

# **Buddhist Meditation: Psychological Models and Processes**

**EMP 2019HF**

**Fall 2019**

**Room 302**

Office Hours: before class or by appointment

Instructor: Tony Toneatto, Ph.D. Psych

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## **Course Description:**

The numerous meditative practices described in the Buddha's teachings during the historical period (Pali canon) and in the subsequent Mahayana and Vajrayana schools are considered essential to the attainment of optimal mental health and well-being. Each of these approaches to meditation invite the meditator to work with every aspect of their subjective experience. In this course the major meditative practices will be interpreted within the context of various current psychological and psychotherapeutic models. Specifically, affinities with contemporary psychoanalytic models, Jungian analytic psychology, cognitive psychology, behavioral psychology, Buddhist and empirical process models of meditation will be reviewed.

## **Course Outcomes**

The course prepares provides students interested in the mental health implications of Buddhist meditation with an understanding of the methods and mechanisms that underlie the connection between meditative practices and mental health and well-being. The specific course outcomes and expectations include:

- **Religious Faith and Heritage:** Students develop knowledge of the complexity and diversity of Buddhist theological perspectives on meditative practices and how these Buddhist teachings on meditation have entered the West and the on-going dialogues between mental health disciplines and Buddhism.
- **Culture and Context:** Students are better prepared to engage in inter-faith dialogues, Buddhist chaplaincy and psychotherapeutic practice within secular and interreligious communities.
- **Practices of Area of Specialization:** Students are better enabled to make appropriate and contextual application of Buddhist teachings on meditation in their professional life by becoming aware of the processes by which such spiritual practices influence clinical treatment outcomes.
- **Spiritual and Vocational Formation:** Students will develop critical self-awareness with regard to their own and other faith perspectives as well as psychotherapeutic practices in a variety of contexts.

### **Required Texts:**

No textbook will be assigned for the course. All articles are available through our library. Let me know if you have any difficulty locating them.

### **Course Evaluation:**

Term Essay:	40% (Guidelines will be posted under Syllabus on Quercus; due December 9)
Class Attendance:	10% (1% per class)
Weekly summary:	20% (2% per class; see separate document under Syllabus on Quercus): due weekly throughout semester beginning September 16
Reflection Assignment	30% - choose between one of the following: <ol style="list-style-type: none"><li>1. Students will practice one or more meditative (which do not have to be Buddhist) practices, document their impact on their biopsychosocial functioning, and account for these effects using any of the theoretical models discussed in this course (due December 16).</li><li>2. An analysis of the Buddha's life and his experience with meditation, during his years practicing the jhanas with Hindu yogis as well as his spiritual realization meditating under the Bodhi tree, within the context of any of the psychological models discussed in this course. This choice will require familiarity with the Buddha's life. A good start is, but not limited to Elder, George. (1997). Psychological observations on the life of Gautama Buddha. <b>Psychological Perspectives</b> 35. Spring-Summer. <a href="https://journals-scholarsportal-info.myaccess.library.utoronto.ca/details/00332925/v35i0001/24_pootlogb.xml">https://journals-scholarsportal-info.myaccess.library.utoronto.ca/details/00332925/v35i0001/24_pootlogb.xml</a></li><li>3. A take-home assignment that will consist of answering a number of questions that integrate and synthesize the material learned in this course. Additional details for the se 3 options will be posted on Quercus in the very near future. Due December 9</li></ol>

### **Lecture Schedule**

#### **September 9 Buddhist mindfulness meditation**

Readings: Olendzki, A. (2005). The Roots of mindfulness (pp. 241-261).

In **Mindfulness and Psychotherapy**, (Eds. C. K. Germer, R. D. Siegel, P. R. Fulton). New York: The Guilford Press.

Bhikkhu Bodhi (2011). What does mindfulness really mean? A canonical perspective. **Contemporary Buddhism**, 12, 19-39.

**September 16 Secular mindfulness meditation**

Readings: Monteiro, L.M., Musten, R.F., & Compson, J. (2015). Traditional and contemporary mindfulness: Finding the middle path in the tangle of concerns. **Mindfulness**, 6, 1-13.

Germer, P. (2005). Mindfulness: What is it? What does it matter? (pp. 3-35). In **Mindfulness and Psychotherapy**, (Eds. C. K. Germer, R. D. Siegel, P. R. Fulton). New York: The Guilford Press.

**September 23 Buddhist Meditative Practices Across Buddhist Traditions: Theravada, Mahayana, Vajrayana**

Readings: Wallace, Alan. The Spectrum of Buddhist Practice in the West. <http://mail.alanwallace.org/The%20Spectrum%20of%20Buddhist%20Practice.pdf>

**September 30 Psychoanalytic Model of Meditation: Regression to Pre-ego**

Reading: Epstein, M (1990). Beyond the oceanic feeling: psychoanalytic study of Buddhist meditation. *International Review of Psychoanalysis*, 17, 159-165.

**October 7 Psychoanalytic Model of Meditation: De-Reification of Self-Representations**

Readings: Epstein, M. (1988). The deconstruction of the self. **Journal of Transpersonal Psychology**, 20, 61-69.

