

Claus Dalton Rosenkilde

ZEN- MINDFULNESS- THERAPY

THEORIES AND PRACTICE



Forlaget: Zen - Mindful Motivation

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Publiher Zen and Mindful Motivation

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Print: Publicher Zen and Mindful Motivation

www.zen-therapy.institute

Preface 2023

Zen and the Art of Psychotherapy

The clarifying lens of Zen philosophy focuses our attention on common factors that drive change across the different forms of psychotherapy.

ZEN-THERAPY

According to the American Psychological Association (n.d.), Zen-therapy is:

“psychotherapy that is informed by and incorporates the philosophy and practices of Zen Buddhism and that, like existentialism, is concerned with the unique meaning of the client’s life within the universal context, rather than with simple adjustment to or removal of symptoms.”

Ancient Zen precepts, which evolved in China more than 1500 years ago, provide an excellent guide to today’s best practice of psychotherapy.

Cherish every encounter.

All human encounters are special, irreplaceable, and to be treasured. And few encounters are as meaningful as those that occur in therapy—enriched by unusual intimacy; the sharing deep secrets; emotional catharses; uncovering unacceptable thoughts; and revealing embarrassing experiences. No session should ever be

routine, and therapy should never be the slightest bit boring for either participant.

Experience the moment.

Every patient contact is a once-in-a-lifetime experience with the potential to powerfully change both the patient and the therapist. This is akin to the Zen concept Ichigo Iche, where “ichigo” means “whole life” and “iche” means “one meeting.” Progress in psychotherapy does not occur in small, slowly incremental steps. We never know when something we say will stimulate a great leap forward. So, we must always, in every session, be alert for the chance to create a magic moment.

Change is the only constant.

“Life is a series of natural and spontaneous changes. Don’t resist them—that only creates sorrow. Let things flow naturally forward in whatever way they like.”

Lao Tzu (2500 years ago)

Everything is impermanent:

Your thoughts, your pains, your sufferings, your body, and so on. Whatever we see in our environment was once different and will soon be different yet again. This insight creates the happy expectation that therapy can be life-changing in a positive way. It also helps to reverse hopelessness and demoralization as well as promote acceptance and resilience when confronting life’s inescapable losses.

Faulty perceptions.

Things are never what they seem because our perception of them is so inherently subjective, self-serving, and fallible. Searching below the surface of our own attitudes

and of the external world is necessary if one is ever to see things straight on and apprehend the real meaning of life.

Suffering.

There is a radical difference between the experiential approach of the Zen master and the rational approach of ancient Stoic philosopher. But they do share a common understanding, re: how best to manage painful experiences. Both accept that: natural disasters will happen; people are often thoughtless or cruel; we age, get sick, and die; hardships and losses are a constant part of life. We cannot change bad events, but we can change how we react to them by learning acceptance; detachment; meditation; and desensitization via deliberate exposure to painful experiences.

Path to wisdom.

Zen is experiential, not didactic. Enlightenment relies heavily on intuition, metaphor, and poetry. The master can point in the general direction toward wisdom, but each person must find their own personal path. One's potential strength lies only within oneself; only what is internally learned is of any importance; and only by one's own personal efforts can it be increased.

Paradox.

Zen speaks in puzzling riddles. Here is a typical example: "To study Zen is to study the self. To study the self is to forget the self. To forget the self is to be awakened by all things."

Life's quandaries often have no ready solutions—we must accept that the only certainty is uncertainty.

Hope you can use my book.

A handwritten signature in black ink, reading "Claus Dalton Rosenkilde". The signature is written in a cursive style with large, flowing letters and a prominent loop at the end of the last name.

Preface 2013

This book is written from the experiences I have had with the Zen and Mindfulness and method are described as simple as possible, without cases. Zen- Mindfulness- Therapy based on a philosophy of life. It is not a new religion. Zen- Mindfulness- Therapy is therapy by conversation and the use of Mindfulness meditation techniques bring a person's mind back to the state it had before it was caught in an inappropriate relationship.

Citat from Mindfulness focus:

MINDFULNESS FOCUS is not a platform for religious and spiritual beliefs and practices. It will serve as a forum for thoughts about the use of *Mindfulness* in the human life. We have the idea that all human suffering is a misleading understanding of our self, seen in the mirror of the true nature we have.

We will have some hypothesis about *Mindfulness*. We don't say we have the whole truth, but we stand firm about our Mindfulness focus and hope it will help people to a better understanding of themselves. It is the way of our mission to guide people to a focus of unconditional accept, empathy and *Mindfulness*.

