

Integration of dynamic psychotherapy and mindfulness development

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Currently, the integration of mindfulness development or mindfulness-based intervention (MBI) with psychotherapy and its clinical applications is increasing. Clinical practice has combined new psychotherapies with mindfulness development such as mindfulness-based stress reduction (MBSR), acceptance and commitment therapy (ACT), dialectical behavioral therapy (DBT) and mindfulness-based cognitive therapy (MBCT). However, the application of mindfulness to the practice of psychotherapy has been limited mostly to cognitive behavioral therapy. Therefore, the authors of this article would like to introduce the concept of mindfulness-based dynamic psychotherapy (MBDP), which integrates the practice of mindfulness with dynamic psychotherapy.

From a Buddhist viewpoint, attachment to oneself or the five aggregates of attachment (upadanakkhandha) is the core of human suffering in both physical and mental aspects. During insight meditation (vipassana), the meditator gradually develops not only mindfulness (sati), but also clear comprehension (sampajanna) or wisdom (panna) of oneself, which is a combination of body and mind and subject to the three universal characteristics, namely i) impermanence (anicca), ii) suffering (dukkha), and iii) no ego or non-self (anatta). This experiential wisdom occurs repetitively, and gradually becomes more mature and profound. This process is similar to “working-through” in dynamic psychotherapy and this kind of wisdom or insight at the experiential level can diminish or eradicate the attachment to self, which is the core of suffering.

To follow insight in the practice of meditation, the meditator shares his or her merits, metta (loving-kindness), and karuna (compassion) to all sentient beings. Loving-kindness and compassion are effective antidotes for sexual and aggressive drives. Three clinical case reports are presented in order to illustrate the integration techniques of mindfulness development with dynamic psychotherapy. **Chiang Mai Medical Journal 2015;54(4):209-18.**

Keywords: mindfulness development, insight meditation, dynamic psychotherapy

Introduction

Psychotherapy is currently in a changing phase. The contribution of psychological therapies for the treatment of patients suffering from mental disorders has been recognized increas-

ingly and training in psychotherapy is becoming more widespread and systemized. Evidence-based practice is replacing methods that derived from tradition and authority, and new

psychological treatment techniques are being pioneered. Much of the new change is integrative, with both a theoretical and practical approach^[1].

Integration of psychotherapy with mindfulness development or mindfulness-based intervention (MBI) is becoming more popularity in the modern era^[2-4]. Clinical practice has combined a number of new therapies with mindfulness development such as mindfulness-based stress reduction (MBSR)^[5], acceptance and commitment therapy (ACT)^[6], dialectical behavioral therapy (DBT)^[7] and mindfulness-based cognitive behavioral therapy (MBCT)^[8].

Mindfulness-based psychotherapy

A number of combined approaches were limited to cognitive-behavioral therapy, and very few studies or researches have been devoted to the integration of psychodynamic psychotherapy and mindfulness, such as Mindful meditation as psychotherapy^[9], Thought without a thinker^[10], and Going to pieces without falling apart^[11]. Therefore, the highlight of this presentation deals with the integration of mindfulness development or insight meditation (vipassana) with dynamic psychotherapy, which is termed “mindfulness-based dynamic psychotherapy (MBDP). Mindful meditation is based on the Four Foundations of Mindfulness, namely the body, feeling, mind or consciousness and mind-object^[12,13].

The meaning of mindfulness

“Mindfulness” has become accepted in the English translation as “Sati”. Commentaries have defined sati as remembering, and its characteristic is said to be “non-wobbling, non-superficial or not floating on the surface (apilapana lakhana). Commentators provided the simile; like a dry, hollow pumpkin thrown into water, and bobbing up and down on the surface. On the contrary, when a stone is thrown into water, it sinks to the bottom where it stays firmly embedded. In the same concept, sati must not be superficial, but plunge deeply into the object of observation^[14,15]. Hence, mindfulness is not superficial, but a deep and

thorough awareness of the object.

