명상: 성장과 통찰의 연습

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오늘의 목차

1. 에고 (ego)에 몰입

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5. 에고 (ego) 포용하기

배경 – 예견된 타락?

수천년 전,
숙련된 명상가들은
현시대에는 알아차림이 급속히
떨어지며 심각한 환경, 사회,
그리고 심리적 문제를 일으킬
것이라 예측을 했다.

(Huang Po, 1982; Marra, 1998).

Source: Nathan Hobbs (https://unsplash.com/)

에고란 무엇인가

- "자신에 대한 생각과 의견, 특히 자신의 중요성과 능력에 대한 생각" (Cambridge Dictionary)

- "특히 다른 사람 또는 세상과 대조되는 자아" (Merriam-Webster Dictionary)

- "'자아 혹은 나라고 경험되는 인격의 한 부분" (Encyclopedia Britannica)

- "자아, 특히 자아의식 … 에고는 자아와 관련된 모든 심리적 현상과 과정을 뜻하고 개인의 태도와, 가치관, 관심사를 형성한다." (American Psychological Society)

1. 에고에 몰입

Source: Roman & Littlefield

- 에고에 휘둘리고 자아에 사로잡힘
- 에고에 대한 알아차림이 제한됨
- 세속적 목표
- 감정, 충동, 욕망에 이끌림
- 괴로움과 혼란
- 조류에 휩쓸리는 플랑크톤에 비유

"우리의 모든 문제들은 단 한 곳에서부터 야기된다, 바로 우리가 제일 소중하게 여기는 자신에 대한 근심으로부터 온다."

(날카로운 무기의 바퀴, 다르마락시타)

1. 에고에 몰입

Source: Eyasu Etsub Mora (https://unsplash.com/)

집착: "특정 대상, 생각 또는 개념에 인지적, 정서적 자원을 과도하게 할당하여 대상에 비현실적이고 본질적인 가치 이상의 의미와 특성을 부여하는 것"

"결코 해결될 수 없는 갈증"

(Van Gordon et al., 2016)

1. 에고에 몰입

ORIGINAL PAPER

Ontological Addiction: Classification, Etiology, and Treatment

Edo Shonin[1] · William Van Gordon[1] · Mark D. Griffiths[1]

Abstract Despite the fact that there is increasing integration of Buddhist principles and practices into Western mental health and applied psychological disciplines, there appears to be limited understanding in Western psychology of the assumptions that underlie a Buddhist model of mental illness. The concept of *ontological addiction* was introduced and formulated in order to narrow some of the disconnect between Buddhist and Western models of mental illness and to foster effective assimilation of Buddhist practices and principles into mental health research and practice. Ontological addiction refers to the maladaptive condition whereby an individual is addicted to the belief that they inherently exist. The purposes of the present paper are to (i) classify ontological addiction in terms of its definition, symptoms, prevalence, and functional consequences, (ii) examine the etiology of the condition, and (iii) appraise both the traditional Buddhist and contemporary empirical literature in order to outline effective treatment strategies. An assessment of the extent to which ontological ad- imputed self, (ii) deconstructing the imputed self, and (iii) reconstructing a dynamic and non-dual self.

Keywords Ontological addiction · Attachment · Biopsychosocial model of mental illness · Buddhism · Emptiness · Non-self

Introduction

The biopsychosocial model of mental illness asserts that biological, psychological, and social factors each play a role in the onset of mental illness (Engel 1978). It was formulated as an alternative to the medical model, that from the late 1970s onwards, was increasingly regarded by the scientific community as a form of biomedical reductionism (Ghaemi 2009). However, despite the more inclusive approach of the biopsychosocial model, it is not necessarily compatible with

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존재론적 중독:

'자아' 또는 '나'라는 것이 본질적으로 존재한다는 뿌리깊은 잘못된 믿음을 내려놓지 못하는 상태와 그러한 믿음으로 인해 발생하는 기능 장애

1. 에고에 몰입

ORIGINAL ARTICLE

The Development and Validation of the Ontological Addiction Scale

Paul Barrows[1] · Edo Shonin[2] · Supakyada Sapthiang[2] · Mark D. Griffiths[3] · Déborah Ducasse[4] · William Van Gordon[1]

