All together ... Today I renew my commitment to my spiritual path.

5. Overview of 3-S development program philosophy: The therapist provides the following overview each week:

Therapist script:

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

you also need to practice between groups. To get the most out of these group sessions, you will need to make the effort to quiet your mind, to focus your attention, and to listen carefully to what I and the other group members are saying.

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

Therapist script:

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

7. Meditation Practice

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

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

Meditation Rationale:

Therapist Script:

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

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

Meditation Instructions:

Therapist script:

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

Let’s do this now:

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

- *Remain seated in your chairs. Sit with your back straight, feet flat against the floor, hands on your lap.*
- *Now close your eyes [Therapist checks that client is comfortable doing this in session. Clients who are uncomfortable closing their eyes are instructed to close their eyes half-way and to focus on an object within their vision. As clients’ comfort levels increase over the course of treatment, clients are encouraged to close their eyes more and more, and to do their daily at-home practice with their eyes closed.]*
- *Just breathe normally through your nose.*
- *As you continue breathing normally through your nose, begin to focus your attention on the sensations in and around your nostrils, and on your upper lip just below your nostrils, that are caused by the breath passing in and out. You may feel a slight tickle, or a feeling of warmth or coolness, or heaviness or lightness.*

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

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

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

Meditation practice feedback

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

Therapist script:

Open your eyes.

How was that for you today?

Were you able to keep your attention focused on your anchor?

Could you experience your breath? Where did you feel it?

Did you notice if the air moved through one nostril more than the other; or if the breath was long or short, or if it was warm or cool? What sensations did you feel (e.g., tickle, tingle, pressure, perspiration, etc.)?

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

Therapist script continued:

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

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

8. Presentation of new material with experiential exercise:

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

New material: Mindfulness

Therapist script.

*The new exercise we will be doing today is help us to be more mindful. Does everyone know what it means to be mindful? **Mindfulness means being aware – being fully present in each moment.** It may sound easy but it isn't. In fact, most of us go about our daily lives quite unaware. We all have routines that get us through the day, and often we have no awareness of what we are doing or what we are thinking or feeling as we perform these routines. Sometimes it is not until we try to meditate that we realize that our minds are quite out of control. It wanders here, there, and everywhere. Buddhists call this the "monkey mind." Like a monkey swinging from tree to tree, grasping first this tree limb and then another, our mind doesn't want to be tamed, it keeps reaching out for something new. But if we don't tame*

our minds, it can get us into a lot of trouble. Before we know it, the monkey mind wanders to thoughts about drugs, this thought leads to craving, then craving leads to fantasizing about how to get drugs, and, if it is not stopped in time, it will ultimately lead to using drugs, and to hurting ourselves or others. And, this whole process can happen in the blink of an eye -- without us even realizing it has happened. All you know is that one minute you seemed to be doing okay in your recovery and the next minute you are using again. To be successful in your recovery and to stay on a Spiritual path requires that you become mindful. Learning to be mindful helps you to become aware what your mind is up to – it allows you to monitor where it goes, so that you can keep it out of trouble. Today we're going to do two exercises to show you how you can become more mindful in your daily life.

Mindfulness Exercise #1: Eating a piece of candy.

Therapist script:

- *I am going to give each of you a piece of hard candy.*
- *It is wrapped and please do not open it until I instruct you to do so.*

Therapist gives each group member a piece of hard candy, being sensitive to those group members who prefer sugarless candy. Therapist then takes his/her seat in front of the group. Note: In the event a group member does not attend to the instructions and opens and eats the candy immediately, the therapist describes the behavior to the group as an example of the automatic pilot – doing something familiar without thinking about it – and compares it to the activation of the addict self and subsequent drug use behavior.

Therapist script (continued):

- *Mindfulness is a skill we can practice in everything we do—from the most simple of actions such as brushing our teeth to more complicated activities such as interrelating to other people.*
- *Today, we will learn how to practice mindfulness with something very simple—eating a piece of candy.*
- *At first, it may not be clear how mindfulness can apply to eating a piece of candy, but by the time we finish this exercise, you will understand.*
- *Simply listen and follow my instructions.*
- *First, hold your candy in your hand. Feel it's weight in your hand.*
- *Touch it with your fingers. Feel the texture of the wrapper.*