Mindfulness has the function of not losing or not forgetting the object (asammosa rasa). This means that the mind that notes and observes should not lose sight of, miss or forget the object of observation, or allow it to disappear; just as a footballer never loses sight of the ball. There are two manifestations of sati, namely confrontation and protection. Sati manifests when the mind is confronted face-to-face (abhimukha) with an object. If the mind that notes and observes remains face-to-face with the object of observation for a significant period of time, the meditator can experience purity of mind, due to the absence of kilesas (mental defilements). Mental purity is the result of the second manifestation of sati, which acts like a guard at the gate or as the protector from attack by the kilesas (arakkha praccupatthana). With mindfulness present, mental defilements have no chance to enter the stream of consciousness^[14].

Five components of the practice

In the practice of insight meditation (vipassana), mindfulness (sati) is not only used alone, but also works in combination with four other components, namely faith (sadda), effort (viriya), concentration (samadhi) and clear comprehension (sampajanna) or wisdom (panna). Although mindfulness and clear comprehension are two major components, the five factors work simultaneously and harmoniously with each other. They are called the five mental faculties (indriyas). When insight meditation is practiced, balance of effort and concentration is especially important^[15].

Suffering and mental disorder

The first noble truth of suffering consists of birth, aging, disease, death, sorrow, lamentation, pain, grief, and despair. It also includes association with dislikes, separation from likes, and not getting what one wants. In brief, the five aggregates of attachment (clinging) is the core of suffering^[16,17].

In fact, human suffering must be viewed as diseases, both physical and mental. In terms

of psychodynamics, attachment to self (oneself) or ego is the core of human suffering. Hence, the symptoms of mental disorders, such as anxiety, stress, depression, phobia, obsession, compulsion, somatic symptoms, restlessness, abnormal aggressive and sexual behavior, insomnia, delusion, hallucinations and other factors are the manifestation of self or ego attachment^[17,18].

Buddhist approach to treatment of mental disorder

It is said in the Pali axiom, “Sabbe puthujjana ummattaka (all worldly or ordinary persons are insane)”^[18-20], that ummattaka means “madness”, “insanity” or “lunacy”. The actual meaning of ummattaka is similar to the phrase “psychotic disorder” in modern psychology, however, in Buddhist psychology ummattaka includes not only psychotic disorders, but also varied mental derangements^[20,21].

It is said “Satipatthana can overcome insanity”^[19,20]. From the Maha Satipatthana Sutta, the Buddha said, “This is the only way for the purification of being, for the overcoming of sorrow and lamentation, for the disappearance of pain and grief, for attaining the Noble path and for the realization of Nibbana, namely the Four Foundations of Mindfulness”^[12,15]. The practice of insight meditation according to the Four Foundations of Mindfulness can lead to the end of suffering.

Deep and penetrative insight into the realities of the three universal characteristics, namely impermanence (anicca), suffering or dissatisfaction (dukkha) and non-self, no ego or uncontrollability (anatta), can bring about re-orientation of the mind and eradication of attachment to the concept of “self” or “ego”, which is the core of suffering^[15].

Psychodynamics of insight meditation

According to psychodynamic viewpoints, insight meditation (vipassana) is based on the Four Foundations of Mindfulness and can be categorized into six processes:

I. Bare Attention

Bare attention is clear and single-minded

awareness of what actually happens to us and in us at successive moments of perception. It is called “bare” because it attends to just the bare facts of a perception, as presented through either the five physical senses, or mind that constitutes the sixth sense^[22]. In addition, bare attention also means observing things as they are without choosing, without comparing, without evaluating and without laying projections and expectations on what is happening, or in other words, without reacting to anything that arises at the present moment^[23].

Psychologically speaking, bare attention is a form of detached observation and can be compared to an “observing ego”, as distinguished from an experiencing ego in dynamic psychotherapy^[24]. When looking at something subjectively, there is a mental affinity between us and the thing being looked at. This kind of relationship tends to yield a great deal of influence and colors our relationship. In short, we are an interested observer. On the contrary, if we look at something objectively, the relationship between ourselves and the object will not influence our observation. In this situation we are bare observers. We even treat our feelings, thoughts or emotions with bare attention by observing them objectively or by misidentifying ourselves with them^[25,26].

For example, when a thought or anger arises, one must be fully aware of this and try to observe clearly without identifying with it. The thought or anger is not viewed in terms of self or I, such as “I am thinking” or “I am angry”, but instead it is separated from the observer as “thinking, thinking” or “angry, angry”^[15]. Through the manner of continuously observing and making a mental note, the thought or anger will disappear eventually. However, during such acknowledgement, the observer must pay attention only to thoughts, feelings or emotions such as “thinking”, “liking” or “anger”, which are ultimate realities, but not to the causes, contents or details of a mental state that belongs to conventional realities^[23,27,28].