Abstract

Ontological Addiction Theory is a metaphysical theory of mental illness which conceptualises psychological suffering in terms of excessive ego-centeredness. This study aimed to develop and validate the Ontological Addiction Scale (OAS) and compare OAS scores with mental health measures. A 31-item prototype scale was developed based on traditional Buddhist theory and contemporary models of addiction. An ego-centeredness form of the Five-Factor Narcissism Inventory (FFNI) was the main criterion measure. For mental health measures, the Patient Health Questionnaire (PHQ-9), Generalised Anxiety Disorder Scale (GAD-7) and Rosenberg Self-Esteem Scale (RSES) were used. The prototype OAS and two shorter versions showed excellent internal consistency and test–retest reliability. Construct validity was evidenced by medium to large correlations with criterion measures. OAS scores showed strong correlations with PHQ-9, GAD-7 and RSES, suggesting a clear relationship between OAS and mental health. The OAS appears to be a valid and reliable instrument suitable for assessing OA.

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1. 에고에 몰입

European Archives of Psychiatry and Clinical Neuroscience
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INVITED REVIEW

Borderline personality disorder: from understanding ontological addiction to psychotherapeutic revolution

Déborah Ducasse[1,2] · William Van Gordon[3] · Véronique Brand-Arpon[1] · Philippe Courtet[1,2] · Emilie Olié[1,2]

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EXPLORE
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ELSEVIER

If «Me» is not as it seems, what about diagnosing and treating mental illness?

Déborah Ducasse [a, b] ☒, William Van Gordon [c], Philippe Courtet [a, b]

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religions

MDPI

Article

Ontological Addiction Theory and Mindfulness-Based Approaches in the Context of Addiction Theory and Treatment

Paul Barrows *[a] and William Van Gordon [b]

Religions 2021, 12, 586. https://doi.org/10.3390/rel12080586   https://www.mdpi.com/journal/religions

Source: Total Shape (https://unsplash.com/)

1. 에고에 몰입

Table 10 Ontological Addiction Scale (OAS-12) Short Form

The following 12 questions will help you reflect on the extent to which ego governs your choices, thoughts and behaviours How often during the last year have you…?	Never	Rarely	Sometimes	Often	Always
1. Felt you needed to receive more attention or affection from a person you care about?	0	1	2	3	4
2. Thought about how you could avoid experiencing discomfort?	0	1	2	3	4
3. Felt uplifted when you were praised?	0	1	2	3	4
4. Felt good when you experienced fewer challenges?	0	1	2	3	4
5. Felt you needed to do better in order to avoid shame or humiliation?	0	1	2	3	4
6. Felt an increasing need to occupy yourself to avoid being on your own?	0	1	2	3	4
7. Found it hard to accept your mistakes and shortcomings?	0	1	2	3	4
8. Found it hard to overcome rejection?	0	1	2	3	4
9. Felt low when you were criticised?	0	1	2	3	4
10. Felt inferior to others?	0	1	2	3	4
11. Stopped being kind to somebody you care about because they offended you?	0	1	2	3	4
12. Felt worried about not being recognised after having acted in others' interests?	0	1	2	3	4
OAS-12 total				/ 48	

3. 칭찬을 받았을 때 기분이 좋았다.
4. 실수나 단점을 받아들이기 어려웠다.
10. 다른 사람들 비해 열등하다고 느꼈다.

2. 에고와의 갈등

Source: Warren Long (https://unsplash.com/)

- 불만과 환멸
- 고통에 대한 숙고
- 행복에 대한 숙고
- 더 큰 의미를 추구하기
- 평화와 고요함을 추구하기
- 고통을 통한 개인적, 정신적 성장
- 하지만 그 기회들이 간과될 수도 있다!

2.에고와의 갈등

마음챙김의 부재

마음챙김

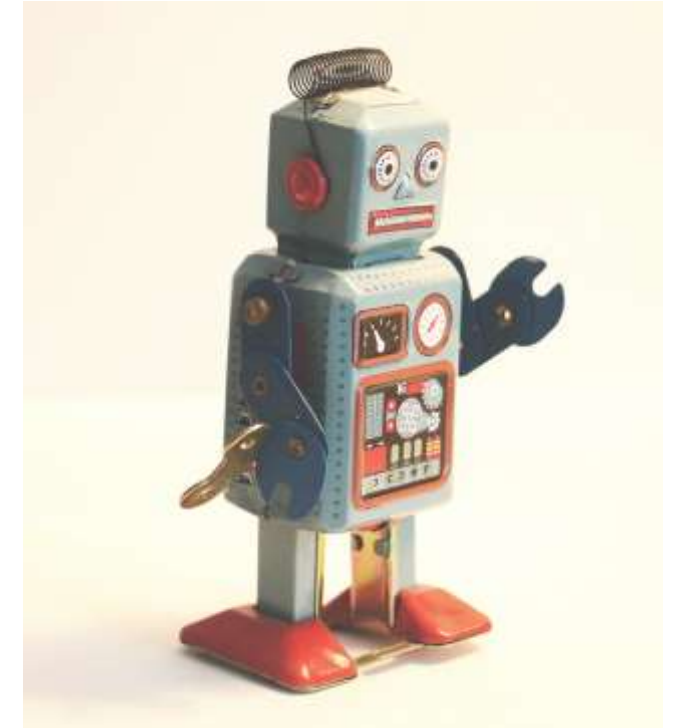(Shonin, Van Gordon, Griffiths, 2014)

