

Mindfulness-Based Substance Abuse Treatment (MBSAT)

12-Session Curriculum Training Certification



Intensive Workshop Training Manual



Table of Contents

PDF of PPTs for Intensive.....	1
Session 1 handouts	
Dealing with definitions of respect.....	48
Group agreements example.....	49
Mindfulness of deep breathing script.....	50
Session 2 handouts	
Major drug categories.....	51
Session 3 handouts	
STIC handout.....	52
STIC business card cutouts.....	53
Mindfulness of breath script.....	54
Session 4 handouts	
Perfect high poem.....	55
Poem discussion key.....	56
Personal pros and cons contemplation.....	57
Pros and cons worksheet.....	58
Bodyscan meditation script.....	59
Session 5 handouts	
Alternative deep disclosure handout.....	61
Stand if handout.....	62
Session 6 handouts	In PDFs
Session 7 handouts	
Non-moving body scan script.....	63
Cravings worksheet.....	65
Session 8 handouts	
Alternative triggers contemplation.....	66
Triggers worksheet.....	67
Noting meditation script.....	68
Session 9 handouts	
Fictional family description.....	70
Genogram.....	71
Healing intergenerational trauma.....	72
Compassion for family meditation.....	73
Session 10 handouts	
Mindful communication guidelines.....	74
Compassion meditation for friends.....	75
Session 11 handouts	
Transforming systems worksheet.....	77
Community compassion meditation.....	78
Session 12 handouts	
Final compassion meditation.....	80
Skillful Self-Disclosure Exercises	
Know your range.....	82
What's personally okay to disclose/not disclose.....	83







Introductions

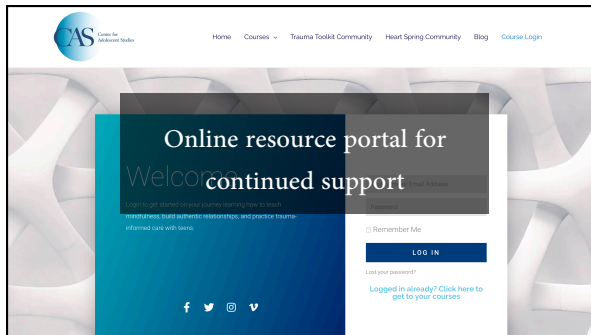
- Name
- Location
- Mindfulness experience
- Substance abuse experience
- Ice Breaker: "If you knew me, you'd know..."

Disclosures on Recording



About this Certification

- **Tool Kit:** book, meditation bell, STIC cards
- **Experience:** Mix between didactic/experiential/process
- **Philosophy:** you are the key to making any curriculum work
- **Mindfulness meditation:** We'll practice a lot today and throughout, and you'll practice teaching



Next 3 Days

- Day 1
 - Concepts, mindfulness practice, group facilitation, working with resistance, session 1,
- Day 2
 - Sessions 2-6; review, some presentation time, mindfulness practice
- Day 3
 - Sessions 7-12; review, presentation time, mindfulness practice

Certification is Based off Book

What is Mindfulness?

What is Mindfulness?



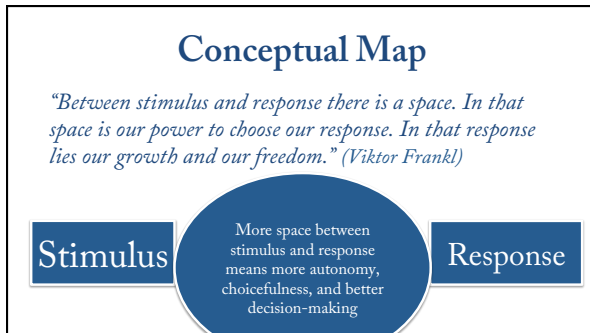
Mindfulness Defined

- Standard definition:

"paying attention, on purpose, in the present moment, with an attitude of nonjudgment" (Kabat-Zinn, 1994)

- Formal meditation
- Informal mindfulness
- What is the point of mindfulness and does the research suggest generally?





Why Mindfulness?

- Addiction and brain
- Trauma and the brain
- Mindfulness and neuroplasticity

Mindfulness of the Breath

A close-up photograph showing a person's hands. The left hand holds a wooden mallet with a rounded head, and the right hand holds a metal rod with a wooden handle. The background is blurred, suggesting an indoor setting.

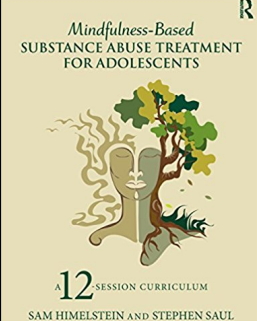
Mindfulness vs. Relaxation vs. Concentration

- **Mindfulness:** the lion mind; being present with a non-reactive mind
- **Relaxation:** the explicit intention to relax and calm down
- **Concentration:** single-pointedness
 - Lamp/flashlight metaphor



Let's take a break





Small Groups



- Groups of 3-4
- Each read through 1/3 of session outlines
- Small group discussion presenting the sessions you reviewed
- What have you seen before?
- What stands out to you?

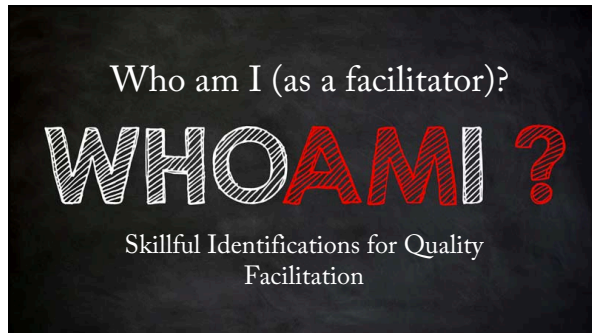
The 12-Session Curriculum

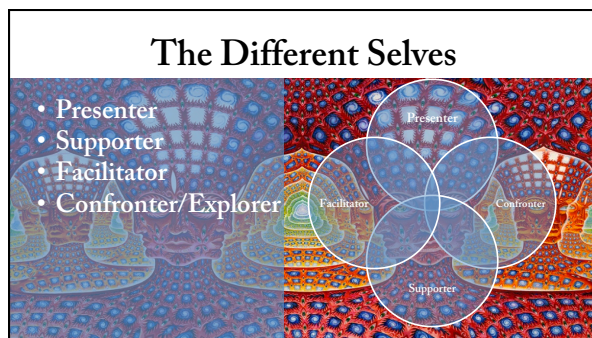
1. Introduction and Overview
2. Mindfulness of Drugs and Their Health Effects
3. Reacting Vs. Responding
4. Mindfulness of Delusion
5. Emotional Awareness
6. The Brain and Drugs
7. Mindfulness of Craving
8. Mindfulness of Triggers
9. Drugs and the Family System
10. Mindfulness of the Peer System
11. Mindfulness of the External Environment
12. Closing Ceremony

Implementation

- Written for groups, but can be done in one on one settings as well










Presenter

- *Primary Skill:* Presenting didactic information
- Engaging Storyteller
 - Ability to paint a picture with words
- Presence/Command of the group
 - Your level of energy, expertise, passion, etc.




Supporter

- *Primary Skill:* Being compassionate
- Needed when youth get vulnerable
- Must be able to practice deep listening
- When youth feel supported and that you care, rapport grows



Facilitator

- *Primary skill:* drawing out dialogue, disclosure, experiences, engagement from youth in the group
- Very important to build group cohesiveness; youth disclosure, trust, engagement, etc.



Coach

- *Primary Skill:* Helping someone along a path to a specific goal
- Activated when youth/young adult is asking for help with a specific problem/issue/symptom
- Reminder: you build skills and awareness, not bark orders or make demands.

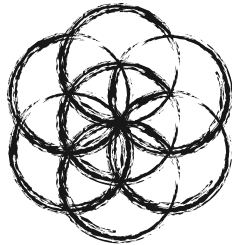


Confronter - Explorer

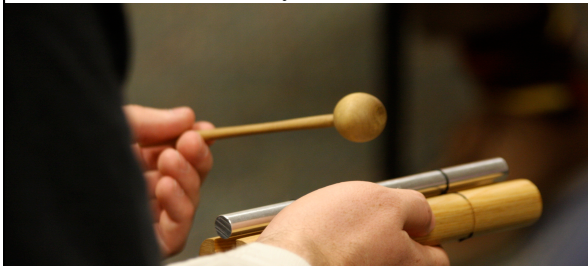
- *Primary Skill:* Calling “in” youth when resistance arises
- Takes courage
- Used to help youth become more self-aware (rather than just get rid of resistance)
- Extremely important for the successful implementation of ANY group

Facilitator Selves Activity

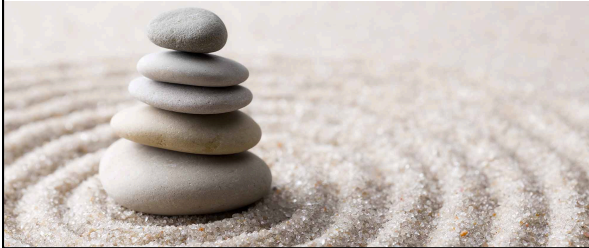
- Which facilitator role do you most easily identify with?
- Which do you feel you’re most strong with?
- Which are areas for growth?



Body Scan



Lunch Break



Session 1

Introduction and Overview



Agreements: Foundation of the therapeutic culture

- Why “agreements” rather than “rules?”
- Need expectations about behavior
- This is NOT a one shot presentation/discussion, it will/should be brought up when youth step out of the agreements

Agreements

- Confidentiality*
- Respect
- One Mic'
- Skillful Listening
- Skillful Speech
- Authenticity
- No violence*
- Refocus
- Others*

What is Respect?

- In a sentence or so, please state your personal definition of respect

How do we deal with diff. definitions of respect?