According to Buddhist psychology, the unwholesome mental state (such as anger) cannot coexist with the wholesome mental state (such as mindfulness and wisdom) in one moment of thought. In other words, the

mind can take only one object at a time^[15]. By means of labeling or making a continuous mental note of “angry, angry”, anger or any unwholesome mental state must disappear. This kind of removal is called momentary extinction (abandonment by substitution of opposites or *tadanga pahana*). By making a mental note of “angry, angry” at the moment of bare attention, the anger will be substituted with mindfulness and wisdom or clear comprehension^[15,29]. However, anger is abandoned for only a moment and it may come back in the next one. Through way of acknowledgement, the meditator begins to observe the rise and passing of anger and any mental state or emotion.

In fact, bare attention is similar to wise attention (*yonisomanasikara*), which is a form of systematic thinking by way of causal relations or problem solving associated with mindfulness and wisdom^[19,29].

II De-Repression

During the practice of insight meditation, the meditator tends to be in a state of calm and relaxation, due to concentration (*samadhi*). Unconscious material or mental defilements, such as thoughts, imagination, fantasies, visions, images, feelings, emotions, anger, sexual drive, anxiety, fear, conflicts and other mental factors may arise to the conscious level. Even deep-seated or latent defilements (*anusaya kilesa*) may float up to consciousness in the form of mid-level or obsessive defilements (*pariyutthana kilesa*) such as sensuous lust (*kamachanda*), ill-will (*byapada*), sloth and torpor (*thina-middha*), restlessness, worry or anxiety (*uddhacca kukkuccha*), and doubt or uncertainty (*vicikiccha*)^[17,19].

This de-repression process is similar to “free association” in psychoanalysis. The variety of mental defense mechanisms, particularly repression, is weakened in order to allow the emergence of repressed material. This is also a process of “regression in the service of ego” in psychoanalytical terms. However, mindfulness meditation is a form of mental progression or development. The meditator is advised to acknowledge the material emerging from the unconscious by making a mental

note of or labeling it, “thinking, seeing, liking, disliking, sleepy, angry”, as mentioned before. These conscious mental defilements can be overcome by momentary removal.

III De-Conditioning

Since birth, we have been conditioned to believe that in order to lead a happy life in this world; we must seek things endowed with (1) permanence, (2) happiness and (3) self or ego. For example, if we want to buy a doll for our daughter, we must try to ensure that it is durable, enjoyable, lovely and beautiful. In addition, most people in everyday living tend to like and dislike worldly conditions (*loka-dhamma*) such as gain (*lobha*), loss (*alabha*), fame (*yasa*), dishonour (*ayasa*), praise (*pasamsa*), blame (*ninda*), happiness (*sukkhā*) and suffering or pain (*dukkha*)^[19,32].

However, this kind of learning or conditioning is contrary to the teaching of the Buddha, who said that psychophysical phenomena or mind-body processes have three universal characteristics, namely (1) impermanence (*anicca*), (2) suffering or dissatisfaction (*dukkha*) and (3) the non-self or no ego (*anatta*).

As already mentioned, the Buddha taught that “in short the five aggregates of attachment (*upadanakkhandha*) are the core truth of suffering.” They are made up of material form (*rupa*), feeling (*vedana*), perception (*sanna*), mental formations (*sankhara*) and consciousness (*vinnaṇa*)^[16, 28].

All sentient beings are made up of these five aggregates, which cling to their body in material form while being regarded as a permanent I, my body, self, or ego. Hence the group of material or physical forms (*rupa*) is called the group of attachments. The mental state is made up of conscious and mental concomitants (*cetasika*) that also are grasped and taken to be the permanent mind, thoughts and imagination. Therefore, the mental state (*nama*) is known as groups of attachments. This is how attachment occurs as a whole in the *rupa* and *nama* group, which is the core of suffering.

Therefore, the de-conditioning process is related to the technique that can eliminate this

group of five attachments^[28].

