

境由心生 化解在己

The situation is generated by the heart (mind)

The solution lies in the self

Mindfulness and Clinical Practice

Let' us be truly mindful

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Satipatthana Sutta

正念、正觀

内观

Mindfulness

觀、念

止、觀、覺、悟

On Intention and Purpose

- Specific clinical task: e.g., pain management, relaxation
- Healing and therapy: Depression, anxiety, addiction, OCD, etc.
- Self understanding and growth
- Spirituality, transcendence

Cognitive Reconstruction

- Reframing time
- Refocusing: Attention and distraction, avoidance
- Equanimity (*upekkha + tatramajjhata*): To look over, and being in the middle; equalizing, non-differentiation, not viewing things as different, opposite, or incompatible
平等心: No good/bad, this/that
- Interiorization of external issues (including object-relations)
- Self-acceptance

Emotional Work

- Cognitive regulation/mediation
- Learning the principles and doctrines
- Knowledge-Action Gap
- Suppression, denial, neglect, ignoring, selective attention, focusing, preoccupation, concentration, etc. as strategies of emotional regulation
- Fear of arousal, maintaining the calm and relaxed state

貪嗔癡

- Greed

Why do we have to be afraid of our desire. Desire can be a transcendental force, that delivers us beyond the confines of “Self” and a restricted Life-world.

- Anger

Anger and violence are part of us, not to be avoided, but to be freed from. Engage, explore, discharge, and liberate

- Confusion: non-understanding 無明

What is the difference between understanding and non-understanding? Moving from non-understanding to understanding, and onwards to insight and deliverance

Similar Doctrine, Different Practices

- Southern School Mindfulness
南傳佛教 內觀、正念
- Pure Land School Chanting *namu amida buddha*
淨土宗 誦念
- Mizong School Verbal/Manual/Mindful
密宗 口密、身密、意密
- Chan (Zen) School Instantaneous Insight
禪宗 頓悟

Equifinality 殊途同歸

The different practices may lead to similar outcome

Some Basic Ideas

- All sensations, thoughts, ideas, deeds, are illusionary
- All phenomena are inconstant, constituted, experienced, momentary 無常、變化
- Preoccupation with Self 我執
 1. Preoccupation with self, deficiency drives
 2. Clutching on to what is good or desirable
 3. Fear or loss – anxiety
 4. Loss → regret
 5. Fear of the negative – fear, worry, anxiety
 6. When the negative is here – pain and suffering
 7. When the negative is gone, worried that it may come again

From Preoccupation to Selflessness

1. Externalized view of self as an object: self as constituted amidst an endless cycle of cause-effect processes
2. Questioning the very “being” of self
3. Focusing on the here and now sensation, the mind is bound to wander.
4. Initial practice: Keep returning to the moment. You will always wander away – that is inevitable. The fleeting attention can be extended.
5. Equalizing the good and the bad, the me and the not-me, dissolving the boundary and the binary structure – non-categorical thinking

Mindfulness Practice

- Mindfulness: Increased awareness sensitivity, sense, connection. To counteract alienation and self-estrangement. From disconnection with objects and sensations to connection (engagement)

Example: The Dao of Tea 茶道

- Effect (業) : The accumulation of results/effects from all previous cause-effect chains
- Acceptance, embrace: Dissolve/eliminate the negative effects (業力) 消業 Viewing negative effects as inconstant and changing, accept and embrace, equalize, elimination

Mindfulness Practice

- Therapist's acceptance → facilitating the client's viewing/observing self and experiencing self to reconcile → client self-acceptance: [I-Thou, differentiation of self-effects/functions, Cf Rogers unconditional positive regard]
- Emergence of Buddhahood when all negative effects have been cleansed
- Insight (悟) : Understanding the vibrating and fluctuating nature of all things. Awareness and fusion with the universe, as the boundary between self (me) and the external world (not-me) dissolves. Integrated Life-world. 無我、天人合一

Steps? Not Really *Thus Sprach Sankha Buddha*

Body	One becomes aware of sensations in the body, acknowledge and let go, the body becomes more relaxed
Motivation	One accepts one's needs, wishes, and desire, without feeling pressure, compulsion, shame, or guilt. One does not fear one's own desire, and does not have to deny them. This frees the mind.
Emotion	Feelings are allowed to surface and flow freely, not dominated by any particular emotion – all emotions will eventually subside. There is no need to fight, suppress, or discipline
Thinking	Concentration, gating off “undesirable thoughts” and distraction? Embrace all thoughts, let them come and go freely. Mind at ease.
Action	Sitting still, poses, moves, spontaneous movement : Not forcing, holding and releasing, freeing our action (body+mind)
Environment	From self-centered and transitive relationship (I-it), to being-in-the-world, to I=It

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