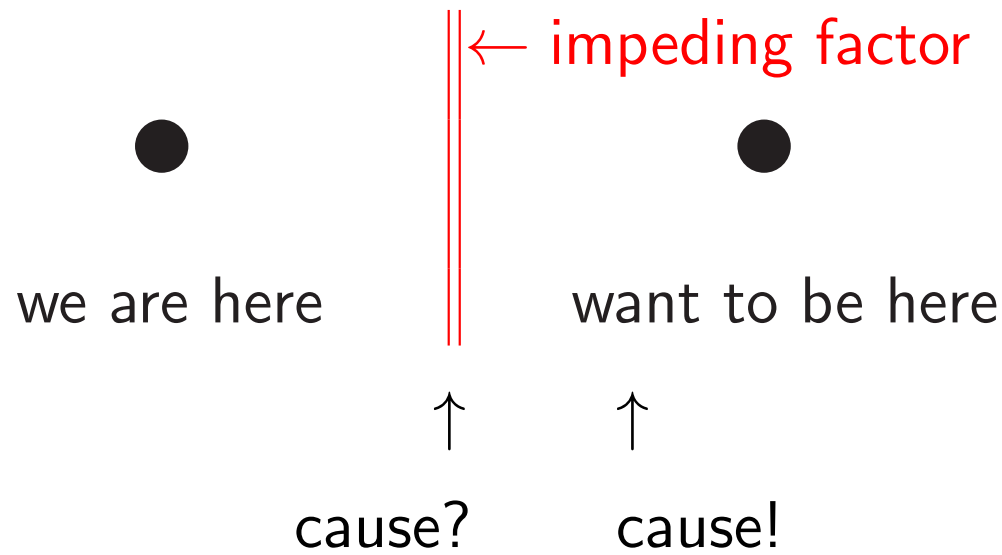


Three models of mental suffering

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For physical suffering the first cause usually is relevant

Has to be addressed by changing the situation, if possible

For mental suffering the second cause may need to be addressed

Lord, give me the power to change what can be changed

the patience to undergo what cannot be changed

and the wisdom to distinguish between these two

Thomas Moore, Prayer of the Tower

Buddhist tradition: *Do what is suitable, possible, and sets you free*

4 Clear Comprehensions *and be not desillusioned by things going their way*

Various forms of conditioning: ■, ■ dysfunctional, ■ wholesome

prevalent area	clinical symptoms	daily life	rare daily life
<u>moods</u>	depression, mania, fears	unfriendly	compassion
<u>cognition</u>	psychosis	stubborn	creative
<u>actions</u>	ADHD, OCD	impossible	love in action

with physiological repercussions

Models

1. Medical dysregulation of neuro-transmitters/peptides
2. Psychotherapeutical inner conflicts, traumas
3. Cover-up hiding existential truth; “R. May: modifying fear for nothing into fear for something”

These models will be described

The sick brain: the fine balance of coupled homeostats is dysregulated

Genetic tendency and life conditions disturb this balance

Therapy

Medication (often for the rest of patient's life)

Active placebos (with similar side effects) also work

Drawback

There are strong side effects of this form of medication

Neuroreceptors modify themselves, making necessary other medication

Patient: person in need for external help to function adequately

There may be a hidden cause that the patient doesn't see even if others speaks about it

Therapy

Clear insight in the hidden cause may resolve the problem

The hidden cause is not so much in just the environment, but in its interaction with the sufferer's personality

Drawback

Even having resolved a problem, other ones may pop-up

It may be difficult to catalyze insight in the hidden causes

A problem 'solved' on the couch may be reinforced by relatives

The basic hidden cause is not related to any personal situation
it is the view of self/ego as a fixed powerful entity, which is illusory
Although there are daily many occasions illustrating this illusion
we are good in covering-up this fact

It is this covering-up that often is dysfunctional:
greed, aversion, ignorance; leading to

obsession, addiction
fear, hatred, nausea
missed opportunities

Therapy

Insight meditation (concentration meditation is a form of cover-up)

Drawback

Insight will cause mental instability (Auden: “The only way out is *through*”)

One needs to develop ‘*courage deluxe*’, which takes an effort

Loving kindness, including (self-)compassion
Faith/trust (Buddha, Dhamma, Sangha)
Metaphysical assumptions (like the existence of God) } cover-up
Nibbana (\approx pure awareness \neq consciousness)

One differentiates consciousness from awareness thus:

consciousness: distinguishing this from that, (daily-)being

awareness: (ontological-)being

Paul Grossman [2010] Mindfulness for Psychologists:

Paying Kind Attention to the Perceptible, Mindfulness 1, Springer, 87-97.

Behavioral Science Paradigm

Verifiable phenomena central

Normal, waking consciousness optimal

Variety of states of consciousness ignored or pathologized

Skepticism or denial of higher states of consciousness

No tradition of consciousness training

Goal: ME happy (some traditions of self-actualization)

Happiness = stimulation, novelty, activity, accumulation, and power

Psychotherapy and healthy ego stand central

Ultimate assessment must be scientific, intellectual, and behavioral

Optimal and only path to knowledge thru intellect

Exclusively based on self-reports or observation of others

Self-report and observational measures often nave, limited

Clear ego boundaries, psychological stability, and individuality

Corrective:

modify avoidant, evaluative and dysfunctional behavior

Clear separation of cognitive, emotional, and moral realms

Consciousness Disciplines

Consciousness is central concern

Usual consciousness extremely suboptimal

Multiple states of consciousness exist

Higher states of consciousness achievable

Extensive mental training necessary

Ultimate goal of liberation, awakening

Happiness = peace, equanimity, compassion; freedom from attachment and accumulation

Psychotherapeutic aspects largely neglected

Approach inherently introspective

Language and abstract thought insufficient for understanding

Completely grounded in personal experience

Range and depth of personal experience

Buddhism: fundamental concepts of no-self, impermanence

Constructivist:

expands range and flexibility of capacities

Fluid integration of cognitive, emotional and moral realms

Models

1. Medical dysregulation of neuro-transmitters/peptides
2. Psychotherapeutical inner conflicts, traumas
3. Cover-up hiding existential truth

Therapies

1. medication psychoactive drugs (carefully dosed)
2. psychotherapy increasing (the right) mental stability
3. meditation increasing mental flexibility (after stability)

Ideally a therapist should be familiar with all three (like Podvoll †)

My hope is that in this century a synthesis will emerge

黒火洞然クワリ 黒暗光
 山河不下在テニ鏡中ニ一觀上

Poisonous words by Hakuin (1685-1768)

*A black fire that burns with the obscure brilliance of a gem
 desiccates the wide heaven and earth of their natural colour
 In the mirror of the mind one can see*

neither mountains nor rivers

Billions of worlds in agony, without obtaining insight

茫茫クワル 天地失スニ玄黄ヲ
 百億ノ須彌空ク斷腸

Cantar de la alma

Qué bien sé yo la fonte que mana y corre:
aunque es de noche.

Aquí se está, llarnando a las criaturas,
y de esta agua se hartan, aunque a oscuras,
porque es de noche.

Bien sé que suelo en ella no se halla,
y que ninguno puede vadealla,
aunque es de noche.

Juan de la Cruz

Song of the soul

How well I know the spring that flows and runs
even if it is night.

'Come here' it calls all creatures
they drink from its water, even in the dark
because it is night

Well I know its groundlessness
and that no one can conquer it
even if it is night.

John of the Cross (1542-1591)

Music: Sergio Militello; Tenor: Emiel Hoefnagel; Oboe: Lidia van der Vegt;

Flute: Appolona Klarenbeek; Harp: Heleen Venekamp