Lion Mind v. Dog Mind



Mindfulness of Deep Breathing



Session 1 Agenda Review

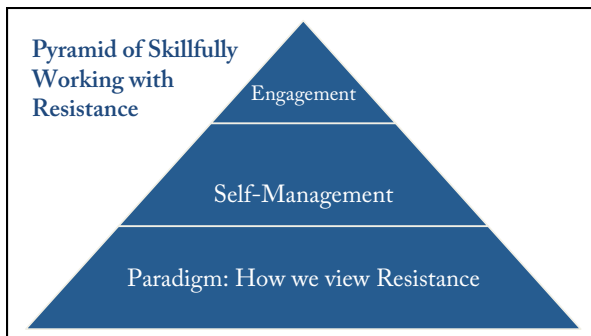
1. Informal greeting
2. Intro to the program
3. Group agreements
4. Defining mindfulness
5. Meditation: Mindfulness of deep breathing
6. Group poll: Learning interests of youth
7. Homework and closing

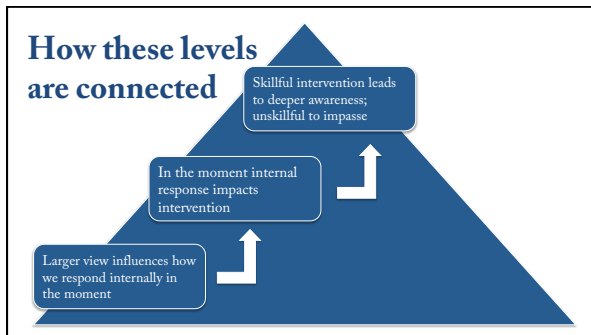


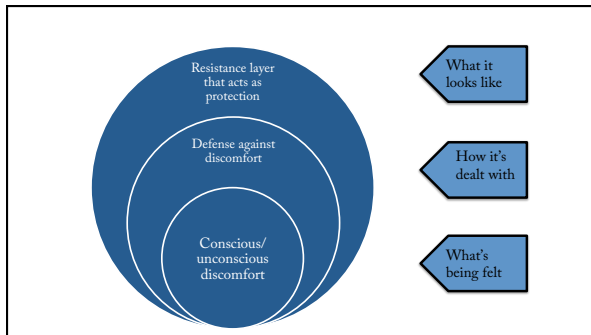
Let's take a break

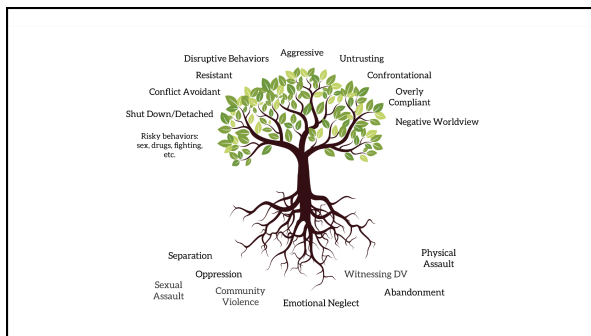


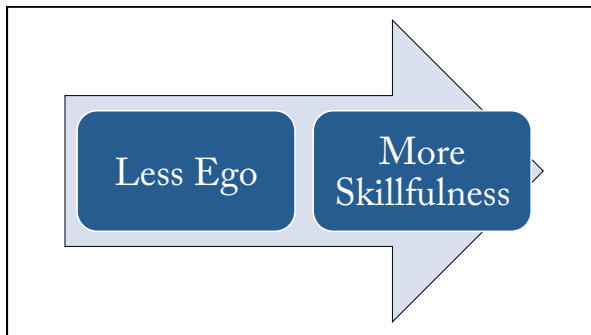


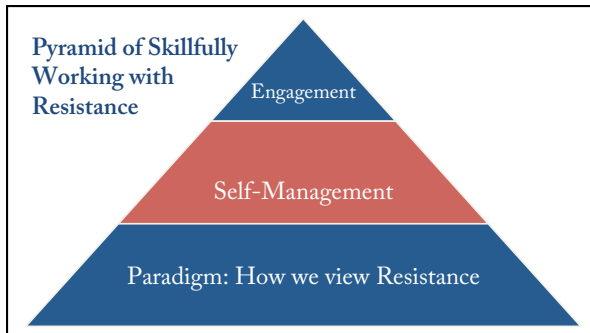






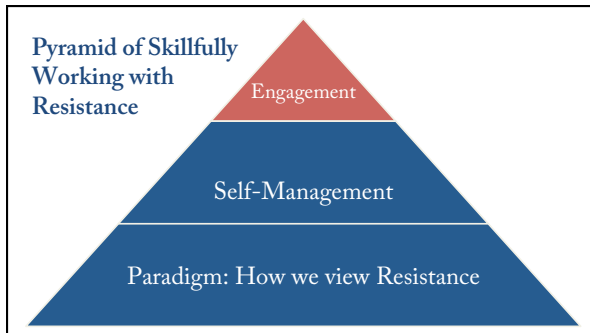


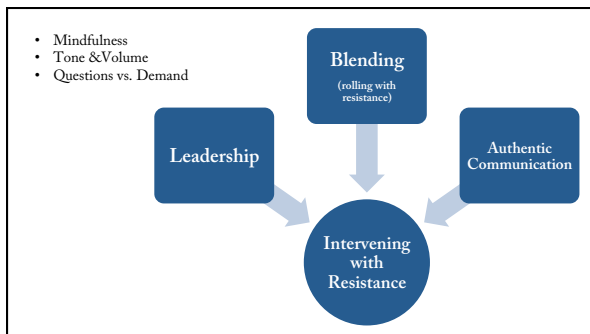














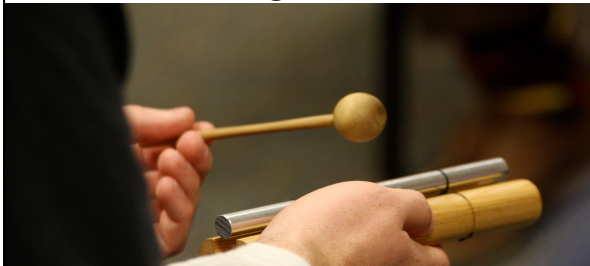
Homework for Day 2

- Review sessions 2-12
- Consider which session you'd like to help present
- Read/listen to meditations from all sessions (in book and online)

MBSAT
Certification:
Day 2



Centering Meditation



The Mindful Check-In


(core competency in session 2)

- Step 1: Pause, take a breath, observe have your experience
- Step 2: Verbalize how you feel
- Tip: Try to avoid “fine,” “okay,” “cool,” “good,” etc.





Breakout Groups

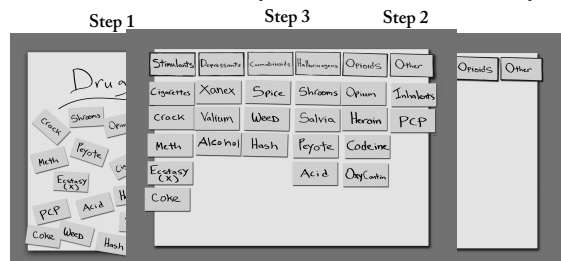


Mindful Check-In Uses

- **Group:** structured as in the curriculum
- **Group:** unstructured within the process of the group and as a mechanism to refocus or orient the group (i.e., "let's all pause for a moment. I'd like to divert from our curriculum and take a pulse of the room. Let's practice a mindful check-in.")
- **Individual:** Structured: at the start/end or some point in session.
- **Individual:** Unstructured within the process of a session
- **With Meditation:** At the end of a formal meditation
- **Socratic Questions:** Poignant questions can be added to mindful check-ins as a way to start a specific discussion
- What else?

Drug Classifications Activity

How the activity looks functionally



Drug Classifications Activity

Logistics and Facilitator Qualities

- Splitting up teams
- Energy, presence, etc.
- Fun at first, serious at the end
- Think about time management

Activity Components

1. Poll on diff. types of drugs
2. Major drug category education
3. Drug matching competition
4. Fatal drug combinations

Split into Teaching Teams

1. Meditation triad practice
2. Discuss which module/activities you'd like to teach/practice

Session 2 Agenda

1. Centering Meditation
2. Mindful check-In
3. Drug classifications activity
4. Fatal drug combinations
5. Mindfulness of deep breathing
6. Homework and close out



Role Play to Start Session 3

- Who has more power?
 - Group starts in semi-circle
 - Role play with co-facilitator or youth
 - Unpack story
 - Role play again
 - Discuss how has more power; mental/physical power and reacting vs. responding

Reacting vs. Responding

- **Reacting**
 - Act before you think
- **Responding**
 - Think before you act

STIC

- **S**top, **T**ake a breath, **I**magine the future, and **C**hoose
- STIC visualization

Potential for Reduced Relapse

I aint gonna lie. I was supposed to not come back to camp, and I was supposed to hit the blunt [marijuana], when I was in the house. 'Cause my boy, when we got back to the house, he was out there rolling a blunt. I ain't gonna lie, once I seen him in the wheelchair, I already knew I was gonna do something; drink, or something . . . I used STIC. I kinda looked at him (takes a deep breath while talking), and I took a deep breath, and just calmed down, sat down, and I was like, "damn man, it's good to see you." But at the same time I was really thinkin' about the blunt. He was like, "you gonna smoke?" I was like, "nah, I'm good." he was like, "fool, what the fuck? Since when do you say no?" I felt more me, doing me. I'm like, "nah I'm good" . . . you feel me?

Session 3 Agenda

1. Role Play: Mental Vs. Physical Power
2. Discussion: Reactions Vs. Responding
3. STIC Contemplation
4. STIC Role Plays
5. Meditation: Mindfulness of the Breath
6. Mindful Check-In
7. Homework and Close out



Let's take a break



Session 4 Agenda

1. Centering Meditation: Mindfulness of the Breath
2. Poem: *The perfect high*
3. Mindful Check-In
4. Debate: Pros and cons of substance use
5. Personal pros and cons of substance use
6. Meditation: Bodyscan
7. Homework and close-out





Pro and Cons of Drug Use

Pros

Cons

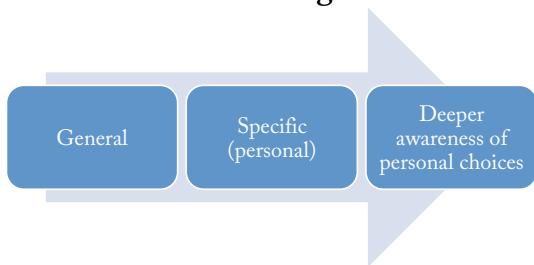
Breakout Groups



Variations on the Pros and Cons Activity

- Okay to cater to the unique needs of the youth on that day, in the moment
- What would be another way to get at the core principle of this activity?