IV New Learning

People practicing insight meditation (vipassana) under the proper supervision of competent instructors, who act as a “guide, mentor and good friend”, undoubtedly gain a fundamental knowledge of the fact that all compound things are made up of mind and matter (psychophysical phenomena), that all phenomena relate to cause and effect, and that they are subject to the three universal characteristics, namely impermanence (anicca), dissatisfaction or suffering (dukkha) and non-self or no ego (anatta).

Group of five attachments at the moment of seeing

Attachment to visible objects (rupupadanakkhandha) arises when seeing visible objects impinges on the eye, thus giving rise to eye-consciousness. The combination of visible objects, eyes, and eye-consciousness causes eye contact. The visible object may be pretty, lovely and beautiful or unattractive, unlovable and ugly. Whether we feel pleasure or displeasure, such feelings that arise constitute attachment to feeling (vedanupadanakkhandha). When the visible object or form (rupa) has been seen, it is perceived and remembered immediately, and this constitutes attachment to perception or sannupadanakkhandha.

The will to see a visible object is volition (cetana). Turning attention or bending the mind toward an object is manasikara. Therefore, cetana (volition) and manasikara (attention) are considered as attachment to mental formations (sankharupadanakkhandha). Knowledge of the object being seen is eye-consciousness because attachment to consciousness or vinnanupadanakkhandha will arise^[33].

In fact, at the moment of seeing, only rupa (body or materiality) and nama (mind or mentality) exist. The visible form and eye belong to rupa, but feeling, perception, mental formations and consciousness are nama. At the moment of hearing, smelling, tasting, touching and thinking, the group of five attachments (aggregates) can be understood in the same

way^[33].

The practice of insight meditation develops new learning in that the five aggregates are conditioned phenomena. They arise due to favorable conditions and pass away with their cessation. With this nature of arising and passing away, they exhibit the three universal characteristics, as described previously^[33,34].

V. Working-Through

Wisdom or insight at the experiential level can bring about re-orientation of the mind. This kind of insight can eliminate attachment or clinging to the five aggregates, which can be called “ego” or “self” according to the psychodynamic viewpoint. However, during insight meditation the meditator may develop “resistance”, due to previously conditioned or accustomed patterns of thought, which can be considered as conflict between psychological progression and regression. This kind of resistance is a major component in dynamic psychotherapy^[30]. At some point, experiential wisdom of the three universal characteristics, namely impermanence, dissatisfaction and non-self or uncontrollability occurs repetitively and becomes more mature and profound.

The progress of insight can be considered as a series of contemplation (anupassana). The Pali term, anupassana, means “seeing in different modes repeatedly”^[35]. Visuddhimagga^[36] defines the three ways, as follows:

1. One who repeatedly contemplates impermanence of the five aggregates (aniccanupassana), can relinquish the wrong perception that it is permanent.
2. One who repeatedly contemplates suffering of the five aggregates (dukkhanupassana), can relinquish the wrong perception that it is pleasurable.
3. One who repeatedly contemplates selflessness of the five aggregates (anattanupassana), can relinquish the wrong perception that it has the nature of self.

These kinds of repeated contemplations can be compared with the “working-through process” in dynamic psychotherapy^[30].

VI Sharing of merits, loving-kindness and compassion

After practicing insight meditation, the meditator is advised to share his or her merits, loving kindness, and compassion to all sentient beings. Psychologically speaking, merits (dana), loving-kindness (metta), and compassion (karuna) are related to positive emotions and mental states. The following positive emotions are an effective antidote to negative emotions and mental states, particularly anger, resentment, aggression and sexual drive^[15, 37].

May all beings subjected to birth, decay, disease and death be happy

May they be without enmity

May they be without malevolence

May they be without physical and mental suffering

May they be happy in both body and mind

May they be able to protect themselves from danger^[38].

Practice of mindfulness development

The technique of mindfulness development or insight meditation (vipassana) seven-day retreat program at Pimokmuk Institute is based on the Four Foundations of Mindfulness as taught by the Buddha, namely contemplation of (1) the body, (2) the feelings, (3) the mind, and (4) the mental objects^[15,40,41]

Contemplation of the body

The meditator gradually develops mindfulness and clear comprehension by observing the four major postures through the practice of sitting, standing, walking and lying down meditations. In addition, the meditator is advised to practice mindfulness with clear comprehension of the minor postures, such as while eating, drinking, washing, dressing, bending, stretching, speaking, urinating, defecating and so on.

