



Buddhist Psychology: From Trauma to Enlightenment

Session 2: How Trauma is Treated in Buddhism Context

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Covered in this session

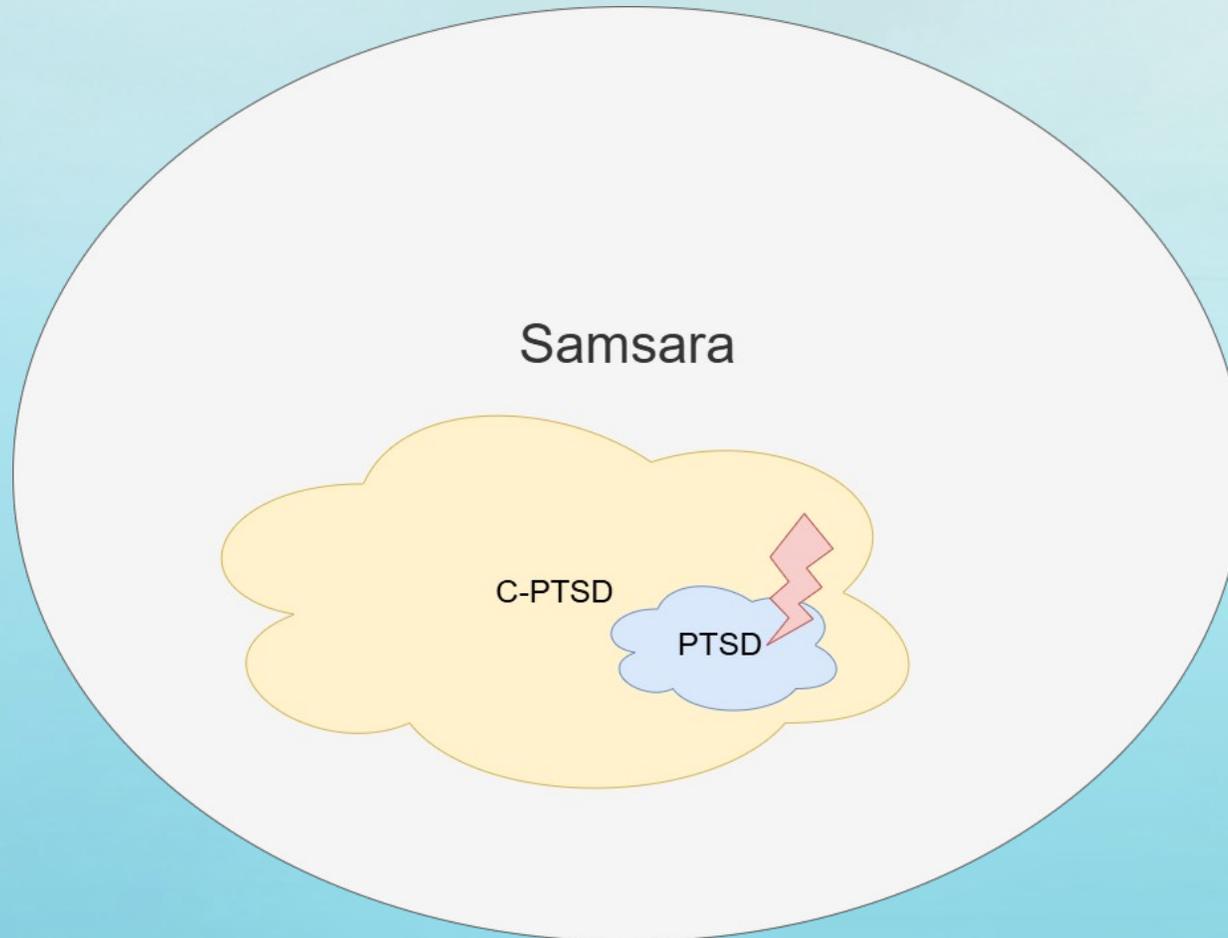
Early Buddhism's Psychological Structure

- Three Marks of Existence
- Three Poisons
- Twelve Dependent Origination
- The Wheel of Samsara

Comparative View of Modern vs Buddhist Psychology

Buddhist Psychology on Trauma	Modern Psychology on Trauma
Pervasive in all of life	Clinical/pathological, occurring in defined circumstances
Failure of healthy response to environment	Failure of environment
Failure to recognize pervasive patterns leading to dissatisfaction stemming from the self	Failure to establish/ develop a healthy self
Becoming selfless and transcending the self to heal	Integrating fragmented self to heal
Focus on individual practice combined with community practice	Focus on individual therapy

Modern Psychology of Trauma vs. Buddhist Psychology of Trauma



Samsara – Cyclic Existence, where experiences of **Dukkha** (difficult to face) are consistently experienced.