Pros/Cons Progression



Meditation: Bodyscan



Lunch Break



Skillful Self-Disclosure Activity

Different Levels of Disclosure

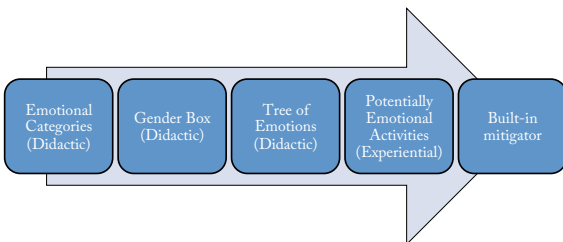
- As facilitator good to have different levels of disclosure content
 - *High*: I've struggled with...,etc
 - *Medium*: Someone I know is struggling with...
 - *Low*: More menial information

Session 5 Agenda

1. Centering Meditation: Bodyscan
2. Emotional Categories
3. Man Box/Women Box
4. Stand If
5. Deep Disclosure
6. Game: Concentration
7. Homework and Close out



Flow of Activities for Session 5



Alternative Forms of the “Box”

- How else could this be used?
- How would it be used for different sub-cultural populations?
- Remember, it's the core essence that's important. It *CAN*, and at times *SHOULD* be adapted to your specific youth population

Alternative “Stand If” Statements

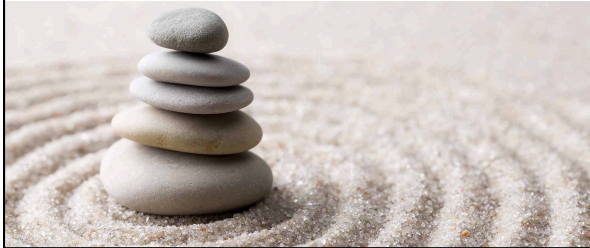
- Should be tailored to your group's sub-cultural specific needs



Alternative Activity for Session 5



Let's Take a Break



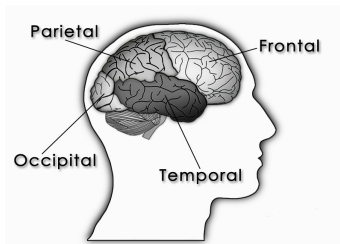
Session 6 Agenda

1. *Youth-led centering*

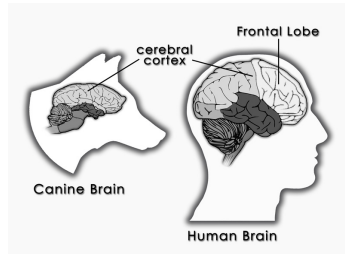
2. Mindful Check-In
3. Brain Presentation I
4. Meditation Break
5. Brain presentation II
6. Meditation: Bodyscan
7. Homework and Close Out



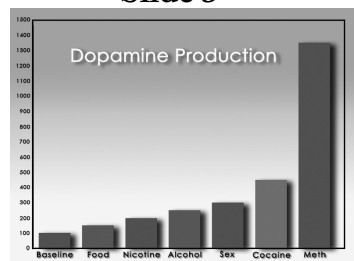
Slide 1



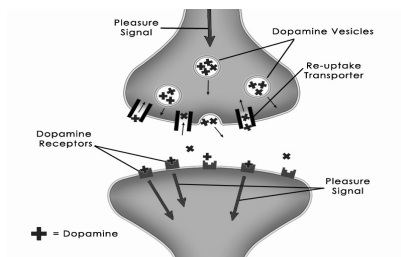
Slide 2



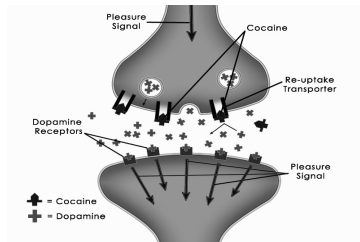
Slide 3



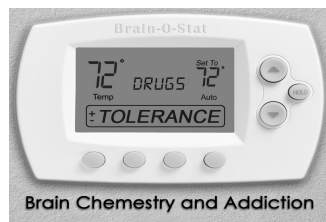
Slide 4



Slide 5



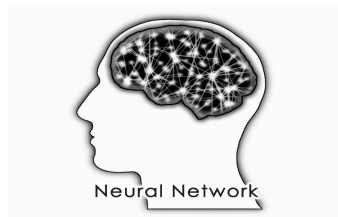
Slide 6



Slide 7



Slide 8



Slide 9



Homework for Day 3

- Read and practice meditations for sessions 7-11
 - Nonmoving bodyscan (Session 7)
 - Noting meditation (Session 8)
 - Compassion toward family (Session 9)
 - Compassion toward peers (Session 10)
 - Compassion toward community (Session 11)

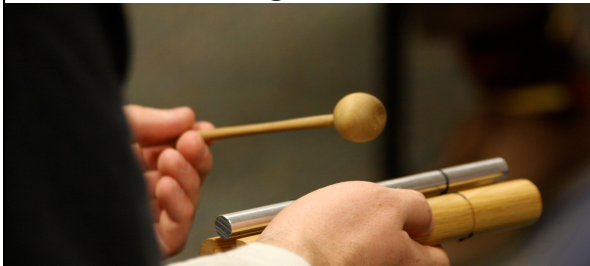
Homework for Day 3 Cont'd

- **Session 7:** Mindful Eating Activity; Role of Craving in Drug Use; Nonmoving Bodyscan; Worksheet: Roots of Craving
- **Session 8:** Triggers; 3 Levels of Influence; Noting Meditation
- **Session 9:** My Children Contemplation; Effects of Drug use on the family; intergenerational trauma; Compassion for family meditation
- **Session 10:** Peer pressure role play; discussion on friends vs. accomplices; Peer compassion meditation
- **Session 11:** External environment; Transforming systems of influence; compassion meditation

MBSAT Certification: Day 3



Centering Meditation



Small Group Prep Time



Mindful Eating Activity



The Role of Craving in Drug Use

- What role does craving play in drug use?



Two forms of Craving

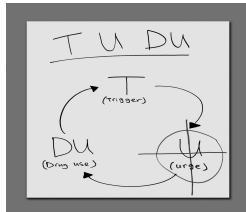
Want

- Want to feel good
- Feel a part of something (social group)
- Need to perform (school, etc.

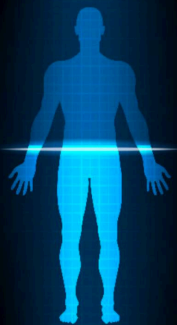
Don't Want

- Want to do drugs to avoid feeling a certain way
- Cover up traumatic memories
- Escape from life generally

Trigger; Urge; Drug Use



Non-Moving Body Scan



Session 7 Agenda

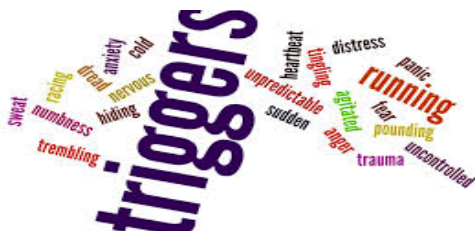
1. Youth-lead centering
2. Mindful Check-In
3. Mindful Eating Activity
4. Role of Craving in Drug Use
5. Nonmoving Bodyscan
6. Worksheet: Roots of Craving
7. Homework and close out



2-minute stretch break



Triggers Visualization




Triggers

Internal Triggers

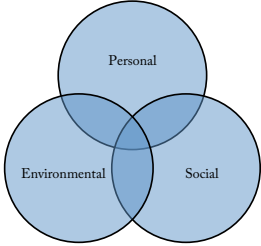
- Thoughts
- Emotions
- Memories
- Etc.

External Triggers


- People (friends, etc.)
- Places
- Events



Levels of Influence



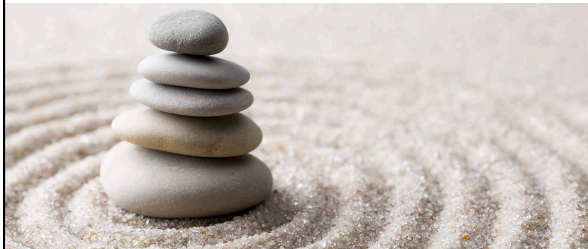
Noting Meditation



Session 8 Agenda

1. Youth-led centering meditation
2. Mindful Check-In
3. Mindfulness of Triggers
4. Three levels of Influence
5. Meditation: Noting Awareness
6. Homework and close out

Let's Take a Break



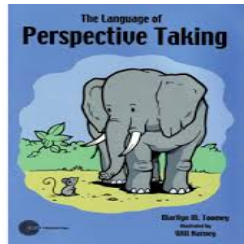
Session 9 Agenda

1. Youth-led centering meditation
2. My Children contemplation
3. The effect of drug use on the family
4. Addiction and intergenerational trauma
5. Meditation: Compassion for family members
6. Mindful Check-In
7. Homework and Close Out



My Children Contemplation

- Perspective-taking



Drug Use on the Family

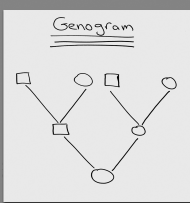
- What are some of the negative effects of drug use on the family?

Impact On Family



Addiction and Intergenerational Trauma

- Genogram



Compassion for Family



Lunch Break



Session 10 Agenda

1. Peer pressure role play
2. Discussion: Friends Vs. Accomplices
3. Mindful Check-In with Prompt
4. Mindful Communication
5. Youth-Developed peer pressure skits
6. Meditation: Compassion for Peers
7. Homework and close out



Peer Pressure Skit

- What's the difference between true friends and accomplices?



2-minute Stretch break



Session 11 Agenda

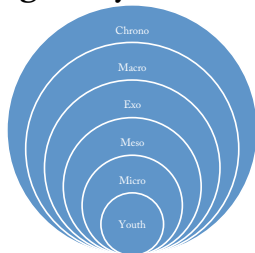
1. Youth-Led Centering Meditation
2. Mindful Check-In
3. Mindfulness of External Environment
4. Transforming Systems of Influence
5. Meditation: Compassion for Community
6. Homework and Close Out



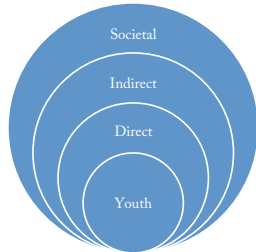
The Environment

- Review: 3 levels of influence
 - Personal
 - Social
 - Environmental

Ecological Systems Theory



Simplified Curriculum Version

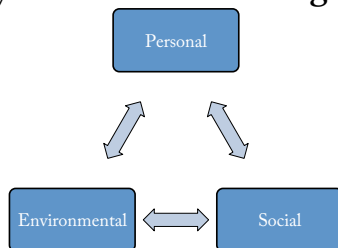


Environment on Drug Use

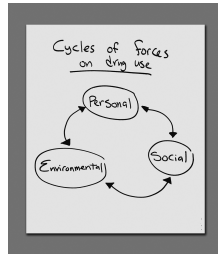
- Ice cream metaphor



Cycle of Forces on Drug Use



Cycle of Forces on Drug Use



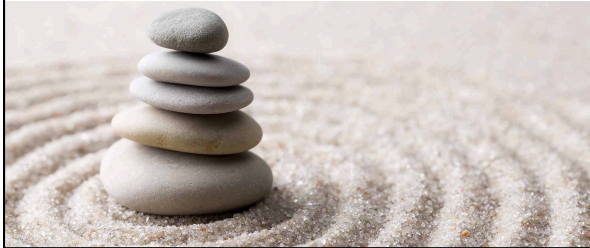
Transforming Systems of Influence Worksheet

1. Describe the environment that you live in. This could be your home, community, neighborhood; whatever comes up for you. Think about all the systems from the adapted ecological systems theory to help you contemplate and write about all the things you deal with in your immediate environment.
2. How does mindfulness of the external environment and its conditions help you to not become a passive recipient of its influence?
3. Given what you've learned this far about how the environment can influence drug use and behavior, how can you personally influence the environment? Write down at least 1-2 concrete things you can do to influence the environment around you.
4. Write down at least one thing about your environment that you commit to being mindful of so as to decrease the risk of your own drug use (or other unhealthy behavior).