Mindfulness meditation techniques and talk therapy is used as a control over a person's specific symptoms.

The starting point is to direct energy away from the person's previous inappropriate relationships and somatic symptoms such that a more appropriate here and now-being achieved. Therapy must get the person to experience his feelings in a flow and get him to accept his current life situation, as it is.

Zen-Mindfulness-Therapy, about therapist Mindfulness attitude and the effect Mindfulness has the healing factor in talk therapy. The Mindfulness based on a philosophy of life and thus is not dependent on therapeutic principles as we normally know them in a western sense. It is also appropriate to allow his client into the principles which are about Mindfulness as a life philosophy.

I also touches on Carl Rogers and his person-centered method, also called client-centered therapy.

Carl Rogers is best known for his contributions to therapy. His therapy has gone through a couple of name changes along the way: He originally called it **non-directive**, because he felt that the therapist should not lead the client, but rather be there for the client while the client directs the progress of the therapy. As he became more experienced, he realized that, as "non-directive" as he was, he still influenced his client by his very "non-directiveness!" In other words, clients look to therapists for guidance, and will find it even when the therapist is trying not to guide. (C. George Boeree, 2006)

So he changed the name to **client-centered**. He still felt that the client was the one who should say what is wrong, find ways of improving, and determine the conclusion of therapy – his therapy was still very "clientcentered" even while he acknowledged the impact of the therapist.

Unfortunately, other therapists felt that this name for his therapy was a bit of a slap in the face for them: Aren't most therapies "client-centered?" (ibid.)

Nowadays, though the terms non-directive and client-centered are still used, most people just call it **Rogerian therapy**. One of the phrases that Rogers used to describe his therapy is "supportive, not reconstructive," and he uses the analogy of learning to ride a bicycle to explain: When you help a child to learn to ride a bike, you can't just tell them how. They have to try it for themselves. And you can't hold them up the whole time either. There comes a point when you have to let them go. If they fall, they fall, but if you hang on, they never learn. (ibid.)

It's the same in therapy. If independence (autonomy, freedom with responsibility) is what you are helping a client to achieve, then they will not achieve it if they remain dependent on you, the therapist. They need to try their insights on their own, in real life beyond the therapist's office! An authoritarian approach to therapy may seem to work marvelously at first, but ultimately it only creates a dependent person. (ibid.)

There is only one technique that Rogerians are known for: reflection. Reflection is the mirroring of emotional communication: If the client says "I feel like shit!" the therapist may reflect this back to the client by saying something like "So, life's getting you down, hey?" By doing this, the therapist is communicating to the client that he is indeed listening and cares enough to understand. (ibid.)

Rogers' theory is particularly simple. The entire theory is built on a single "force of life" he calls **the actualizing tendency**. It can be defined as the built-in motivation

present in every life-form to develop its potentials to the fullest extent possible. We're not just talking about survival: Rogers believes that all creatures strive to make the very best of their existence. If they fail to do so, it is not for a lack of desire. (ibid.)

Rogers notes that many of his philosophical ideas have an Eastern flavor. He discusses the Taoist principle of *wu-wei*, sometimes referred to as the principle of *non-action*.

In Rogers's theory about person-centered therapy did he point out six conditions there is necessary in a psychotherapeutic approach.

For constructive personality change to occur, it is necessary that these conditions exist and continue over a period of time:

1. Two persons are in psychological contact.
2. The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious.
3. The second person, who we shall term the therapist, is congruent or integrated in the relationship.
4. The therapist experiences unconditional positive regard for the client.
5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavours to communicate this experience to the client.
6. The communication to the client of the therapist's empathic understanding and unconditional positive regard is to a minimal degree achieved. (Rogers, 1957, p. 95)

Jerold D. Bozarth note: "There are slight but perhaps important differences between the 1957 and 1959 statements. In the 1959 statement, Rogers does not mention that the therapist should ' . . . endeavor to communicate . . .' the experiences of empathic understanding and unconditional positive regard to the client. He continued to emphasize the importance of the client perceiving these two attitudinal experiences of the therapist. Also, the 1959 theory statement refers to the first condition (the pre-condition) simply as 'contact' between the client and therapist rather than 'psychological' contact. Rogers' (1957) definitions of the three attitudinal conditions are the following: Congruency (or genuineness): ' . . . within the relationship (the therapist) is freely and deeply himself, with his actual experience accurately represented by his awareness of himself . . .' and ' . . . he is what he actually is in this moment of time . . . Unconditional Positive Regard: ' . . . the extent that the therapist finds himself experiencing a warm acceptance of each aspect of the client's experience as being a part of that client . . .' Empathic Understanding: 'To sense the client's private world as if it were your own, but without ever losing the 'as if' quality . . .'"