Life is traumatic, no one is immune!

Three Marks of Existence

- **Anicca:** Impermanent
- **Dukkha:** Dissatisfaction / Difficult to Face
- **Annatta:** No-Self/ Non-Self

Dukkha: Difficult to Face/ Dissatisfaction



1. Being Born

- loss of close physical connection to mother in womb.

2. Aging

- loss of agency, youthful looks, mental acuity

3. Illness or decline of health

- loss of capacity to function as before

4. Death

- loss of everything to this life.

Dukkha: Difficult to Face/ Disatisfaction

5. Being separated from what is pleasant/ desirable

- loss of a loved one or thing you treasure

6. Having to face the unpleasant that one dislikes

- loss of a sense of peace

7. Not getting what one wants

- loss of hope

8. Being identified with the Five Aggregates (Forms, feelings, perception, mental formations, and consciousness).

- Loss of one's true nature (authenticity)



Three Poisons

The root cause of dissatisfaction (Dukkha)

1. **Grasping or clinging** to what is impermanent or not present
2. **Avoiding** the undesirable/uncomfortable/painful
3. **Not understanding the nature of reality**, not seeing things as they are!

Grasping



On Desire: Kama Sutta of the Suttanipatt
a

Avoiding: Irony Processing Theory



Posits that sometimes our efforts to control our minds result in the opposite outcome of what we intended.

Rather than successfully suppressing or directing certain thoughts or feelings, we may inadvertently amplify them.

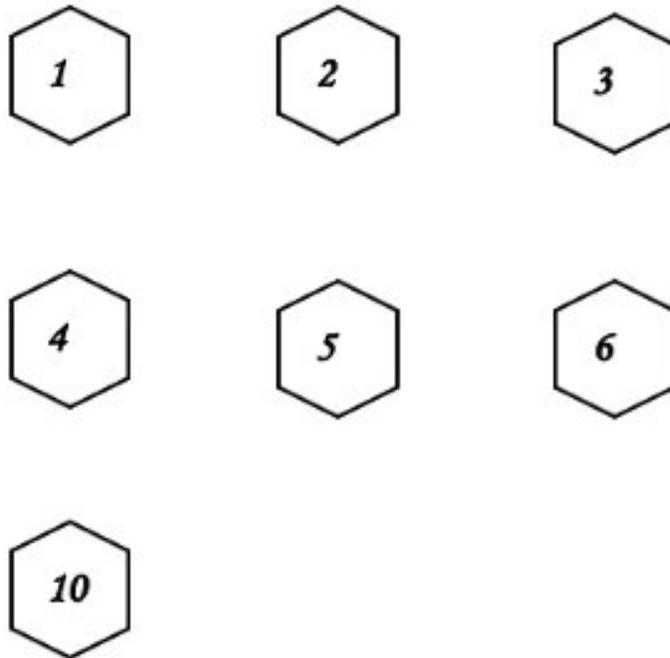
i.e. White Bear Experiment

Procrastination is a form of avoidance!



Pop Quiz Time!

Delusion: What we faulty Believe to be True!



Independent Arising

Arising independently, no cause and effect

No cause made the object exist.

It just exist in its own right.

The object cannot be an effect for other objects to exist

The object cannot change, since it is not dependent on others.