Compassion Meditation: Community



Let's Take a Break



Session 12 Agenda

1. Meditation: Final Practice
2. Mindful Check-In
3. Focus Group
4. Group Appreciations
5. Food Celebration
6. Certificates of Completion
7. Closing Ceremony



Focus Group

1. What was your overall experience in this group?
2. What was the meditation portion of the group like? Did it help? Not help? If so, how?
3. What was the discussion portion of the group like? Those topics we discussed?
4. What was the substance-use education like? Helpful? Not helpful?
5. What was your favorite activity of the ones we did? Why?
6. What was your least favorite activity? Why?
7. Out of every experience, which experience in this group stands out the most?
8. Is there anything we didn't ask about in this interview that you want to add?





Variations of Group Appreciations

- Web of Connection
- Never going to see anyone in the group again
- Others?

Certificates of Completion!!!!

- Let's take a pic!



Congrats!!!!

- **REMINDER:** Use this for real life in what ever way works best for you! That could be the whole curriculum, or just tidbits in your group/class
- **PRACTICE, PRACTICE, PRACTICE!**
- Post-Evaluations!
- Stay in touch via email/website

Dealing with Definitions of Respect

When dealing with a youth's personal definition of respect that doesn't fall within the bounds of a therapeutic environment, it is extremely important to both honor the youth's definition and also to ask to alter it for the sake of the group. Consider the example below of (a real experience in one of our groups) a youth defining her personal definition of respect after other participants shared generally conventional definitions:

Youth Participant: *For me, respect is about fear. I gain respect by showing you that I'm stronger, better, and not to be messed with. That's how you gain respect where I'm from. That's what respect is for me.*

What should you do when a group member responds like this? How do you honor her personal definition but circumvent the fact that that particular attitude of respect probably won't contribute to a therapeutic and trusting atmosphere? What's most important in a situation like this is to honor the youth's definition but then to ask if it is okay to alter the definition solely for the purposes of the group. The example below exemplifies this:

Youth Participant: *For me, respect is about fear. I gain respect by showing you that I'm stronger, better, and not to be messed with. That's how you gain respect where I'm from. That's what respect is for me.*

Facilitator: *It really seems like you learned that way of respect based on where you're from. Is that right?*

Youth Participant: *Yeah, that's just how it is where I'm from.*

Facilitator: *Yes, and it makes sense that you learned respect that way. I'm sure it would've been dangerous to think of it any other way.*

Youth Participant: *Exactly. That's how you gotta survive where I'm from.*

Facilitator: *Thanks so much for sharing that. It seems like you've been through a lot and that definition has served in your favor. One question I have for you is, is there any reason that you feel the need to employ that definition in this circle, with the particular youth right here and now?*

Youth Participant: *What do you mean?*

Facilitator: *Well, do you feel like you need to show that your stronger and not to be messed with right here with us in this circle?*

Youth Participant: *Well, I don't know. No not really, I guess that's just what I'm used to thinking.*

Facilitator: *Yes, of course. That makes a lot of sense. And I want to be clear in that I'm not asking you to forget about your personal definition of respect; it has obviously served a necessary role for you. What I am wondering is for this 1.5 hours, just once a week, would you be willing to alter your definition, again just for this short time, to one that is more conducive to a therapeutic group like this? (NOTE: I would at this point summarize some of the other definitions from other youth)*

Youth Participant: *Yeah, I didn't think about it like that. I'll give it a try, for sure.*

What transpired in the above transcript was an interaction we had with one of our group members that turned out to be very therapeutic for her and the group. We defined respect, honored the definition she grew up with, and then asked to simply alter it ONLY for the purpose and time frame of the group. This was very feasible for her and made for the start of a relationally corrective experience (in that she was starting to learn new models of respect).

Group Agreements

I, _____ agree to the following practices while participating in this program:

- Respect
- One mic' (to not talk while others are talking)
- Skillful Speech
- Skillful Listening
- Authenticity
- Nonviolence (both physical and verbal)
- To refocus when asked to
- Other group-developed agreement: _____

Name (Print): _____

Signature: _____

Date: _____

Mindfulness of Deep Breathing Script

Example Script

***Facilitator:** Okay, now it's time to practice some formal meditation. We've been talking about mindfulness all during the group session, and now we're going to formally practice it. This exercise is going to be short, only 5 minutes or so, and I'll guide you through it the whole way. I want to invite everyone to put one of their hands on their belly like this [place your hand on your belly]. Does everyone know the difference between breathing into your belly and breathing into your chest? When you breathe into your belly you fill it up like this on the inhale [show example], and when you breathe into your chest you fill your chest up with air like this [show example]. For this meditation, we're going to practice breathing into our bellies. Keep your hand on your belly for the whole meditation. It's good to sit in an upright position, so you can breathe naturally, and it's also good to close your eyes during meditation so you don't get distracted. However, if you don't feel comfortable closing your eyes, just keep them open and focused on the floor a couple feet in front of you. When I ring the bell, take a deep breath into your belly and a deep breath out and wait for further instructions.*

[Ring bell]

Breathing in, and breathing out . . . Take slow, deep breaths in, and take slow, deep breaths out . . . Feel your belly slowly filling up with air as you breathe in, and slowly deflating as you breathe out . . . If your mind starts to wander off, and think of something else other than the breath, just gently redirect it back to your breathing, taking slow and deep breaths in and slow and deep breaths out . . . This is the practice, just breathing in slow and deep, and breathing out slow and deep . . . Feel the movement of your belly with your hand . . . Breathing in deep, and breathing out deep . . . The breath is like an anchor on a ship. Just as the anchor keeps the ship in place in the ocean, the breath anchors our awareness to our body, to this present moment. Breathing in deep, and breathing out deep . . . And if the mind wanders, again there's no need to get frustrated, or annoyed, or to think you're doing anything wrong. It's the nature of the mind to wander. Just gently redirect your mind back to your breathing, taking deep breaths in and deep breaths out . . . In a moment I'm going to ring the bell, and when I do I want to invite you to shift your awareness from your breathing to your ears and your hearing sense, and see if you can listen to the bell until you can't hear it any longer . . .

[Ring bell]

When you feel comfortable you can slowly open your eyes, and come out of the formal meditation, expanding your awareness from your inner world to encompass the rest of the group.

Major Drug Categories

- **Stimulants:** Also known as *uppers*, they stimulate the central nervous system, and one main physiological effect is an increased heart rate.
- **Depressants:** Also known as “downers,” they depress the central nervous system, and a main effect is a decreased heart rate.
- **Cannabinoids:** In their own category now, they were once classified with hallucinogens, and they can both stimulate and depress the central nervous system (increase and decrease heart rate).
- **Hallucinogens:** Oftentimes hallucinogens provide some form of extrasensory experience, even if subtle.
- **Opioids:** These are like very strong depressants, depressing the central nervous system, and are also used to reduce pain.
- **Other:** It is necessary to have this category, since some drugs that youth shout out will inevitably not fit into the above major categories (i.e., steroids, paint huffing, etc.).



S.T.I.C.

Stop→Take a breath→ Imagine future consequences→ Choose



S.T.I.C.

Stop→Take a breath→ Imagine future consequences→ Choose



S.T.I.C.

Stop→Take a breath→ Imagine future consequences→ Choose



S.T.I.C.

Stop→Take a breath→ Imagine future consequences→ Choose



S.T.I.C.

Stop→Take a breath→ Imagine future consequences→ Choose



S.T.I.C.

Stop→Take a breath→ Imagine future consequences→ Choose



S.T.I.C.

Stop→Take a breath→ Imagine future consequences→ Choose

Mindfulness of the Breath Meditation Script

What I encourage you to do is to sit up straight, but don't strain yourself, keep your feet flat on the floor, and close your eyes. If you don't want to close your eyes though, that's okay. Just look at the floor a few feet in front of you. At the sound of the meditation bell, what I want to encourage you to do is to bring all of your awareness and attention to your breath . . .

[Ring bell]

Breathing in and breathing out, just notice your breath . . . Notice where you can feel your breath the most easily. It might be in your nostrils with the actual touch of the air, or it might be in your stomach or chest. Just choose whatever place it is easiest to keep your awareness on . . . Breathing in, and breathing out. Just notice the breath . . . This is slightly different from the breath protocol in our previous meditations. Instead of breathing deeply on purpose, just breathe naturally. If you're breathing deeply, just notice that you're doing that naturally. If you're breathing shallowly, just notice that you're breathing that way naturally, not by a deliberate intervention. It's just about noticing the breath as it is occurring during this meditation . . . And you might notice that your mind wanders away from the breath. That's completely normal. No need to get frustrated, or annoyed, or think you're doing anything wrong. Whenever that happens, just gently bring your awareness back to your breath and refocus . . . Think of your breath as an anchor. Just as a ship uses an anchor to stay in one place in the sea or the ocean, the breath is like an anchor to the body, to the present moment. It keeps us here and now, rather than floating off into the ocean of imagination . . . simply breathing in, and breathing out . . . In a few moments I'm going to ring the bell. When you hear the sound of the bell, notice the sound until you can't hear it any longer or until the sound is gone before opening your eyes.

[Ring bell]

The Perfect High Poem (by Shel Silverstein)

There once was a boy named Gimme-Some-Roy . . . He was nothin' like me or you,
'cause laying back and getting high was all he cared to do.

As a kid, he sat in the cellar . . . sniffing airplane glue. And then he smoked banana peels, when that was the thing to do. He tried aspirin in Coca-Cola, he breathed helium on the sly, and his life became an endless search to find the perfect high.