- Now look carefully at the packaging, notice the color of the wrapper. Notice how the package is designed to keep the candy fresh and clean.
- Now, slowly open the wrapper noticing whether you hear any sound as the wrapper is torn. Notice if you experience the movement of the muscles you used to unwrap the candy?
- Now slowly raise the candy towards your nose.
- Pay attention to when you first smell the scent of the candy.
- Do not put the candy in your mouth yet.
- Simply smell it.
- Do you feel the back of your mouth beginning to generate saliva?
- Do you feel a tingling sensation at the back of your mouth?
- Do you have an urge to get the candy in your mouth immediately?
- Is your mouth filling with saliva at the thought of what it will be like to taste the candy?
- Now, slowly place the candy in your mouth. Please do not bite the candy until this exercise is over. Feel free to close your eyes if it helps you to concentrate.
- Can you make yourself aware of the sensations that are created on your tongue as the smoothness of the candy meets the surface of your tongue?
- Can you taste the difference in sensations as your tongue automatically moves around the candy and pushes it around inside your mouth?
- Can you feel the sensations created as your tongue slips over the different sides of the candy? The top, the bottom, the sides?
- Do you enjoy the sweetness of the candy?
- Can you taste the crème flavor? Can you taste the strawberry flavor?
- Does one flavor appeal to you more?
- Pay attention on the sensations created in your mouth as the candy becomes smaller and smaller in size.
- Enjoy and be mindful of all the sensations created as you move the candy in and around your mouth. We will now sit quietly and be mindful of the sensations created by the candy in our mouth for 60 seconds and then move on to the next exercise.

At the end of 1 minute, therapist calls 'Time'.

Therapist script (continued)

- *Mindfulness is an important skill you will need to keep the addict self from taking control in your life.*
- *When we do things without thinking, the addict self readily seizes the opportunity to force us off our Spiritual path.*
- *So, in addition to being more mindful in all our daily activities, it is important that we fill our minds with things that are consistent with our Spiritual path.*
- *For example, when we pray, we are remembering our true Spiritual nature. This strengthens our Spiritual self and weakens the addict self.*

Mindfulness Exercise #2: Creation of a Personal Prayer

Therapist script

- *For our next exercise, each of you will write a two or three sentence prayer.*
- *The purpose of this prayer is to give you another tool to help you be mindful and to stay on your Spiritual path as you go through your day.*
- *This prayer should consist of words or phrases that have personal meaning and that help you draw strength from your spiritual nature and your spiritual beliefs—whatever they are (e.g., Spirit, Higher Power, God, Mother Nature, etc.)*
- *You will have 4 minutes to create “your personal prayer”. At the end of the four minutes you will be asked to share your prayer with the group. You will also be asked to tell the group why your prayer has special meaning for you.*
- *Begin now...*

At the end of 4 minutes, therapist calls ‘Time’.

Therapist script (continued)

The time is up. Now each of you will stand and share your personal prayer. Who would like to go first?

Therapist acknowledges each person’s effort and responds to specific content as appropriate.

9. Questions and Answer Period:

Following the experiential presentation of new material, the therapist poses questions for group discussion in order to determine how well group members have understood the relevance of the new material to their daily lives, specifically, to the prevention of harm

to self and others, and whether group members can identify the spiritual qualities that they demonstrated during the session.

Therapist script:

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

10. **Summary:**

Therapist provides a brief review of the entire session

Therapist script:

Today,

- *We practiced meditation on the in- and out-breath and mindfulness in order to begin taking back control from the addict self and to strengthen the spiritual self.*
- *We learned that this takes strong Spiritual muscles and that a rigorous training program with daily practice is needed to keep them strong.*
- *We learned that much of the time we live our lives quite unaware of our thoughts, feelings, and actions.*
- *We learned that when we are not mindful, the addict self can quickly take control.*
- *We learned that we need to fill our minds with things that help us remember our spiritual nature – such as a personally meaningful prayer that we can use throughout the day.*

In a few minutes the group will be over. Until we meet again next week, keep reminding yourself of your true nature. Once you are back into the routine of daily life, it can be easy to lose sight of who you really are. Just remember, you are not your addict self – the addict self is that habit pattern of mind that lies to you over and over again promising you relief from your suffering when in fact it just causes more and more suffering. Don't forget that. Remind yourself of your Spiritual nature and its capacity for love and compassion, and enact it in your daily life. I know you can do it. Just keep practicing your meditation daily and try to be more mindful in everything that you do. When you practice, you are strengthening your spiritual muscles and making your Spiritual self

stronger and your addict self weaker. Each step you take on your Spiritual path, no matter how small, takes you closer to your goal. You have taken several steps today. Well done. Let's end as we always do with our Spiritual stretch.

11. The Spiritual Stretch.

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

Therapist script:

Please stand, and repeat after me:

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

12. End.