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MINDFULNESS MEDITATION AND BUDDHIST PSYCHOLOGY

- Mind Body Healing Therapies-A Somatic Based Approach
- Afflictive Factors of Mind – Transforming Destructive Emotions
- Three Factors of Mind-Roots of Buddhist Psychology-Abidharma text- all qualities of mind/body experience can be divided between.
 1. Wholesome (Positive)
 2. Un-Wholesome (Negative)
 3. Neutral
- Process of Clearing:
 - Core → Identify negative thought, feeling, belief, sensation, energy, symptom or complex.
 - Create a bridge to a healing space / cultivation of the safe state.
 - Enter an Altered State of Consciousness –meditation or relaxation state
 - Identify the Negative afflictive emotion or Mind or Body State
 - Identify – Positive Antidote – Remedy – Create a positive healing state, Think, Feel, Image and Cultivate a positive Sensation in the body and anchor it in the body at a specific place. Process of embodying the antidote remedy.
- Embody the Positive Antidote both in the mind space as well as within the body

Negative

Positive Antidote

Anger	→	Love, Kindness, Compassion, Equanimity, Tranquility
Hate	→	Love, Embracing, Acceptance, Tenderness, Forgiveness
Desire	→	Satisfaction, Equanimity, Contentment
Envy	→	Inspiration, Admiration, Appreciation

Greed	→	Generosity, Expansion, Abundance
Frustration	→	Patience, Forgiveness, Tolerance
Emptiness	→	Fullness, Sated, Wholeness
Sad	→	Happy, Joy, Free
Grief	→	Acceptance, Vitality, Completion
Unworthy	→	Worthiness, Actualized, Deserving
Self Critical	→	Compassion, Acceptance, Confirming, Affirming
Alone	→	Together, Oneness, Unity, Joined, Connected

I would like you to breath in and breath out and explore the 1st negative state that could be a feeling, thought, image, memory-mind or body (cellular memory) or sensation, Experience deeply the above and allow your breath to flow and deepen into this experience of identification with what arises.

Below exercise can be done alone or with the therapist, teacher or healing guide.

Person A - Therapist

Close your eyes – take three to five breaths in and out of your nose – focus on selecting three core negative experiences – nod when you identify all of the three.

Go inside yourself – Identify a negative thought, belief, energy, image, memory, sensation, symptom or complex of symptoms, note symptoms live in the body and or energy body field, allergies, pain, depression, anxiety, irritability, sadness or constrictions are all examples of symptoms. A symptom is a positive healing signal from the unconscious to the conscious mind that there is an imbalance that needs re-regulating, the growth change process of new brain plasticity which is the structuring and restructuring of consciousness and new growth or learning in the brain, this sets out creating new neural pathways for cultivating Brain/mind gene expression.

Experience embodying it within your entire mind body energy field

Give the client or yourself several minutes

Embody each of these negative experiences first with the breath – Embody now a Positive antidote to counterbalance the negative, breath in and out release the negative and inhale the positive Embodiment to counter balance and heal the negative – Embody - pick one to counterbalance each of the negative afflictive mind states with a positive mind state from the list above.

(This list is larger and I have on other handouts) to be used later in the book.

*What is arising, existing, falling away, returning or transforming?
Visualize it and breathe into this experience.*

Create a bridge to a healing space – take three to five breaths – enter an altered state of consciousness – trance state – meditation state or relaxing healing state

*Now I would like you to take first negative state (i.e. Anger) – embody a positive antidote to the negative state – Breathe in and breathe out ... Embody the antidote (i.e. love) Imagine you are the feminine (or masculine) Buddha – Embody Love and project and create an embodied flow throughout your entire mind body energy flow.
Do it with the 3 negative experiences and follow up with three positive experiences but Make sure the client has the experience grounded and embodied within the body, there must be a new flow of energy for this to become effective at transforming the flow of Emotion and sensation.*

Clear Mind Mindfulness Meditation

To be used for daily practice for both the clinician and patient

Arising:

- Inhale – Mentally repeat Arising
- Exhale

Existing:

- Inhale – Hold Breath
- Mentally repeat Existing
- Exhale (Mentally repeat Existing)

Falling Away:

- Inhale
- Exhale → Mentally repeat Falling Away

Space:

- Inhale → Space → 3x
- Exhale → Space → Repeat Word Space or Spaciousness
- As you feel and embody this state imagine that you are cultivating a Spacious state of Freedom/Rigpa means Wisdom/Clear Mind

Types of Breathing

Nose – quiet, calming, soothing and focusing

Mouth – energizing, opening, release and charging of emotion

Afflictive Emotions

1. Anger, frustration, hostility, rage.
2. Depression, sadness, sorrow, grief, self-pity, helplessness, hopelessness.
3. Anxiety, agitation or restlessness
4. Repression or denial – related to ignorance or delusion.