But weed just made him wanna lay back and eat chocolate-chip pizza all night,
and the great things he wrote when he was stoned looked like shit in the morning light.

Speed made him wanna rap all day, reds laid him too far back, Cocaine-Rose was sweet to his nose, but the price nearly broke his back.

He tried PCP, he tried THC, but they never quite did the trick. Poppers nearly blew his heart, mushrooms made him sick. Acid made him see the light, but he couldn't remember it long. Hash was a little too weak, and smack was a lot too strong. Quaaludes made him stumble, booze just made him cry, Then he heard of a cat named Baba Fats who knew of the perfect high.

Now, Baba Fats was a hermit cat . . . lived high up in Nepal, High on a craggy mountain top, up a sheer and icy wall. "Well, hell!" says Roy, "I'm a healthy boy, and I'll crawl or climb or fly,
Till I find that guru who'll give me the clue as to what's the perfect high."

So out and off goes Gimme-Some-Roy, to the land that knows no time, Up a trail no man could conquer, to a cliff no man could climb. For fourteen years he climbed that cliff . . . back down again he'd slide . . .

He'd sit and cry, then climb some more, pursuing the perfect high.

Grinding his teeth, coughing blood, aching and shaking and weak, Starving and sore, bleeding and tore, he reaches the mountain peak. And his eyes blink red like a snow-blind wolf, and he snarls the snarl of a rat,

As there in repose, and wearing no clothes, sits the god-like Baba Fats.

"What's happenin', Fats?" says Roy with joy, "I've come to state my biz . . .

I hear you're hip to the perfect trip . . . Please tell me what it is. "For you can see," says Roy to he, "I'm about to die, So for my last ride, tell me, how can I achieve the perfect high?"

"Well, dog my cats!" says Baba Fats. "Another burned out soul, Who's lookin' for an alchemist to turn his trip to gold. It isn't in a dealer's stash, or on a druggist's shelf . . . Son, if you would find the perfect high, find it in yourself."

"Why, you jive mother-fucker!" says Roy, "I climbed through rain and sleet,

I froze three fingers off my hands, and four toes off my feet! I braved the lair of the polar bear, I've tasted the maggot's kiss. Now, you tell me the high is in myself? What kinda shit is this?

My ears, before they froze off," says Roy, "had heard all kindsa crap; But I didn't climb for fourteen years to hear your sophomore rap. And I didn't climb up here to hear that the high is on the natch, So you tell me where the real stuff is, or I'll kill your guru ass!"

"Okay . . . okay," says Baba Fats, "You're forcin' it outta me. . . There is a land beyond the sun that's known as Zabolee. A wretched land of stone and sand, where snakes and buzzards scream, And in this devil's garden blooms the mystic Tzutzu tree.

Now, once every ten years it blooms one flower, as white as the Key West sky,
And he who eats of the Tzutzu flower shall know the perfect high. For the rush comes on like a tidal wave hits like the blazin' sun. And the high? It lasts forever, and the down don't never come.

But, Zabolee Land is ruled by a giant, who stands twelve cubits high, And with eyes of red in his hundred heads, he awaits the passer-by. And you must slay the red-eyed giant, and swim the river of slime, Where the mucous beasts await to feast on those who journey by. And if you slay the giant and beasts, and swim the slimy sea, There's a blood-drinking witch who sharpens her teeth as she guards the Tzutzu tree."

"Well, to hell with your witches and giants," says Roy, "To hell with the beasts of the sea—
Why, as long as the Tzutzu flower still blooms, hope still blooms for me."

And with tears of joy in his sun-blind eyes, he slips the guru a five, And crawls back down the mountainside, pursuing the perfect high.

"Well, that is that," says Baba Fats, sitting back down on his stone, Facing another thousand years of talking to God, alone. "Yes, Lord, it's always the same . . . old men or bright-eyed youth . . . It's always easier to sell 'em some shit than it is to tell them the truth."

Discussion Key for Perfect High

Discussion Questions	Answer Key
What happened when Roy finally reached Bubba Fats?	Bubba Fats told Roy the high was “within himself.”
Why do you think Roy got so offended by Bubba Fats’s answer?	He had searched for 14 years only to hear that the high wasn’t actually an external drug, but an internal search for happiness. He was also frustrated because the high he was educated about wasn’t something that was a quick high, it would have to be obtained by years of meditation practice.
What did Bubba Fats ultimately do at the end of the story?	Fearing for his life, he told Roy a lie to send him away.
What was the main, take-home point of the story?	That the perfect high is something that’s found within. That it’s easy to get hooked on searching for the perfect high, or happiness, through external sources.
Who knows what a delusion is? And how it played a part in this story?	A delusion is generally defined as a false belief that one has a strong conviction about. It kept Roy in the mindset that the perfect high, or true happiness, was something to be found outside of himself when in fact it was really something that he should be looking for within.

Personal Pros and Cons of Drug Use Contemplation

Example Script

Facilitator: *For this contemplation we're going to start with some mindfulness of the breath. And then I'll guide you in some specific things to think about. It's good to let your eyes close, so you can visualize with your imagination, but, if you don't feel comfortable, it's okay to keep them open. When I ring this bell, just start off by taking a few deep breaths in and a few deep breaths out.*

[Ring bell]

Breathing in, and breathing out. Let your awareness rest with your breath ... You might notice that your mind takes a while to settle down, or sometimes it doesn't settle down at all ... That's okay. If the mind wanders away from the breath, just simply bring it back, breathing in, and breathing out. . .

I want to now invite you to start contemplating your own drug use. We debated about the pros and cons of substance use on a general level, but what are your personal pros and cons? Do you smoke weed to have fun? Do you smoke to relieve stress? Think of the drug that you most often use and then think of all the pros and cons for using that drug. Maybe one pro is that the drug helps you relax, and maybe one con is that it's against the law and gets you incarcerated when caught. Maybe a pro is that it makes you feel positive, and a maybe a con is that it makes you more temperamental, reactive, and quick to get in fights . . . Just visualize your past experiences. Think of the drug that you most often use. Remember the last time you used it and why you used it. Remember, whatever comes up is okay. No need to censor anything . . . All the while just keep breathing in, and breathing out, using your breath like an anchor, to not let you get too lost in imagination . . . When you really, really think to yourself: "What are the reasons I use this drug?" Just notice what comes up and be authentic with yourself. This contemplation isn't about shaming or finding anything wrong with you, it's about being real with yourself; it's about learning the nature of the delusions we hold ourselves under when it comes to drug use . . . In a few moments, I'm going to ring the bell and, when I do, you can slowly let your eyes open and come out of the formal contemplation.

[Ring bell]

Personal Pros and Cons of Drug Use Worksheet

<i>What are your Personal Pros and Cons of Using Drugs?</i>	
Pros	Cons

Bodyscan Meditation

Bodyscan Script

***Facilitator:** We'll start this meditation similarly to the way we've been practicing it up until this point. That is, get in a comfortable position, let your eyes close if you feel comfortable with that, and then, when you hear the sound of the meditation bell, bring your awareness to your breath and wait for further instructions.*

[Ring bell]

Begin by simply breathing in, and breathing out, just letting your awareness settle into your breath . . . Notice what it feels like to breath in and breath out through your belly and chest, the sensations associated with breathing . . . Feel the chair supporting you, the floor under your feet . . . Now take another breath in, and, on your next breath out, I want to invite you to bring all of your attention, all of your awareness, to your feet . . . You might notice any sensation you can feel in your feet: tingliness, tension, the shoes on your feet, the floor under your feet, anything . . . Notice the heels, the toes, the tops, and the bottoms . . . Simply become aware of any sensations in your feet, that's all. Just observe whatever is there . . . Next, move your awareness to your ankles and lower legs, noticing any sensations: maybe you feel your pant leg, or maybe you feel a specific sensation. Anything you feel is okay, even if you can't feel anything at all—just keep your awareness on that area of the body for the next few moments—the ankles and the lower legs . . . Next, move your awareness into your knees: the fronts of your knees, the backs of your knees, and the sides of your knees . . . Just notice any sensations. You could feel pain, or aches, or anything. It's not about searching for any particular feeling, it's simply about noticing what's there . . . Moving your awareness into you upper legs; the quadriceps, hamstrings, and thighs . . . Simply scanning this area of the body for sensations . . . You might feel pleasant sensations, unpleasant sensations, or neutral sensations. Doesn't matter what you feel, just simply observe the sensation in this present moment . . . And if your mind wanders away from the area of the body we're focusing on, that's totally normal. No need to get frustrated or think you're doing anything wrong. Just simply redirect your mind back to the area of the body we're focusing on, in this case, the legs . . . Letting your awareness move up into your stomach and belly. Notice what it feels like to breathe in, and breathe out. Notice the sensations associated with breathing . . . Moving your awareness up into your chest, simply noticing any sensation in the chest . . . Shift your awareness to your lower back, and let your awareness slowly rise, from your lower back, to your middle back, to your upper back. Just as if a cup was filling up with water, your back is filling up with awareness. Noticing any sensations, strong sensations, soft sensations, pleasant sensations, and unpleasant sensations. You might have pain in your back from sitting up straight, or you might feel relaxed sensations. Whatever you feel, just notice, just observe in this moment . . . And, again, if the mind wanders away, just simply bring it back to the

area of the body we're focusing on, in this case the core, the back, chest, belly . . . Shifting your awareness to your hands: your fingertips, knuckles, and palms—notice any sensation in your hands: tingliness, warmth, the configuration of your hands, anything, any sensation . . . Moving your awareness up through your wrists and forearms . . . your elbows and upper arms; biceps, triceps, and shoulders. Simply notice any sensations . . . Moving your awareness up into your neck; the front of your neck, the back, and the sides of your neck, just notice, just observe any sensation . . . Noticing your jaw: notice if it's hanging loose or clenched. If it's clenched, just let it hang loose . . . Letting your awareness bathe across your face: your cheeks, nose, eyes, eyebrows, mouth, and forehead; just noticing any sensations in the face . . . Your ears and the sides of your head . . . And the back of your head . . . And the very top of your head: just noticing, just observing any sensation, noticing whether you can feel your hair in this moment . . . And next, expand your awareness to your whole body, from the top of your head to the tips of your toes, from the tips of your toes to the top of your head, just noticing, just observing any sensation in this moment. Notice what it feels like to breathe in and breathe out. Notice the abundance of sensations in the body in this moment . . . And in a moment I'm going to ring this bell, and, when I do, I want to invite you to shift your awareness to your ears and hearing sense, and, when you hear the sound of the bell, try to listen to it until it's no longer there or you can't hear it any longer . . .