This insight meditation practice, the rising and falling of the abdomen, while in sitting meditation, is used as the main (primary or home) object of meditation.

Contemplation of the Feelings

Because of sitting for a long time, there will arise in the body unpleasant feelings of being stiff, numb, painful, hot and so forth. The mind

should be focused on that spot, and a mental note made as “numb, numb, numb” on feeling numb, as “painful, painful, painful” on feeling painful and the like. When any feeling disappears, the meditator will resume the rising and falling of the abdomen

Contemplation of the mind

During insight meditation, it is very hard to control the mind. Though it is directed to the movement of rising and falling of the abdomen, the mind will not stay with them all the time and tends to wander to other places or think about something. This wandering or thinking mind should not be let alone. The meditator should make a mental note of “wandering, wandering, wandering” or “thinking, thinking thinking”. On such being mindful, the mind usually stops wandering or thinking, and then the practice of noting “rising, falling” should be continued.

Contemplation of the mental objects

There are various methods of contemplating the mental objects. One method is the contemplation of twelve sense-bases. There are six external sense-bases whereby contact between the external stimuli (visible objects, sounds, odours, tastes, tangible objects, and mind objects) and the six internal sense bases (eye, ear, nose, tongue, body, and mind) can take place.

In developing insight, the meditator is advised to give just bare attention to seeing, hearing, smelling, tasting, touching or thinking. One can do this by making a mental note, “seeing, seeing, seeing” or “hearing, hearing, hearing” or “tasting, tasting, tasting” in the same manner and as the case may be.

The Meditation Interview

After, the insight meditation practice, the meditator will have the meditation interviews with the meditation teachers every other day, so that the progress in practice can develop continuously.

Demonstration cases

Case 1

The patient was a 33-year-old Chinese man, and owner of a goldsmiths shop. He needed psychiatric treatment because of his wish to jump in the road and be run over by cars. Sometimes, he wanted to jump from the third floor of a building. He also complained of lost appetite, poor concentration, restlessness and insomnia. He was diagnosed as having major depressive disorder and received treatment with Fluoxetine (20 mg) after breakfast, Alprazolam (0.25 mg) 3 times a day after meals and Lorazepam (1 mg) at bedtime. He had been married for ten years without children, and criticized his wife for being very selfish, emotional and fussy. He also accused her of trying to steal gold and money from him. Finally, after many quarrels they decided to stay in separate rooms, but in the same house.

During dynamic psychotherapy, a therapist diagnosed suicidal impulses related to anger and resentment against his wife. In addition, this anger extended to his mother, who he accused of favoring his younger brother while being very critical of himself throughout their childhood. The patient was advised to practice intensive mindfulness or insight meditation for seven days with the therapist, and continue the practice at home regularly.

During his insight meditation, he could understand clearly the association between his suicidal impulses and the feeling of anger and resentment toward his wife and mother. He was able to deal with his anger by making a continuous mental note of “angry, angry, angry” until it disappeared, and then resumed the main objective of meditation, i.e. inflating and deflating the abdomen. Throughout this insight meditation practice, the patient was able to see the rise and passing away of anger and other negative feelings or emotions by thinking, “just watch them, accept them, acknowledge them, let them come and let them go.” At that moment, only the mind is watching the thoughts of anger. There is no I, self, ego, person or individual. After anger has passed away from the angry mind, it is substituted with mindfulness and clear comprehension.

After insight meditation, the patient was

advised to share his merits, loving kindness, and compassions with himself, loved ones, unloved ones and everyone else.

During two years of mindfulness-based dynamic psychotherapy, as mentioned above, the patient's medication was reduced gradually and finally terminated.

This patient still practices insight meditation, with remarkable improvement.

Case 2

The patient was a 62-year-old woman, whose daughter took her for treatment, as for many years the woman had been shoplifting from shopping centers. The stolen objects were not needed for personal use or monetary gain. They were taken and usually kept or hidden. Her behavior was characterized as recurrent failure to resist the impulse of stealing objects from shopping centers, which created mounting tension before the act, followed by self gratification and reduced tension, but with guilt and sometimes depression. The stealing was not planned and did not involve other people.