Delusion: Dependent Arising

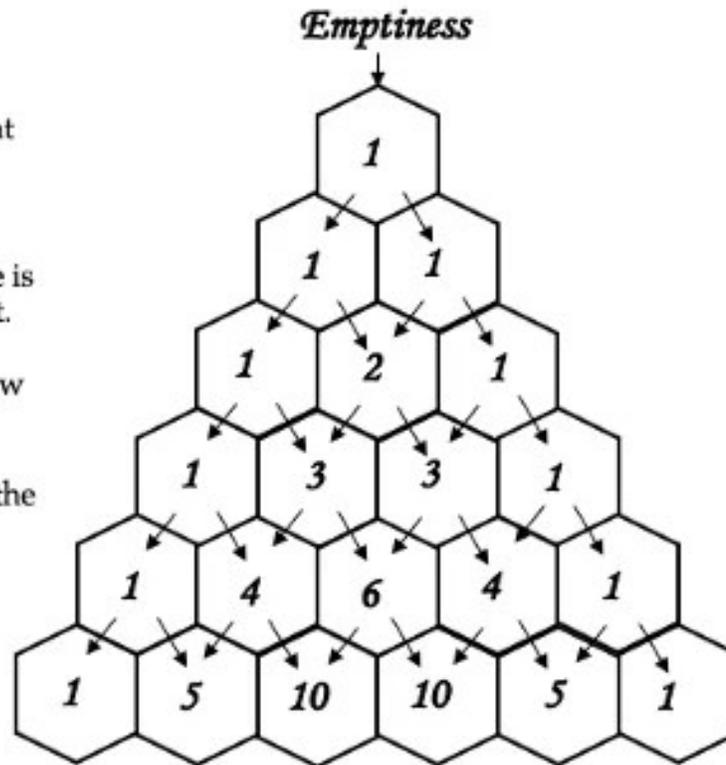
Each hexagon represents a unique object.

The number represents a unique property of that object

It appears that this number changes due to the object above it. This object that cause the change is the cause. The object that is changed is the effect.

And this object in turns becomes a cause to a new object below it

The object below it couldn't have exist without the object above it.