2. 에고와의 갈등

마음챙김의 부재는 어떤 상태인가:

"로봇처럼 프로그래밍된 루틴이나 패턴에 의해 생각, 감정, 행동들이 결정된다."
(Bodner & Langer, 2001, p. 1)

"마음챙김의 부재는 우리의 자존감을 떨어뜨리고 선택의 폭을 좁히며 단일한 사고를 하도록 만든다." (Langer, 1989, p. 55)

Source: Rock'n Roll Monkey (https://unsplash.com/)

2. 에고와의 갈등

일반적인 착각:
없는 것을 있는 것으로 인식하는 것

Source: Maria Teneva (https://unsplash.com/)

역착각:
있는 것을 없는 것으로 인식하는 것

(Van Gordon et al., 2019)

3. 에고 알아차리기

Source: Max Van Den Oetelaar (https://unsplash.com/)

- 마음챙김
- 집중 명상
- 숨 쉴 공간 만들기
- 에고 인식하기
- 마음을 다스리고 중심 잡기
- 여기서 막힐 수 있습니다!
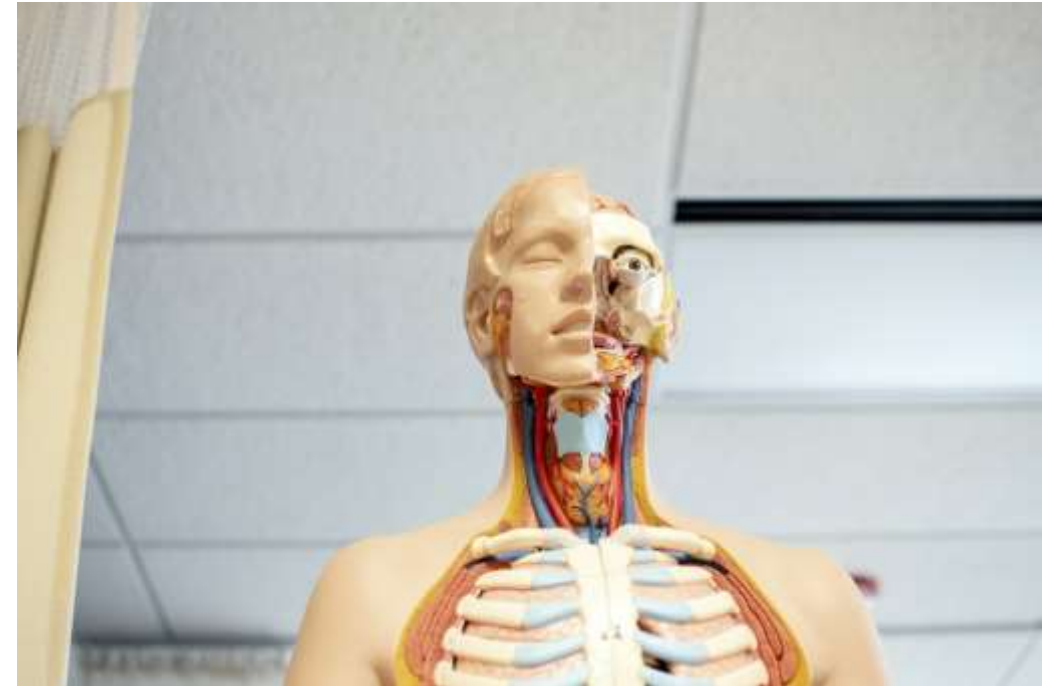
3. 에고 알아차리기

호흡 알아차리기:
- 명상적 닻
- 마음을 현재에 "묶어" 둔다
- 각 호흡은 특별하다
- 각 호흡은 시작, 중간, 끝이 있다
- 질감과 맛이 있다
- 자연스러운 호흡을 한다
- '호흡가'가 되어 호흡을 컨트롤 하지 않는다
- 주의를 열어 두고 두루 알아차린다.