On one occasion, the patient was arrested for stealing a small bag in a supermarket after CCTV camera detection. Her daughter negotiated with the police and manager of the supermarket, and promised to seek psychiatric treatment for her mother. Her daughter admitted that the patient had developed a habit for stealing since childhood. The family history revealed that when the patient was young she was raised with two younger brothers by her mother. The patient had to take care of both brothers, but her mother loved them more than her. The mother ran a small shop in a market, and that is where the patient started her history of stealing money and objects. She also stole money from her relatives.

From psychodynamic evaluation, the patient's symptoms of kleptomania seemed a means of restoring an unstable mother-child relationship by expressing unconscious resentment and aggressive acts. The patient was treated with Fluoxetine (20 mg) and Alprazolam (0.25 mg) after breakfast and at bedtime, and dynamic psychotherapy. She also was advised to join an insight meditation

(vipassana) retreat program for seven days at Pimokmuk Institute (a meditation center in Chiang Mai). After three weeks meditation there, she continued meditating for ten days at another meditation center. The combined approach of treatment, which included psychotropic medication, insight meditation and MBDP, showed a remarkable disappearance of her kleptomania.

The patient was able to develop mindfulness or awareness as effective intervention against the impulse to steal money or objects. By contemplating and making a continuous mental note of “knowing, knowing, knowing”, mindfulness (sati), concentration (samadhi), and wisdom (panna) developed and substituted the impulse to steal. After practicing insight meditation, the patient was recommended to share loving-kindness (metta) with herself, others, and particularly the people she had offended by stealing their belongings.

Case 3

A 35-year-old single woman needed psychiatric treatment because of her thoughts, “I think that I am going to die.” She stated that during the past three months, she had been experiencing sudden episodes of palpitations, sweating, trembling, shortness of breath, chest pain, dizziness, numbness over the body and fear, as if she was about to die. She went to the emergency department twice and convinced the staff that she was having a heart attack. However, the results of all her physical and laboratory examinations were within normal limits.

The first episode occurred when she had extra burden and responsibility in her work as a secretary at a university. It lasted approximately 15 minutes, and since then she experienced similar episodes once or twice nearly every day. She worried about when she was going to have another attack.

She was diagnosed as panic disorder without agoraphobia and was treated with Fluoxetine (20 mg) after breakfast, Alprazolam (0.25 mg) 3 times per day after meals and Lorazepam (1 mg) at bedtime. Dynamic supportive psychotherapy, particularly psychoeducation intervention, was provided in order

to teach her about the occurrence of panic attacks. The patient also was advised to attend the seven-day intensive insight meditation program at Pimokmuk Institute. After three months of integrated treatment, including psychotropic medication and MBDP, the patient's symptoms improved significantly. The relaxation response from insight meditation reduced her physical symptoms such as palpitations, chest pain, shortness of breath, sweating, trembling and dizziness. Techniques from the development of mindfulness, concentration, and wisdom could be used to overcome anxiety, worry, and fear, particularly regarding the patient's concerns of losing control, going crazy and dying.

The patient still practices insight meditation at home and is competent in applying mindfulness at work and in everyday living. She started to reduce the doses of psychotropic medication gradually and stopped them after six months.

Conclusion

According to the Buddhist doctrine, all kinds of mental or psychiatric symptoms are the manifestation of a form of suffering, which is in brief, related to the self or ego attachment. Experiential wisdom from insight meditation can help meditators to develop a clear understanding of the three universal characteristics, namely impermanence (anicca), suffering or dissatisfaction (dukkha) and non-self, no ego, non-entity, or uncontrollability (anatta). In everyday living, an ordinary person tends to be attached to oneself as “I” or “mine” or “I am doing this, I am doing that”. One does not only have attachment or clinging to oneself, but also to others, such as a father and mother, children, relatives, and loved ones. In addition, one also tends to be attached to money, property, dignity, praise and happiness. The attachment to oneself, others and worldly possessions and situations is the cause of suffering. Therefore, experiential understanding of the three universal characteristics of mind and matter or mind-body processes can lead one to different stages of non-attachment. Hence, the improvement of psychiatric symptoms

among the patients in this study related clearly to their insight or wisdom of the non-attachment process.