Epstein, M (1990). Psychodynamics of meditation: pitfalls on the spiritual path. **Journal of Transpersonal Psychology**, 22 (1), 17-34.

**October 14 Thanksgiving- no class**

**October 21 Reading Week- no class**

**October 28 Psychoanalytic Model of Meditation: Transformation of Narcissism**

Readings: Epstein, M. (1986). Meditative transformations of narcissism. **Journal of Transpersonal Psychology**, 18, 143-158.

Jennings, Pilar (2007). East of ego: The intersection of narcissistic personality and Buddhist practice. **Journal of Religion and Health**, 46, 3-18.

**November 4 Psychoanalytic (Bionian) Model of Meditation: Reverie and Containment**

Readings: Pelled, E. (2007). Learning from experience: Bion's concept of reverie and Buddhist meditation. **International Journal of Psychoanalysis**, 88, 1507-1526.

Cooper, P. (2014). Zen meditation, reverie and psychoanalytic listening. **Psychoanalytic Review**, 101(6), 795-812.

**November 11 Jungian Analysis and Meditation: Integration of the Unconscious**

Readings: Davis, J. (2011). Jung at the foot of Mt. Kailash: A transpersonal synthesis of depth psychology, Tibetan tantra, and the sacred mythic imagery of the East and West. **International Journal of Transpersonal Studies**, 30 (1-2). 148-164.

**November 18 Behavioral Mechanisms and Meditation**

Readings: Shapiro, D.H., & Zifferblatt, S.M. (1976). Zen meditation and behavioral self-control: Similarities, differences and clinical applications. **American Psychologist**, 519-532.

**Cognitive Operations in Meditation**

Readings: Kuan, Tse-fu. (2012). Cognitive operations in Buddhist meditation: Interface with western psychology. **Contemporary Buddhism**, 13(1),35-60.

**November 25 Process of Meditation: Scientific Models**

Readings: Kok, B.E., Waugh, C.E., & Fredrickson, B.L. (2013). Meditation and health: the search for mechanisms of action. **Social and Personality Psychology Compass**, 7, 27-39.

Shapiro, S.L., Carlson, L.E., Astin, J.A., & Freedman, B. (2006). Mechanisms of mindfulness. **Journal of Clinical Psychology**, 373-386.

Bishop, S., Lau, M., Shapiro, S. et al (2004). Mindfulness: A proposed operational definition. **Clinical Psychology: Science and Practice**, 11, 230-241.

**December 2 Process of Meditation: Buddhist Models**

Readings: Grabovac, A.D., Lau, M.A., & Willett, B.R. (2011). Mechanisms of mindfulness: a Buddhist psychological model. **Mindfulness**, 2(3), 154-166.

Grabovac, A.D., (2015). The stages of insights: clinical relevance of mindfulness-based interventions. **Mindfulness**, 6, 589-600.

**December 9 Therapeutic Practice and Buddhist Meditation**

Readings: Fulton, P. (2005). Mindfulness as Clinical Training, (pp. 55-72). In **Mindfulness and Psychotherapy**, (Eds. C. K. Germer, R. D. Siegel, P. R. Fulton). New York: The Guilford Press.

Segall, S.R., P. (2005). Mindfulness and self-development in psychotherapy. **Journal of Transpersonal Psychology**, 37(2), 143-163.

Brito, G. (2014). Rethinking mindfulness in the therapeutic relationship. **Mindfulness**, 5, 351-359.

### **Course Policies:**

Policies for courses are contained in the TST Basic Degree/Advanced Degree Handbooks:

- 1) Late Policy: no penalty if acceptable reason is provided prior to the due date. Otherwise a penalty of 5% per day will be applied.
- 2) Completion of Course Work: All course work (including any late work) must be completed by the end of term, the last day of exams. Only in the case of illness (with a note from a doctor), bereavement or other unusual circumstances will an extension be considered and this must be authorized by the Basic Degree Committee and the Faculty.
- 3) Assignments: Essays and assignments can be submitted on Blackboard.
- 4) Consultation: Please do not hesitate to consult with me about any questions you may have.

### **Academic Integrity:**

Students should read carefully the academic discipline policy on, and severe penalties for, plagiarism and cheating. These are set out in the University of Toronto's Code of Behaviour on Academic Matters available through the Office of the TST Director (cf. TST Basic Degree Handbook, p. 45) and on the web (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

### **Grading Scheme:**

The grading scheme for this course, as with all TST courses, is as follows:

A+ 90-100	profound and creative
A 85-89	outstanding
A- 80-84	excellent: clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations, broad knowledge base
B+ 75-79	very good
B 73-76	good: good critical capacity and analytic ability; reasonable understanding of relevant issues, good familiarity with the literature
B- 70-72	satisfactory: adequate critical capacity and analytic ability; some understanding of relevant issues and with the literature
FZ 0-69	failure: failure to meet the above criteria

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

## **Policies**

**Accessibility.** Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto's Accessibility Services offices (information is available at <http://www.accessibility.utoronto.ca>). The sooner a student seeks accommodation, the quicker we can assist.

**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks (if small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still-counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST Basic Degree Handbook and the University of Toronto Code of Behaviour on Academic Matters.