[Ring bell]

When you feel comfortable, you can slowly open your eyes, if they were closed, and come out of the formal meditation.



Stand If

Stand if...

- You've ever used drugs to deal with daily stress and to relax
- You've ever been peer-pressured, by people you knew, to do drugs when you really didn't want to
- You've ever wanted to quit—or reduce—your drug or alcohol use, and you couldn't
- You've ever seen an adult give drugs to a child or adolescent
- You grew up seeing drug deals consistently in your neighborhood
- You've ever had a police officer try to plant drugs on you and arrest you
- You've ever felt like you could not live without getting high at some point
- You've ever stolen money from a family member, or robbed someone, or sold your goods, to get money for drugs
- You grew up with a close family member who was addicted to drugs and/or alcohol
- You've used drugs to forget painful memories of traumatic events, like drinking to forget a friend who was killed or overdosed and died
- You've ever contemplated overdosing on drugs

Non-moving Bodyscan Script

Talking Points

- Differentiate this meditation by prompting the youth to not move
- Facilitate a non-moving Bodyscan
- Remind the youth every so often of the intention to not move and to be aware of the urge to move

Example Script

Facilitator: *For today's group we're going to do a body scan meditation like the one we've been doing for the past few sessions with one major difference: I want to ask you NOT to move during this whole meditation. You can breathe, of course, and, if you keep your eyes open, you can blink, but, other than that, try not to move at all. This is going to be difficult, and there are going to be many times when you're going to want to move to get more comfortable; if you learn to just observe the discomfort and that urge to move, without moving, you will learn how to conquer your urges to use drugs, or urges toward any behavior, for that matter. If, for some reason, you get too uncomfortable, it's okay to readjust. My invitation to you in those situations however, is to become aware of the urge to move first, observe it for a few moments, and then readjust your body. Can everyone give this a fair try? . . . Take a moment to stretch and loosen your body, since we'll be holding it in place for about 8-10 minutes. Sit in a posture you feel that you can hold for that amount of time and, remember, I invite you not to move outside of breathing for this whole practice. When you hear the sound of the bell, bring all of your awareness to the act of breathing and then wait for more instructions.*

[Ring bell]

Start by taking a few deep breaths in and out. Just notice your body as you breathe in and out . . . Notice your posture, the chair that's supporting you, the floor under your feet . . . On your next breath in and your next breath out, bring all of your attention to your feet. Become aware of any sensations in your feet. These could be positive sensations, negative sensations, neutral sensations. It doesn't matter, just become aware of them . . . When you shift your attention to your feet, you may notice an inclination or urge to move and adjust them. Simply notice that urge without actually moving them. Notice what it feels like—the different sensations that comprise that urge—and just maintain your posture . . . moving your awareness up into your ankles . . . and the lower legs, the shins and calves, just become aware of any sensations. They may be small sensations, or large sensations . . . you might feel tingliness, or the touch of your pant leg, it could be any sensation . . . and if you get that urge to adjust your body, wherever that may be, just shift your awareness to that urge, to that part of the body, observe it, dissect the urge, surf the urge to move, and then come back to the area of the body we're focusing on, in this case the lower legs . . . letting your awareness move up into the knees: the fronts of the knees, sides, and back of the knees . . . and up into your upper legs: the quadriceps, hamstrings, thighs, just

scan this area of the body like an x-ray machine, scanning for different sensations . . . and again, when the temptation to move the body arises again, move your awareness to wherever you feel it strongest. Just observe that urge, surf that urge, and do not move the body . . . letting your awareness move up into your hips and belly: noticing your belly expanding and contracting with each breath, simply be aware of what it feels like to breathe right now. The sensations associated with breathing in, the stretchiness of the skin, the sensations associated with breathing out, the deflation of the belly. Just observe any sensations . . . moving your awareness into your chest, become aware of any sensations in the chest. Simply breathing in, and breathing out. Just noticing any sensations . . . shifting your awareness to your back. Let your awareness slowly rise up your back, from your lower back, to your middle back, to your upper back. Just as if a cup is filling up with water, your back is filling up with awareness . . . and again, if the urge to move arises, simply observe it, let it arise, let it pass, and don't react to it . . . moving your awareness to your hands: the configuration of your hands, your fingertips, knuckles, and palms . . . maybe you feel heat in your hands, or tingliness, or any sensation. Simply be aware . . . Letting your awareness rise up through your wrists into your forearms, scanning this area of the body like an X-ray machine, simply observing sensations . . . up unto your upper arms: the biceps, triceps, and shoulders . . . the neck: the front of your neck, the sides, and back of your neck . . . Letting your awareness rise up into your jaw and chin, and slowly expand across the face: the mouth, the cheeks, the nose, the eyes and eyebrows, and forehead. Just observe . . . you may feel an itch. Just observe that itch, try not to react to it. Observe the subtle sensations that make up the larger sensation of the itch . . . the ears and the sides of the head . . . the back of the head, and finally the top of your head. Just observing any sensation . . . and finally let your awareness expand to your whole body, from the top of your head to the tips of your toes, from the tips of your toes to the top of your head . . . just noticing any sensations that are happening right now . . . and again, when the urge to move, to readjust, to make your posture more comfortable arises, simply shift your awareness to where that sensation for the urge is strongest, observe the urge, and watch it change. Watch it arise, watch it pass . . . In a few moments, I'm going to ring the bell. When I do, shift your awareness to your ears and try to listen to the bell until it's no longer there. When you can't hear it any longer, you can open your eyes.

[Ring bell]

Roots of Cravings Worksheet

I	because I want/don't want
Want...	Don't Want...

Alternative Triggers Contemplation

Step 1: Triggers Contemplation

This contemplation will prime the youth to think about different types of stimuli that have triggered themselves and their friends to use. You're not necessarily trying to *trigger* the youth in this contemplation (as opposed to as we did in the visualization) but rather inviting contemplation of the phenomena that triggers drug use. Use the talking points and example script below for this visualization.

Talking Points

- Center the youth with mindfulness of the breath
- Prompt youth to think about what triggers drug use
- State examples of people, places, things, emotions, etc.

Example Script

Facilitator: *Start by sitting in a comfortable position. Let your eyes close if you feel comfortable with closing them. You don't have to close them if you don't want to, but it's usually a little easier to visualize with closed eyes. When you hear the sound of the bell, take a few breaths in and a few breaths out and wait for further instructions...*

[Ring bell]

Start off by taking a few deep breaths in, and a few deep breaths out ... Just let your awareness settle right here, right now, on the breath ... I want to invite you to think about what makes people want to do drugs ... Think about people you know who do drugs. What do you think their reasons were? ... Was it peer pressure? Was it a strong emotion? Was it a particular event? Did they just want to bring your mood up? Was there a particular place? A park, or house? A place that in and of itself triggers them to want to use? ... Think about your own drug use as well ... What's triggered your use in the past? ... Just search your memory and think about those moments before using ... Think about the emotional factors, the social factors, everything ... All the while just keep breathing in, and breathing out ... In a moment I'm going to ring the bell, and when I do just simply bring your attention back to the present moment, open your eyes, and come out of the contemplation.

[Ring Bell]

After finishing the above, proceed directly into step 2 of this activity.

What Are My Triggers?

Personal Triggers	Social Triggers	Environmental Triggers

Noting Meditation Script

Talking Points

- Start with awareness of breathing
- Present brief bodyscan
- Direct awareness to primary experience
- Invite the noting technique
- Encourage the opening and closing of eyes every so often
- Make sure to have an anchor to return awareness when it's wandered

Example Script

Facilitator: *Find a comfortable position and let your eyes close, if you feel comfortable. This meditation will be a little different, and there may be some times where I encourage you to open your eyes for a few moments, as well. When I ring the bell, bring your awareness to your breathing as usual and then wait for further instructions ...*

[Ring bell]

Take a few moments and just settle into your body, into your posture. Notice where it's easiest for you to sense your breath. Maybe that's in the nostrils, or the belly, or the chest. Wherever it's easiest, just let your awareness rest right there, breathing in, and breathing out . . . Breathing in and breathing out, you might notice that the mind wanders away from the breath. Remember, that's okay. It's normal for the mind to wander. Whenever you notice the mind wandering, simply redirect it to your breathing; breathing in, and breathing out . . . Next, direct your awareness to the sensations associated with breathing in and breathing out . . . Notice the expansion and contraction of the belly or chest, the touch of the air on your nostrils. Notice any sensations associated with breathing . . . Do a brief scan of the sensations in your whole body. You can do a body scan from the top of your head to the tips of your toes, or the tips of your toes to the top of your head such as we've been practicing, or you can scan the sensations in your body in any way that feels comfortable for you . . . Just notice. Large sensations, small sensations, subtle sensations, everything. Maybe there's pain, or tingliness, or pleasant sensations, or unpleasant sensations, your job right now is just to notice them. All the while breathing in, and breathing out, just notice . . . As you're grounded in the body and with your breath, from here on out, I want to invite you to be mindfully aware of what your most prevalent experience is. It could be a sensation, it could be the breath, it could be an emotion, a thought, anything. Simply take note of what your experience is. If it's a painful sensation, you might note that to yourself as "sensation." If your mind wanders off and you start to think about what's for dinner, you might note, "thinking." Keep your awareness in the present moment and do your best not to get swept away in imagination. Simply observe whatever experience is most prevalent in this moment. If you find

yourself swept away in imagination, just reset yourself by taking a few deep breaths in and a few deep breaths out, grounding yourself here and now in the moment . . . You might consider opening your eyes every once in a while. If you do, simply keep a soft gaze and just note what you see around you. Just like you note your internal experience, you can note your external surrounds and environment, as well. If you do so, don't look at any other person in the eyes and nonverbally communicate, just stay in the meditation and use the time to note what's around you. After a few moments, close your eyes again and note your internal experiences; thoughts, emotions, sensations, anything . . . Think of it like you're sitting next to a river and a bunch of leaves are coming down the river in the water. The leaves represent thoughts, emotions, sensations, any experience. Your goal is to simply watch those leaves come and watch them pass by in the river. You don't want to become one of those leaves by entertaining a thought or emotion too much. Next thing you knew you'd be swept up in the river of imagination and forget that you're meditating. That's not the goal, but, if that happens, not to worry, simply redirect your awareness to the here and now, taking a few deep breaths in and a few deep breaths out . . . Keeping your awareness here and now, just noting your primary experience, "thinking" "sensations" "emotion" whatever arises. Noting your external surroundings every once in a while, "people" "room" "chairs" whatever is around you . . . In a few moments I'm going to ring the meditation bell, and, when I do, you can slowly open your eyes, if they were closed, and come out of the formal meditation.