Integration of psychotherapy and mindfulness meditation is now increasing. Insight or mindfulness meditation is an effective technique for the development of self-observation, self-awareness and self-understanding, similar to psychotherapy, but at a deeper level. The addition of mindfulness meditative (vipassana) techniques for the treatment of mental disorder does not interfere with the use of psychotropic medication, various forms of psychotherapies or other methods. Rather, this integration enhances the effectiveness of biopsychosocial treatment and the role of therapists to maximum benefit ^[39,41].

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บูรณาการของจิตบำบัดเชิงพลศาสตร์ และการพัฒนาสติ

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บูรณาการของจิตบำบัดเชิงพลศาสตร์ และการพัฒนาสติ หรือการใช้สติเป็นพื้นฐานในการทำจิตบำบัดและการประยุกต์ใช้ในทางคลินิกกำลังได้รับความสนใจมากขึ้นเรื่อย ๆ ในการปฏิบัติทางคลินิกมีจิตบำบัดแบบใหม่หลายอย่างที่เหมาะสมไปกับการเจริญสติ เช่น mindfulness-based stress reduction (MBSR), acceptance and commitment therapy (ACT), dialectical behavioral therapy (DBT) และ mindfulness-based cognitive therapy (MBCT) เป็นต้น อย่างไรก็ตามการประยุกต์ใช้การเจริญสติในการทำจิตบำบัดส่วนใหญ่จะจำกัดอยู่แต่เฉพาะประชาชนพฤติกรรมบำบัด (cognitive behavioral therapy) ฉะนั้นในบทความนี้ผู้ประพันธ์จึงได้นำเสนอแนวคิดของจิตบำบัดเชิงพลศาสตร์ที่อิงสติเป็นพื้นฐาน (mindfulness-based dynamic psychotherapy หรือ MBDP) ซึ่งเป็นบูรณาการของการเจริญสติกับจิตบำบัดดังกล่าว

ตามทัศนะเชิงพุทธความยึดมั่นที่มีต่อตัวตน หรืออุปาทานขันธห้า คือ แก่นแท้ของความทุกข์ทั้งกายและใจ ระหว่างการเจริญวิปัสสนากรรมฐานนอกเหนือจากการเจริญสติผู้ปฏิบัติจะค่อย ๆ พัฒนาสัมปชัญญะหรือปัญญา ซึ่งเป็นความเข้าใจอย่างชัดเจนว่า ตัวตนที่ประกอบด้วยกายกับใจนั้นย่อมเป็นตามกฎพระไตรลักษณ์ ได้แก่ 1) ความไม่เที่ยง (อนิจจัง) 2) ความเป็นทุกข์ (ทุกขัง) และ 3) ความไม่ใช่ตัวตน (อนัตตา) ถาวรานามยปัญญาเช่นนี้จะเกิดซ้ำแล้วซ้ำอีกจนมีพลังแก้กล้าและลึกซึ้งมากขึ้น กระบวนการดังกล่าวคล้ายคลึงกับ “การพิจารณาซ้ำเพื่อแก้ปัญหา (working-through)” ในจิตบำบัดเชิงพลศาสตร์ ปัญญาหรือความหยั่งเห็นในระดับประสบการณ์ที่แท้จริง สามารถลดหรือขจัดความยึดมั่นต่อตัวตนหรืออุปาทานขันธห้า ซึ่งเป็นแก่นแท้ของความทุกข์ได้

หลังการเจริญวิปัสสนากรรมฐานผู้ปฏิบัติจะต้องอุทิศส่วนบุญกุศล แผ่เมตตาและกรุณาให้แก่สรรพสัตว์ทั้งหลาย เมตตาและกรุณาเป็นสภาวะธรรมที่มีประสิทธิผลในการจัดแรงขับทางเพศและทางก้าวร้าว มีการนำเสนอรายงานผู้ป่วย 3 ราย เพื่อสาธิตเทคนิคของบูรณาการของจิตบำบัดเชิงพลศาสตร์และการพัฒนาสติ หรือจิตบำบัดเชิงพลศาสตร์ที่อิงสติเป็นพื้นฐาน **เชียงใหม่เวชสาร 2558;54(4):209-19.**

คำสำคัญ: การเจริญสติ วิปัสสนากรรมฐาน จิตบำบัดเชิงพลศาสตร์