(All of the above lead to polarity of contraction)

Buddhist Psychology - Abi-dharma

Develop antidotes - lead to expansion by developing wholesome emotions and positive mind states.

1. Equanimity
Wholesome mind states produce feelings of calmness, relaxation, and peacefulness.
2. Optimism
Outlook of how you explain the bad things that happen to you.
 - See as teaching, spiritual curriculum, positive reframing.
 - Buddhist views – Bad things happen as part of constantly changing situations. Happen in turn of the wheel of karma.
3. Confidence
A positive mind state, a sense of being able to handle situations. Sense of positive control/surrender.
4. Friendliness and Social Connection
Positive belief in inter-connective ness of support.
5. Joy and Happiness

Produces beta-endorphins, positive healing, positive polypeptides, Laughter – joy.

6. Metta
Loving-kindness.
7. Acceptance
Seeing clearly. Surrender to the way that things are.
 - Go with the river not against.
 - Accept what is build upon – what is.
8. Additional Wholesome Factors
Enthusiasm, vitality, energy, faith, confidence, intelligence, self-respect, considerateness, conscientiousness, non-violence, compassion.
 - Wish everyone were free from suffering – oneness, equality.
 -

Buddhist Psychology

Abhidharma

The basic unit of analysis is a single moment of mind in the succession of such moments in the stream of awareness. In this model, each such moment characterized by different if you wise flavors – (Mental factors)

Each mental factor has properties that determine our subjective mind moments. We look into seeing the mind moments and mind it.

A model of mind – that analyzes mind moments as:

Healthy – unhealthy

Wholesome – Unwholesome- state not conducive to calm, tranquil or too meditative leading to enlightenment.

Unwholesome Set - Afflictive Emotions

Afflictive mental factors. Some are cognitive, perceptual as well as emotional.

Primary Unhealthy Mental Factors are:

1. Delusion or Ignorance
Cloudiness of mind leads to misperception, confusion, and bewilderment – can't see clearly. This leads to suffering.
2. Attachment or Clinging
A selfish longing to satisfy desire; a desire that distorts, addictive quality of longing; attachment selfish. Love is lost.
3. Anger
Hostility, ill will, intense aversion that distorts reality to bewildering, delusion, disturbs the mind.
4. Self-importance – Conceit
Inflated superior sense of self.
5. Wrong or Afflicted views
Apprehension or **discernment** of things, incorrect-perceptual view of experience and others.
6. Indecisiveness or Perplexity
The inability to decide. Mind gets filled with extreme doubt. Paralyzed with indecision.

Several derivations afflictive factors mix together:

- Anger breeds wrath, vengeance, spite, and envy.
- Attachment – avarice, smugness, extreme, agitation.

- Envy, sloth, torpor.

Solution to unhealthy mental factors – producing healthy, wholesome mental factor

- Clarity or Certitude
To see things clearly, a sharpness of mind, the opposite of delusion.
- Detachment
Not schizoid, to let go of easily, non-grasping, the non-clinging of mind.
Loving-kindness –antithetical to hatred and aversion

Three healthy factors oppose what are seen as the three

Roots of mental suffering: Attachment, hatred, and delusion.

Additional wholesome factors:

Enthusiasm, energy, faith, confidence, intellect,
Self-respect, consideration, kindness, non-violence,
Compassion, the wish that everyone is free from suffering,
Equanimity.

Buddha's cure "For all Suffering"

You neither seek after obtaining healthy states nor push them Away. Just sit, look deeply into mind – discover empty Essence. Meditation as a cognitive science is simply the Sustained effort for retraining intentional perceptual habits.

- Effort is to transform the process of consciousness -not its content.

Many methods:

1. Concentration
2. Mindfulness – to observe awareness within the stream of consciences by noting what is present moment by moment.
3. Combine concentration, mindfulness – move to absorption state. Samadhi arrive at the illusion of this whenever the self breaks down. A shift into the perception of emptiness.
4. Tibetan tradition – Attainment practice sign of Bodhisattva. Self-confidence without conceit or pride, determination without craving, caution without discouragement, compassion without attachment. This is love where no return is wanted or coveted.
5. Freud's cure – To replace neurotic conflict with everyday unhappiness.