Source: Jason Leung (https://unsplash.com/)

(Van Gordon et al., 2017)

- 숨을 들이마시며 온 몸을 느낀다.
- 호흡을 통해 몸과 마음을 편안히 한다.

Source: Nhia Moua (https://unsplash.com/)

3. 에고 알아차리기

- 날숨 따라가기 - 어디로 사라지는가
- 우리가 내쉬는 숨을 나무들이 들이쉰다.
- 시간과 공간 속으로 호흡을 따라간다
- 단 하나의 호흡을 우리모두는 공유한다

Source: Cristofer Jeschke (https://unsplash.com/)

마음 챙김이 있는 삶

Stop 멈추고

Observe the breath 호흡을 바라보고

Step back and watch the mind
한걸음 물러나 마음을 살핀다

4. 에고 약화시키기

- 통찰 명상 기법
- 명상적 분석을 통해 꿰뚫어 앎
- 비개념적
- 무집착
- 공과 무아
- 자비심 기억하기
- 진정한 행복 맛보기
- 영적 자아!

"밟고 서라, 밟고 서라. 자신만을 걱정하는 이기적인 생각을 밟고 서서 그 위에서 춤을 춰라. 그 때문에 우리가 해탈하지 못하기 때문이다."

(날카로운 무기의 바퀴, 다르마락시타)

4. 에고 약화시키기

Nature Connectedness, Nonattachment, and Engagement with Nature's Beauty Predict Pro-Nature Conservation Behavior

Paul D. Barrows ⓑ ✉, Miles Richardson ⓑ, Iain Hamlin ⓑ, and William Van Gordon ⓑ

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Abstract

Although research has examined factors that account for pro-environmental behaviors relating to climate warming through carbon and resource use, very few studies have investigated factors that account for behavior that directly supports conservation of habitats and biodiversity. In particular, there remain questions as to whether nature connectedness relates to an individual's aesthetic or spiritual relationship with the objective world, or their philosophy of consciousness and selfhood. Consequently, the purposes of this study were to examine (a) the relationship between nature connectedness, engagement with nature's beauty, nonattachment and implicit theory of mind, and (b) how each of these variables predict pro-nature conservation behavior. A cross-sectional cohort study utilizing a correlational design recruited 203 male and female English-speaking adults. Participants completed a battery of online psychometric tests that assessed each of the aforementioned variables. The data were examined using bivariate correlations and multiple regression analysis. Significant correlations were found between all pairs of variables. Furthermore, nonattachment and nature connectedness were found to be significant predictors of pro-nature conservation behavior, whereas engagement with nature's beauty was of borderline significance and implicit theory of mind was nonsignificant. Findings provide insight into the mechanisms underlying specific psychological and philosophical outlooks that may facilitate or impair a person's inclination to actively participate in pro-nature conservation behaviors. In particular, findings suggest that practices or interventions that foster nonattachment in addition to nature connectedness may have a role in the development of effective programs to aid nature's recovery.

4. 에고 약화시키기

ORIGINAL PAPER

CrossMark

The Lived Experiences of Experienced Vipassana Mahasi Meditators: an Interpretative Phenomenological Analysis

Çimen Ekici[1] · Gulcan Garip[1] · William Van Gordon[1]

Abstract

Research into the effects and mechanisms of mindfulness training draws predominantly on quantitative research. There is a lack of understanding about the subjective experiences of experienced mindfulness meditators, which may provide additional insights into the effects, processes and context of mindfulness training. This qualitative study explored the lived experiences of a novel group of experienced mindfulness meditators who practise Vipassana Mahasi (VM) meditation. The study aimed to understand how experienced VM practitioners make sense of the effects of practice and what processes they ascribe to it. Participants attended semistructured interviews, and their responses were analysed using interpretative phenomenological analysis. Results yielded overarching themes including (a) improvements in hedonic and eudaimonic well-being; (b) insights into self, others and perception of reality; (c) attaining equanimity; and (d) physical and interpersonal difficulties. Participants perceived VM as a 'cleansing' process whereby maladaptive responses were eliminated through mindfulness, other supportive mental qualities, decentering and nonattachment. The findings revealed a complex and dynamic set of interdependent outcomes and processes, which are reinforced by Buddhist teachings and ethical practices. This study highlights the need for additional interdisciplinary research into topics such as insight generation and supportive mental qualities cultivated during VM, novel states of well-being informed by Buddhist constructs and interpersonal difficulties related to long-term practice. Findings also suggest that incorporating Buddhist teachings and ethics into mindfulness-based interventions may enhance practitioner understanding and implementation of meditation techniques.