Pascal's triangle

Dependent Arising

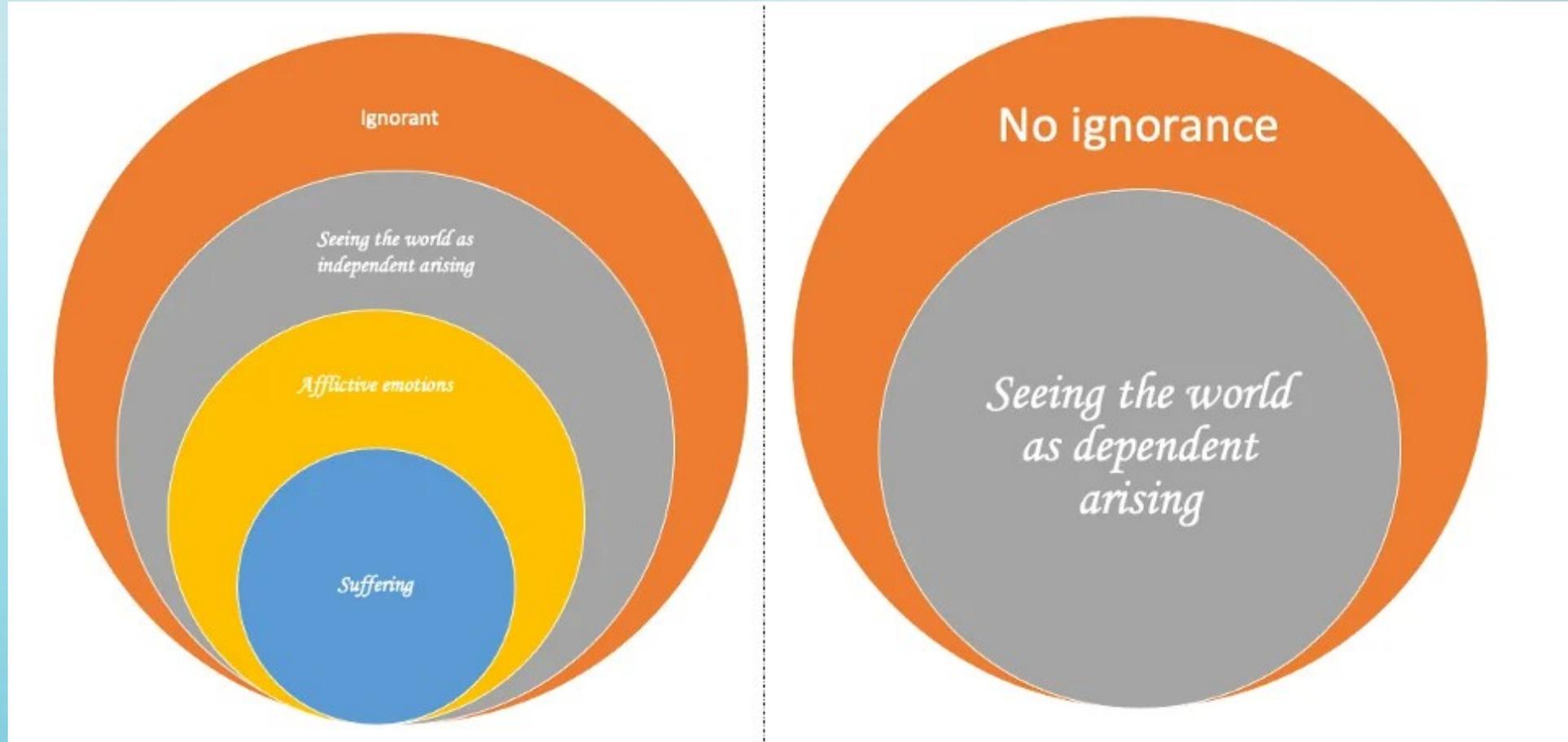


Arising dependent on an effect



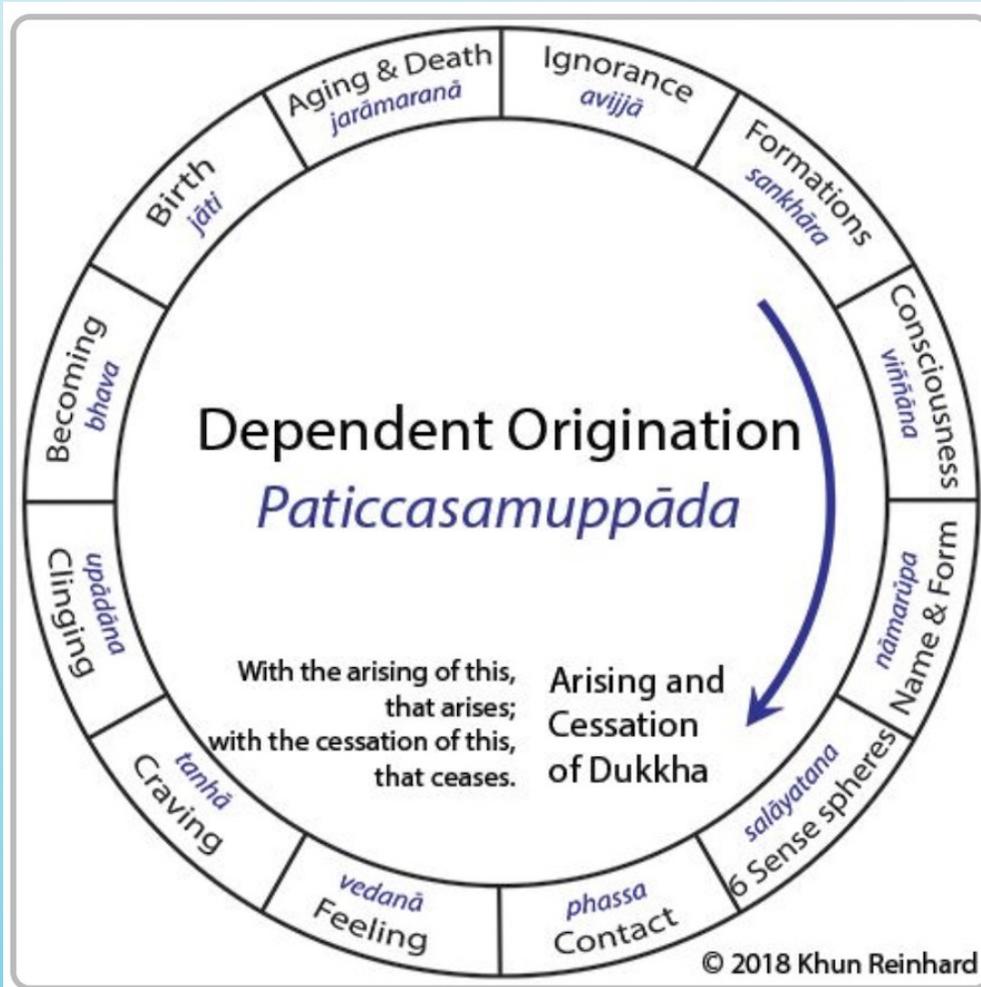
A cause can be an effect and vice versa

Delusion: The Main Cause of Suffering



Dependent Origination

The Root Cause of Dissatisfaction (Dukkha) or Self-hood Process

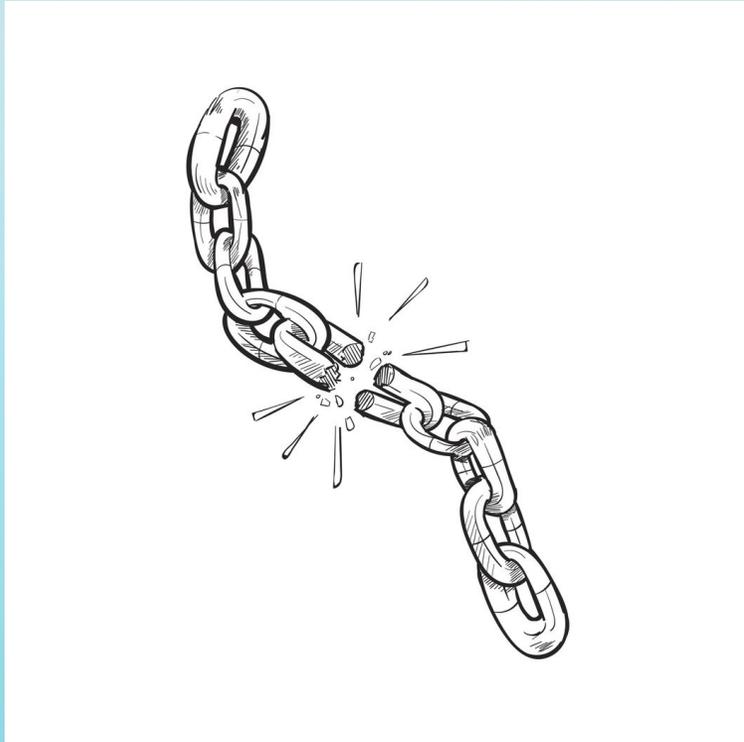


The 12 links of Dependent Origination

1. Ignorance
2. Mental Formations (Sankhara / Karma)
3. (Personal) Consciousness
4. Name and Form (Mind & Matter)
5. Six senses gates
6. Contact
7. Sensations/ Feelings
8. **Cravings/ Desires**
9. **Grasping / Attachment**
10. **Becoming / Existence**
11. Birth
12. Aging/Decay & Death

Conditionings (Karma)	Dependent Origination	Can be seen in Jhanas combined with Mindfulness
Past Karma	<ol style="list-style-type: none"> 1. Ignorance 2. Mental Formations (Sankhara / Karma) 3. (Personal) Consciousness 	Niroda, 8, 7, 6
Present Karma	<ol style="list-style-type: none"> 4. Name and Form (Mind & Matter) 5. Six senses gates 6. Contact 7. Sensations/ Feelings 8. Cravings/ Desires 9. Grasping / Attachment 10. Becoming / Existence 	5,4, 3, 2, 1
Future Karma	<ol style="list-style-type: none"> 11) Birth 12) Aging Decay & Death 	3,2,1

Breaking the Cycle of Dependent Arising



6. Contact
 7. Sensations/
Feelings
 8. **Cravings/ Desires**
 9. **Grasping / Attachment**
 10. **Becoming / Existence**
- Being in 4th Jhana,
Equanimity
and mindfulness
- Mindfulness
to Let Go!

Next Week

Going into the Deep End
with Buddhist Depth Psychology!

The Yogachara

For the ones up to the challenge, you can view these video series from the famous professor of Buddhism Jay Garfield.

[The third turning of the wheel 1](#)

[The third turning of the wheel 2](#)

[The third turning of the wheel 3](#)

[The third turning of the wheel 4](#)

References

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