Dan Brown Ph.D., Harvard Medical School, author
Transformations of Consciousness with Ken Wilber & Jack
Engler, View of Buddhist Psychology – Step Beyond
A method for focusing on everyday unhappiness and finding a way out. The way is training attention so you gain voluntary control over perpetual processes and eventually undercut the roots of reactivity in ordinary biased perceptions.

This eliminates a great deal with suffering since the basis of that suffering were in those mechanisms and that reactivity.

You then become a master of your own mind and experiences.

Healing Emotions

Dali Llama: Mental Afflictions

Madhyamika Prasargika perspective primary mental affliction is the ignorance that grasps onto inherent existence of phenomenon.

Definition of Mental Affliction

Is a mental event that disturbs equilibrium or peace of the mind? Wholesome mental states may also cause disturbance in joy or happiness as compassion.

- A mental event is an affliction if it disturbs the Tranquility of the mind and in the long run leads to more Continuing disturbances that lead to more unwholesome Behavior. Emptiness is thoroughly full – not really empty.

Buddhist Psychology

Self-confidence may arise without conceit or pride. One may aspire for something out of confidence without craving/ compassion without afflictive attachment.

Consciousness exists outside the brain. Intensive awareness is beyond ordinary consciousness – the Buddha

Nature of all beings is not dependent on the body or the brain.

Self / No Self

Foundation of Buddhist Psychology

Is a process view of person as self?

A dynamic model of inter dependant phenomena of five fold classification of subjective experience into a) material form, b) feeling, c) perception, d) formations, e) consciousness.

This view leads to illumination self that changes and is impersonal of phenomena. We understand our self through direct observation and study.

Six Sense Sphere

How does sense data reach the mind – the doors of perception. Huxley-when the Doors of Perception are cleansed everything appears, as it is, infinite.

Doors of Perception a) eye, b) ear c) nose d) tongue e) sensations f) mind-door.

Each organ is receptive to sense data – stimuli of senses. Gives rise to sense object – rise to models of conscious awareness.

Each give rise to cognitive processing – add perceptions and feelings to sense data – construct a world, a personality, and a self.

Craving arises from sense data – sensory experience directly observe in meditation

Interdependent Origination -Buddhist Psychology

The present mind moment is influenced by the preceding mental states, and then present mental state influenced preceding mental states. Condition succeeding moments of experience (positive) thought leads to (positive) feeling leading to action – (Positive) leads to (positive) thought.

Negative thought leads to (Negative) feelings
Leads to (Negative) actions – causes reaction
leads to pain and suffering to negative thoughts,
etc.

Working With Mental States

We work with mental states in meditation. Identify healthy and unhealthy mental states, arise within mind. Unhealthy mind states cause suffering. Replace unhealthy through the meditation process.

Role of Intention

Tool for liberation – understand and realize the power of intentions in Buddhist Psychology.

- We may feel we are compelled to think, feel or act through conditioning, yet Buddhism teaches choice and – awareness.
- Source of our intentions is what is in the mind – we transform our intentions, awareness transforms our sense of self and qualities of self are universal.

1. Individual can take oneself as an object and distinguish between what is self and what is not.
2. That is distinction between self and not self is mediated through language as symbols,

Psychological reality itself cannot be known except through the process of coming to know it, and this process of understanding is mediated by language, symbols and metaphor.

In essence, we experience ourselves through how we understand and construct the reality of our experience.

(Dan Goleman): Meditation moves toward understand of the process of conditioning itself – as such it is separate from this or that experience, this or that personal history.

Practice of Mindfulness Meditation-Teaches/
Insight /Awareness /Wisdom

Buddhaghosa – called practice – a path of purification. It's like refining the alloys out of the ore until what you have left with is the pure metal. A lot of practice is discovering what is not the path.

Reasons / Motivations for Practice

1. To discover our self

Subjectively. Identifying values. Become somebody then nobody.