Keywords Mindfulness · Mechanisms of mindfulness · Interpretative phenomenological analysis · Experienced meditators · Vipassana meditation · Buddhism

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4. 에고 약화시키기

- **'공 (空)'을 직접 측정하기 위한 첫번째 연구: 25 명의 숙련된 불교 명상가들**

- 공 명상 Vs. 마음챙김 기반 명상

- 공 명상은 무집착, 신비로운 경험, 자비, 정적 정서, 부적정서에 훨씬 더 향상된 결과 도출
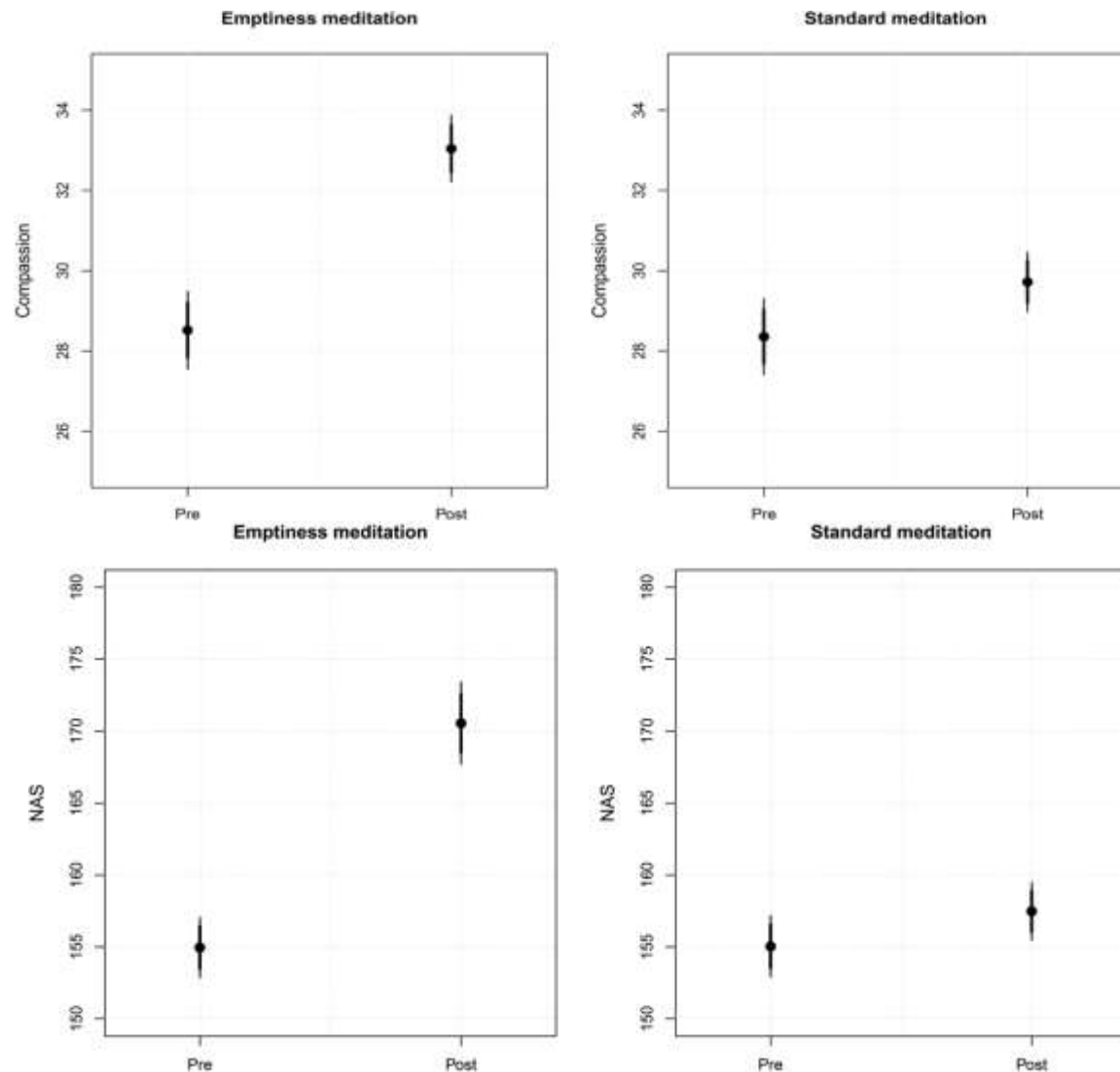
(Van Gordon et al., 2018)