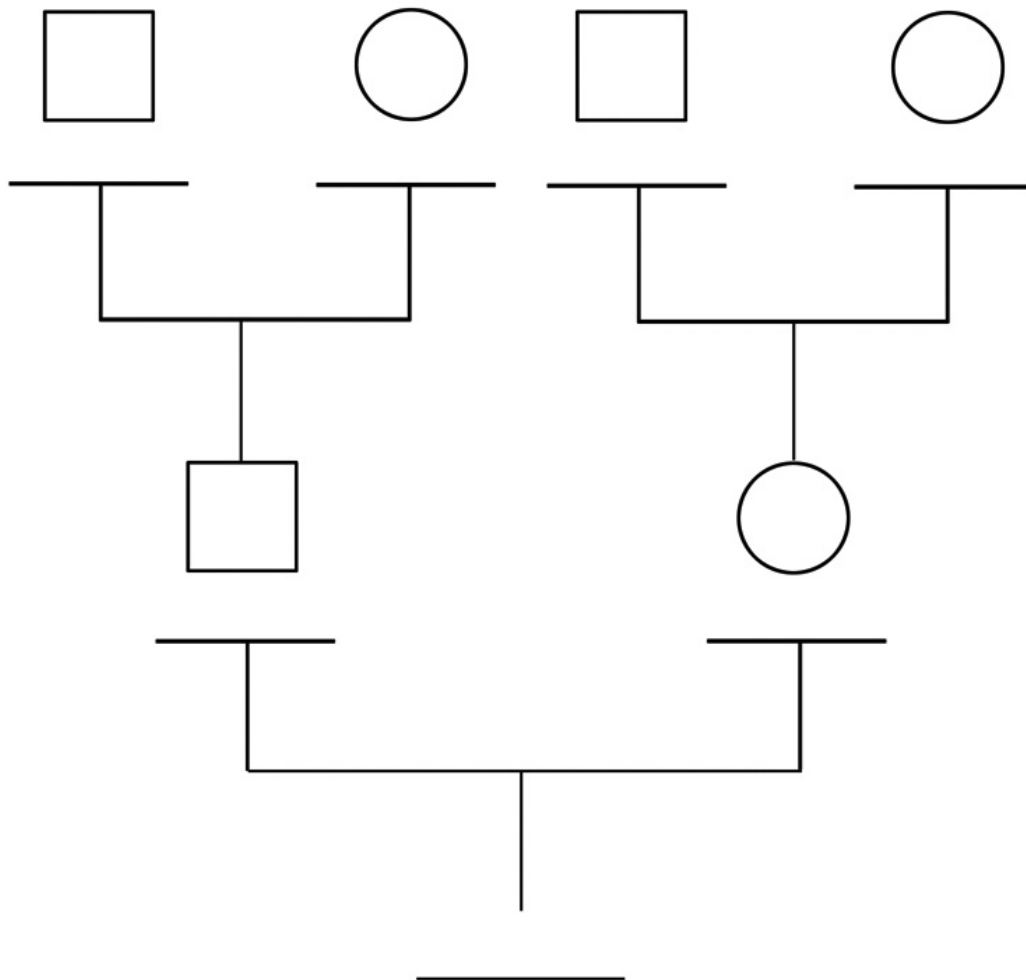
[Ring bell]

Fictional Family Description

The Fictional Family

- The **Young Person** (16 years-old): S/he struggles with excessive alcohol and marijuana use. S/he also sometimes uses cocaine and ecstasy. S/he constantly struggles in school and her grades have been dropping for a few years now. When drunk, s/he becomes belligerent and can't control the deep rage that's inside him/her. S/he gets in fights constantly and "hates the world!" His/her dad wasn't in his/her life much and s/he is very resentful for that. S/he doesn't trust that any relationship s/he'll ever have will work.
- The **Mother** (40): Has suffered from depression for over 20 years. Her romantic relationships have been rocky, and she is currently divorced from her child's father. She's been depressed for the last 2 decades and usually has an annoyed attitude with her child. She deals with the depression by drinking Whiskey a few times a day. She thinks her child doesn't know.
- The **Father** (43): Has struggled with alcohol and other drugs for the better part of his life. He's never held a job for more than a year, and was violent with his ex-Wife on many occasions. She finally got the nerve to divorce him. He suffers from a deep rage toward the world and himself. He calls himself a *failure* and drinks away his sorrows. He fits the criteria for alcoholism.
- The **Grandfather I** (76; the mother's father): Comes from a very conservative background. He was extremely strict with his daughter and would punish her when she acted out by beating her with his belt. He struggled for years at finding steady work and would drink at the local bar at least 4 nights a week. If he was in a bad mood when coming home, the daughter and wife would get beaten.
- The **Grandmother I** (74; the mother's mother): Was very absent emotionally and never stuck up for her daughter. She just tried to please her husband by not talking back or fighting back when her husband became violent. She drank occasionally, but not too often.
- The **Grandfather II** (79; the father's father): Was extremely abusive, both emotionally and physically, to his son and wife. He drank excessively and told his son he would never amount to anything. His episodes of violence became so intense that his son was removed from the home and lived in foster care for many years. The father, disgruntled and angry, has never apologized to his wife or son.
- The **Grandmother II** (78; the father's mother): Suffered the worst of the violent episodes from her husband. She would drink beer and hard liquor every day to deal with her emotional and physical pain. She attempted to leave her husband on many occasions but always ended up coming home, drinking herself to sleep, and staying at home.

Genogram



Healing Intergenerational Trauma

Talking Points

- Ask, “Can intergenerational trauma be healed? How?”
- State (if not already stated by youth) that healing starts with themselves
- State that healing oneself can stop the trauma transmission process from you to the next generation
- State that healing oneself can also affect past generations

Example Script

***Facilitator:** We’ve been talking about intergenerational trauma for a little while now. I know it can be tough so I can’t tell you how much I appreciate everyone’s willingness to talk about this. This conversation wouldn’t feel complete to me however, if we didn’t talk about the process of healing intergenerational trauma. Can intergenerational trauma be healed? What do you all think? And if so, how? Any ideas? . . . I really believe that, in order to heal the trauma that’s been passed down to us, we need to focus on and start with what’s right in front of us, and that’s ourselves. That’s where the healing starts. By embarking on this path of healing, of growing, of becoming more self-aware, we start the process of healing the trauma that’s been transmitted from generation to generation, and that’s a powerful thing. And if we do stop that process, or at least start the path of our own healing, what do you think happens? How does that affect our current family? How does that affect future generations? . . . Yes. We can stop the cycle of transmission from ourselves to the next generation. Even if you don’t choose to have kids, your brothers or sisters or close friends might have kids, and your experiences, the experiences of people from your community, have the potential to affect that next generation. I also believe that by healing ourselves we can heal our ancestors, as well. Because of how intergenerational trauma works, there are parts of my ancestors that are still living. They’re living inside me right now. If I heal the trauma, they get healed, as well. They may still be living in me but be free from trauma, and that’s a powerful way to think of the healing process; that it’s not just for you but for your past and future generations, as well. Anyone have any thoughts on that? . . .*

Compassion Meditation for Family Members Script

Talking Points

- Focus on family member of choice
- Imagine them sending you love
- You repay them by sending them love back
- Presence compassionate phrases

Example Script

Facilitator: *This meditation is going to be a little bit different from the usual ones we've done. Oftentimes we're focusing on the breath, or the body, or something that's right here and right now. This new one we're doing today actually focuses on someone who's not here, a family member or someone that really cares about us. It could be someone who's alive or someone who's passed away that you were close with. Go ahead and close your eyes and sit up somewhat straight, if you feel comfortable doing that, and, when I ring this bell, start off like we usually do and take a few deep breaths in, and a few deep breaths out.*

[Ring bell]

Breathing in, and breathing out . . . Just take a few moments and settle into your body, settle into your breath . . . Collect yourself by just bringing your full awareness to your body, to this present moment, just observing yourself breathe, breathing in, and breathing out . . . I want to now invite you to think about someone in your family that really cares about you, that really loves you. This could be a mom, dad, grandparent, sister, aunt, whomever. It could be someone who's alive or someone who's passed on. Simply think of someone in your family that you know has been there for you . . . I want you to imagine that person loving you right now, in this moment. Imagine that he or she is wherever they are, thinking about you here, and thinking "I love him" or "I love her." Imagine that they're wishing you the very best; to be healthy, to be safe, to be happy, to be free from suffering . . . For some people it helps to even say "May I feel love from _____" and then you add in their name . . . And repeat that phrase a few times . . . For others, it might help to visualize a beam of loving energy being projected from that person to you. Whatever feels best to you, go with that. Really feel the care from that person, really feel that love . . . Next, we're going to shift and repay that person for all the love he or she has sent our way; we're going to intentionally send that love back . . . Now, think of yourself sending that person love. You might say the phrases, "May you be peaceful, may you be happy, may you be free from suffering," while thinking of that family member, or, you might just imagine a beam of loving energy being projected to that person from you, or some combination of the both. Just send that love and compassion back to that person, because you know s/he feels the same way about you . . . If the mind wanders, it's okay, just come back to the breath for a few breaths and keep sending that love . . . all the while breathing in, and breathing out. In a moment I'm going to ring the bell, and, when I do, just slowly let your awareness come back to your breath for a few breaths, and you can open your eyes when you feel comfortable.