2. Narcissistic ideal of self
Perceptiveness, non-feeling, invulnerable – safe protected, defended, avoid disappointment and dukha.
3. Fear of Individualism
Separation of self-hood, responsible and accountable, activation and asserting of self.
4. Detachment vs. Attachment
Denial of needs and longings versus identifying needs and longings. Pathways toward real object attachment – loving whole-heartedly total absorption with process. Other relationships then authentic surrender – letting go.
5. To Look Into Our Inner World
To avoid what we think, sense and feel. Mindfulness of sense experience – vehicle to amplify our inner and outer experiences.
6. Avoidance of Deep Affects
Grief, sadness, pain, anger, rage. How do we really look into what we are bound up with, learn to truly let go? Unhealthy attachments you must grieve grief – cannot just look at it and observe it or truly (let go.)

Self – Not Self

Use of practice as insight to avoid feelings of pain or obsessing over indulge them with hyper notation

Relationship without psychoanalysis and Buddhist Psychology both help you to live better, more awareness, awaken with ordinary human unhappiness – Become more transparent at seeing Neurosis. The repetitive problems of behavior that cause pain.

Psychodynamic Theory

- a) Pre-conscience – available to us but we are not paying attention to.
- b) Dynamic Unconscious – thoughts and feelings outside of our awareness – defenses, feelings are scary, uncomfortable and unpleasant.

Affects

Feelings that drives us and act as amplifiers make us take note of things, a call to action

- Affective – biologically wired. Need to modulate, control, ignore
- Defenses form our character – how we cope the style of defenses- they cause suffering.
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Analytic Theory

We try to stay in the territory of good feelings – stay out of bad.

- We defend against both good and bad feelings – Joy as an alternative emotional experience.

Buddhism

Attempt to avoid craving

Aversion

Attempt to hold onto a clear mind.

- Buddhist theory of Karma – in the moment the attempt to bind our thoughts to one quality of feelings over another. Repetition of our suffering through neurotic patterns of mind thoughts and actions.
- Key question in analysis is – where is this person stuck – both model desire and aversion around wired set in motion a cycle of repetitive neurotic suffering.
- Buddhist Psychology – Data base is internal (mind) lab is the meditation hall
- Western Psychology Analysis – Focus is content-themes of mind, self, object relations.
- Buddhist Psychology studies the mind itself – the instrument. Focus on process – how mind as apparatus works.

- Analysis – Content and theory of relatedness, Goal – middle way – emptiness co-dependent origination. That everything is related to all.
- Mind - the world is a projection - the five aggregates, falls away, tree, eye-image – Rising/Falling away.

SELF / NOT SELF

What is the phenomenon we call self:

- a) Self as Process. The ongoing contacts between organism and environmental field. Fluid me vs. not me. Needs and wants Likes and dislikes.
- b) Self as structure. A thing, core, sense of underlying center exists across time, place and space, enduring entity.
- c) Self vs. ego. I am, I will, over identified sense of me or my self, separate from universal field of self and others, self absorbed, self-centered, self occupied vs. I and thou. I and divine (we). Liberated, generous, self-other oriented vs. ego-narcissistic self.
- d) Buddhist Psychology. Self as empty. The self is empty, free to liberate the self is to become empty of your identification personally with your own sense of self. Discover not my self but the self. To enlighten the self is to develop wisdom that we are empty – zero of self. This is liberation

a. What is the mind

How does mind effect emotions, feelings, thoughts and sensations? To know your mind, you must learn to observe, study and examine both the contents and the dynamic of how mind as a process works.

b. What is mind?

Is there a thinker that thinks the thoughts – or are there thoughts without a thinker?

A mind thinking thoughts or simply thoughts that are being thought?

- Whose thoughts are we experiencing? Our mind's thoughts or the thoughts of mind itself.

-

c. Where does mind arise from and where does it return?

- To become free – transcend the domain of a thinker and his or her thoughts arrive at the place with no thoughts.
 - To become still with out thought is to surrender into the freedom of the zero space.
- Samadhi is to attain the space of emptiness where mind is and is not. When we drop our individual notion of self when become empty – then free, Moskha- liberation

d. What is this process of mind/body healing?

To heal the self, is to deeply listen to what our self is speaking to us, through, thought, feeling and sensations

- The body never lies
- The mind can explore with curiosity, deep healing occurs by listening to our unconscious process of bodily felt experiences – feedback.
- Pain/pleasure (sensations)
- Dreams
- Associations
- Emotions/Feelings
- Expansion/Contractions of energy
- Moods
- Vitality vs. Depression
- Thoughts – Brain/Mind molecule
- Imagery – Messenger of inner world unconscious as a resource
- Archetype for healing, guidance, transformation

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