5. 에고 약화시키기

"모든 것이 자유롭게 흘러간다. 그저 일어날뿐이다. 사건을 시간이나 장소와 연결하려고 할 필요가 없다. 거리의 멀고 가까움, 시간의 전후, 이 모든 개념을 내려 놓아야한다. 공(空)이란 모든 것이 바로 지금 여기에서 일어남을 의미한다." (참가자 11번)

"모든 것은 공하지만 공을 찾으려고 해도 찾을 수가 없다. 명칭을 붙일 수 없는 것에 명칭을 붙이는 것이기 때문이다. 공을 찾으려 하기보다 공 자체가 되어야 한다." (참가자 9번)

"공에 마음을 열어 놓아야 한다. 모든 것에 공의 흔적이 남아있다. 하지만 억지로 하려고 해서는 안된다. 간과해서도 안된다. 단지 공이 나타나도록 내버려 두어야 한다." (참가자 2)

(Van Gordon et al., 2019)

MINDFULNESS IN PRACTICE

Understanding and Practicing Emptiness

William Van Gordon[1] • Supakyada Sapthiang[2] • Paul Barrows[1] • Edo Shonin[2]

In terms of the evolution of Buddhist-inspired contemplative psychology, there have been three key empirical phases during the last 40 years. The first phase commenced in the early 1980s and involved exploring the construct and applications of mindfulness along with related attentional processes. This was followed at the turn of the twenty-first century by a second phase of research into Buddhist techniques concerned with socio-empathetic and ethical awareness, such as loving-kindness meditation and compassion meditation. However, during approximately the last 7 years, a third phase of contemplative psychology research has emerged, concerned with empirical investigation into the characteristics and applications of Buddhist wisdom practices.

This phasic evolution of scientific investigation is consistent with the traditional Buddhist "three trainings" (Sanskrit:

socio-empathic awareness are necessary, as this helps to prevent the mind from becoming distracted, agitated, or anxious.

What is Emptiness?

The wisdom component of the three trainings principle encompasses practices and constructs that help to undermine suffering through cultivating insight into the true manner in which we and all things exist. In this regard, ancient contemplative notions such as emptiness, non-self, non-duality, non-attachment, impermanence, interdependence, and interconnectedness are particularly important. However, of all these wisdom principles, the most important is arguably emptiness.

Emptiness (Sanskrit: *śūnyatā*) implies that although phe-

5. 에고의 포용

Source: Ali Kazal (https://unsplash.com/)

- 오해가 많은 단계
- 에고의 문제가 아니다
- 에고와 조화로운 협력 필요
- 알아차림이 발전된 단계
- 에고는 영적 나침반
- 하지만 예시가 많지는 않다!

5. 에고의 포용

"모든 것이 자유롭게 흘러간다. 그저 일어날뿐이다. 사건을 시간이나 장소와 연결하려고 할 필요가 없다. 거리의 멀고 가까움, 시간의 전후, 이 모든 개념을 내려 놓아야한다. 공(空)이란 모든 것이 바로 지금 여기에서 일어남을 의미한다." (참가자 11번)

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"공에 마음을 열어 놓아야 한다. 모든 것에 공의 흔적이 남아있다. 하지만 억지로 하려고 해서는 안된다. 간과해서도 안된다. 단지 공이 나타나도록 내버려 두어야 한다." (참가자 2)

(Van Gordon et al., 2019)

감사합니다

Source: Saffu (https://unsplash.com/)

"-모든 것이 거울에 비친 이미지와 같지만, 우리는 실재한다고 생각한다.
-모든 것은 산에 낀 안개와 구름과 같지만 우리는 견고하고 변하지 않는다고 생각한다.
-우리의 적은 에고에 대한 집착과 오로지 자신을 위한 이기적 관심이다.
-모든 것들이 진실로 존재하는 것처럼 보이지만 존재한 적이 없다."

(날카로운 무기의 바퀴, 다르마락시타)

email: w.vangordon@derby.ac.uk