[Ring bell]

Mindful Communication Guidelines

- **Speak from the heart**
 - *Be authentic with yourself; speak from that place*
- **Be mindful of volume, tone, etc.**
 - *Do your best not to yell; stay calm and centered*
- **Use “I” statements**
 - *Instead of blaming or pointing the finger, speak from your own experience*
- **Be clear in your requests**
 - *Be as clear as possible. Be authentic with yourself and contemplate what you want from this individual (e.g., “to not smoke weed in your presence”)*

Compassion Mediation for Friends and Accomplices Script

Talking Points

- Start with mindfulness of the breath
- Identify who in the youth's lives are friends and accomplices
- Send gratitude and compassion toward the friends
- Contemplate whether the accomplices can transform into true friends
- Send compassion toward accomplices

Example Script

***Facilitator:** We're going to practice our formal meditation for this group, and we'll start out as we normally do, practicing breath meditation. So then I want to invite you to get in a comfortable sitting position and close your eyes, if you feel comfortable doing so. If you don't, that's totally okay, just keep your eyes directed toward the floor a few feet in front of you. When you hear the sound of the bell, bring your awareness to your breath and wait for further instructions.*

[Ring bell]

Breathing in, and breathing out, bring your awareness to where it's easiest to sense the breath . . . That could be the belly, the chest, or the nostrils . . . Wherever it's easiest to sense the breath . . . The mind may wander off, thinking about things other than the breath, like the future, or the past, or sounds in the present . . . That's okay, no need to think you're doing anything wrong, it's natural for the mind to wander. When you notice the mind has wandered, just gently bring your awareness back to the breath, breathing in, and breathing out . . . As we contemplate what we're about to contemplate, I'll invite you from time to time to remember your breath . . . Next I want to invite you to start to think about all the friends you have in your life . . . Get a visual of their faces, think about how they behave, and consider who out of them behaves mainly like accomplice toward you and who behaves like a true friend . . . Think about the different reason for why the accomplices are the accomplices, and why your true friends are your true friends ... Family members can be true friends, as well, just as they can be accomplices . . . Really start to get a sense for who's who in your life . . . All the while, simply breathing in and breathing out. If the mind wanders off beyond the contemplation of friends and accomplices, simply take a few deep breathes, recentering yourself, and then continue to contemplate who are true friends and who are accomplices . . . Remember that sometimes true friends can act as accomplices. It can be complex. If that's the case for you within your circles, think about the specific qualities that and instances in which those friends behaved like accomplices . . . Next, I want to invite you to bring all of those true friends into your awareness. Those people you love, friends, family, whoever comes up for you in that category . . . We're going to send them gratitude and compassion in a similar way to what we did for our family members in the last

group . . . I invite you to send that gratitude to them, thanking them for their support, for being a true supporter of you in your life . . . You might visualize their faces and send them love, compassion, and gratitude by reciting the phrases, “May you be peaceful, may you be happy, may you be healthy, may you be free from pain and suffering.” Or you might send them that gratitude, love, and compassion in any way that feels right to you. It could be verbal or nonverbal. Just thank them for their support and send that compassionate energy . . . All the while, remembering your breath, breathing in and breathing out, recentering your awareness on the breath if it trails off beyond the contemplation . . . Next, I invite you to start contemplating all those folks in your life that came up when you thought of accomplices . . . Sometimes these can also be true friends, so that’s okay . . . We’re going to send them compassion, as well, because, with that compassion, we may be able to transform them from accomplices to true friends . . . Visualize all the accomplices in your life right now . . . Remember that, sometimes, when accomplices peer-pressure you, they’re doing it because they themselves are needing something in those moments. It could be a need to be appreciated, to be heard, to be loved, or a number of other things . . . That’s a form of internal suffering, and we want to send them compassion, because, maybe if they knew that you were a true friend, they’d reciprocate that all the time towards you . . . You might visualize them and recite the phrases, “May you be peaceful, may you be happy, may you be healthy, may you be free from pain and suffering.” Or you might send them that gratitude, love, and compassion in any way that feels right to you. It could be verbal or nonverbal . . . Consider what it would take for them to transform from accomplices to true friends. Would it be a conversation in which you’re using the mindful communication skills we learned today? Or something else? . . . What would it take? How much would you want that to happen? . . . In a moment, when I ring the bell, bring all of your awareness to your ears and your hearing sense and try to listen to the sound of the bell until it’s no longer there or you can’t hear it any longer . . .

[Ring bell]

Transforming Systems Worksheet

1. Describe the environment that you live in. This could be your home, community, neighborhood; whatever comes up for you. Think about all the systems from the adapted ecological systems theory to help you contemplate and write about all the things you deal with in your immediate environment.
2. How does mindfulness of the external environment and its conditions help you to not become a passive recipient of its influence?
3. Given what you've learned this far about how the environment can influence drug use and behavior, how can you personally influence the environment? Write down at least 1-2 concrete things you can do to influence the environment around you.
4. Write down at least one thing about your environment that you commit to be mindful of so as to decrease the risk of your own drug use (or other unhealthy behavior).

Community Compassion Meditation

Talking Points

- Start with mindfulness of the breath
- Invite awareness to family-based compassion
- Invite awareness to peer-based compassion
- Invite awareness to community-based compassion
- Present the Aspen Tree Interdependence metaphor

Example Script

***Facilitator:** We're going to build on the last couple of compassion meditations we've been practicing. I want to encourage you to find a comfortable sitting position, and, when you hear the sound of the meditation bell, simply start off as we usually do, taking a few breaths in and a few breaths out . . .*

[Ring bell]

Breathing in, and breathing out. Just let your awareness find where it's easiest to sense your breath . . . Maybe that's in the nostrils, feeling the touch of the air as you breath in and breath out . . . Maybe that's in the belly or chest, feeling the expansion and contraction of the core as you breath in and out . . . Wherever it's easiest, just let your awareness rest right there . . . I want to invite you to direct your awareness to your family. You could think of the family member you've been sending compassion to for the last few groups, or another family member . . . Get a visual of that person, and contemplate that person's love for you . . . Think about how much they love you and image them sending you that love . . . Let's repay them the favor and send them love back. You might utter the compassion phrases while imagining the person's face: "May you be peaceful, may you be happy, may you be free from pain and suffering." Or you might just send the person love and compassion in whatever way makes you feel most comfortable . . . Just really imagine that compassion and love going from you to him or her . . . If the mind wanders, that's okay, just take a few breaths in and a few breaths out and refocus on the compassion you were just contemplating . . . Next I want to invite you to think of those true friends you have, your peer group. Think about all the friends that really love you, that really support you and want you to do good in life. These could be close friends, or even people you know that are nice to you . . . Get an image of one or a few of them and then send them love and compassion . . . you might utter the phrases, "May you be peaceful, may you be happy, may you be free from pain and suffering." Or you might just send them love and compassion in any way that feels comfortable to you . . . Now I want to invite you to think about your true friends, your whole family, and everyone you consider to be a part of your community. Your community could be your neighborhood, it could be everyone you care about, or even something else . . . As we talked about in this group, the environment has an influence on

how we behave. But we also can influence our environment. One way to do that is to send compassion to our entire community . . . Picture the members of your community all together in one place; maybe a gym or amphitheater . . . Send them love and compassion. Thank them for being your community and supporting you. You might utter the phrases, “May you all be peaceful, may you all be happy, may you all be free from pain and suffering.” Or you might just send love, compassion, and gratitude in whatever way makes you feel most comfortable . . . As you send compassion to your community, think about everyone in your community like trees in a forest. The forest is your community, and each tree represents each individual. There is something very interesting about an Aspen tree forest, for example. Above ground the forest looks like a bunch of individual trees, but when you go below the dirt, each tree’s roots are intertwined with all the other trees around it. So, from above, the trees look like individuals, but below they look like one conglomeration of roots. That’s how the community works, it supports itself as an organism . . . Whatever your community is, whether it is just your family, just your friends, or the entire planet, think of yourself as connected to that community, a part of it, just as the roots of an Aspen tree forest are intimately connected . . . All the while you’re simply breathing in and breathing out . . . Breathing in and breathing out, as we start to close this meditation, bring your awareness back to your breath and body . . . Just notice what it feels like right now in your body after this meditation. Notice your emotional tone, the thoughts arising . . . When you hear the sound of the bell, you can slowly open your eyes, if they were closed, and expand your awareness to the rest of the group.

[Ring bell]

Final Compassion Meditation Script

Talking Points

- Practice one last compassion meditation
- Compassion toward all members of the group
- Compassion toward self
- Send the youth love, compassion, kindness, and gratitude, and
- Give them any other prep/inspiration you wish as you end the meditation and program

Example Script

Facilitator: *For our last meditation, we're going to build on the compassion meditations we've been conducting for the past few groups . . . Sit in a comfortable position, let your eyes close, if you feel comfortable doing so, and, when you hear the sound of the bell, simply bring your awareness to your breathing and wait for further instructions . . .*

[Ring bell]

Start by breathing in, and breathing out . . . Notice where it's easiest to sense your breath. That might be in the nostrils, the belly, the chest . . . wherever it's easiest to notice your breath, let your awareness rest right there. Breathing in, and breathing out

. . . Next I want to invite you to contemplate someone in your family, someone who loves you and you love back. Someone that brings you feelings of joy, compassion, and love . . . imagine that person loving you in this moment . . . really feel that love . . . return the favor by sending love, compassion, and gratitude to that person. You might utter the phrases, "May you be peaceful, may you be happy, may you be healthy, may you be free from suffering," while visualizing that person. Or you might say whatever words or phrases feel comfortable to you. All the while you're simply breathing in, and breathing out . . . Next, I want to invite you to contemplate your friends and accomplices, the ones we thought of a few groups ago . . . Send them love and compassion, kindness and gratitude. Thank your friends for being true friends; send compassion to your accomplices and wish for their transformation into true friends, if that's what you want. You might visualize them and utter the phrases, "May you be peaceful, may you be happy, may you be healthy, may you be free from suffering," or you might utter whatever phrases or words feel right to you . . . Next, contemplate your community, your environment. Send compassion to your community. Visualize them as a whole, filling a sports stadium or gathering in one place. You might utter the phrases "May you all be peaceful, happy, free from suffering," or you might send love and compassion in whatever way feels right to you . . . And, finally, think of yourself in this whole process. You've committed to this program and have grown. You deserve love and compassion, as well. You might utter the phrases, while

visualizing yourself, “May I be peaceful, may I be happy, may I be healthy, may I be free from suffering,” or you might send yourself love and compassion in whatever way feels right. Remember that you’re the most important person in your life . . . your ability to do well for your family, to be successful, depends on your ability to practice self-care and continue on the path of personal growth and transformation. I want to end this meditation by sending each and every one of you love, compassion, gratitude, and kindness. May you all be peaceful, may you all be happy, may you all be healthy, may you all be free from pain and suffering. May you all be successful and continue on the path of personal growth and transformation. May you remember your true nature as a beautiful, amazing human being. Never give up and never listen to anyone who attempts to break you down. You can be what you want to be in this life. Mindfulness and the path of transformation will help you achieve your deepest life aspirations. May you feel love, compassion, kindness, and gratitude. Thank you for your authenticity and participation in this program.

[Ring bell]

Skillful Self-Disclosure: Know your range

Fill in different experiences in your life that fit the below “levels” of self-disclosure. This is for your information only!

Low-level self-disclosure

Mid-level self-disclosure

High-level self-disclosure

**Skillful Self-Disclosure: What life information would you and
would you not disclose?**

Okay to disclose

Not okay to disclose