The essence of Rogers's belief: Person-centered therapy requires that the therapist communicate congruence, unconditional positive regard, and empathic understanding to the client.

Rogers says these qualities are "**necessary and sufficient**:" If the therapist shows these three qualities, the client will improve, even if no other special "techniques" are used. If the therapist does not show these three qualities, the client's improvement will be minimal, no matter how many "techniques" are used.

If Freud was a pessimist and Adler and Jung were optimists, then Carl Rogers was a super-optimist. His approach is founded on an abiding belief in the capacity for

persons, when unfettered by social and familial obstacles, to develop into positive, creative, flexible, and altruistic beings. Rogers referred to this capacity as an actualizing or formative tendency. His belief in the positive nature of persons is unshakable. Rogers developed a distinctive approach to therapy: He listened. He listened to clients with every ounce of respect he could muster. A very central point in person-centered therapy is the humanistic hypothesis about the human motivation there is about the existence of “**actualizing or formative tendency**” there assumes the human contains a potential there any time if the conditions are there will make sure of the best development for the single individual in the most pro-social direction and in the self-psychological direction. Not to be mistaken about there are no destructive forces in the human body but there are forces there has been in contact with the childhood we all been through and that is what there has been showing the more negative sides of the human nature. Even if the human as an individual typically the negative is the assumption it still uses constructive potential there is available in the situation. Not there is a naive attitude but there is a human understanding there gives a reason for the unconditional positive regard of the single individual without judging its good or bad in the social connection. Out from the hypothesis about the existence of the actualizing or formative tendency is it about for the therapist to create what is called the core conditions of person-centered therapy. Zen-Mindfulness-Therapy acknowledges the three core conditions of person-centered therapy.

There is a difference there lies in that congruence is based on the therapist's *Mindfulness attitude* and Rogers' actual tendency is just like the way *Mindfulness* behaves in a person. *Mindfulness* is in that connection seen in a Zen point of view in the person. There to difference

makes it a different therapeutically point of view there appears. By that does Zen- Mindfulness- Therapy become a therapeutic intervention there builds on Zen as a life philosophy and by that it doesn't need to contain traditional West-like therapeutic point of views because the *Mindfulness attitude* with therapist is the healing factor in therapy.

All directions in psychotherapy acknowledge the three core conditions of person-centered therapy as an approval for a good and succeeded therapy. Sometimes they only use other words for the same courses. Carl Rogers core conditions of person-centered therapy is documented in Carl Roger and his coworkers own insurance in the fifties (Rogers & Dymond, 1954) and some later research there documents the non-specific factors or therapist-client the relationships very big meaning for further development and what there comes out of a psychopathic development.

The crucial point in the differences there is between therapy-directions is Carl Rogers client-focused therapy looks at the three core conditions of therapy as followed especially in therapy. They contribute to there is a condition for the facilities of a clients most constructive potentials.

Carl Rogers main works (Rogers & Dymond 1954) gives a look into what client-focused therapy is.

Dalai Lama had under his visit in Denmark in 2009 following theme on his poster: Love, sympathy and *Mindfulness*.

Dalai Lama about *Mindfulness*:

"There is many forms for meditation but Shamata meditation is about creating calmness by having an aware distance to thoughts and feelings.

In this meditation do you observe with full presence of mind (Mindfulness) they disturb feelings. You will learn to get

a deeper clearness by acknowledge there is behind thoughts and feelings.

Meditation combines calmness with presence of mind (mindfulness) – and gives us a tool to get free from our destructive imagination.”

Zen has another expression there is defined in this book. After my conviction nobody can say they have the truth when it is in the end a question for the one there looks. I've picked the Zen angle because I've already have insight in Zen through all my life. I've done the Zen angle more visible by putting up a hypothesis about what *Mindfulness* stands for in Zen- Mindfulness- Therapy. That is seen from the west needs a firm way in our understanding of working with *Mindfulness* and therapy. When it all comes down isn't there a big difference on how *Mindfulness* comes out.

There are still the one person's needs there has to be looked at and there will be a bigger interpretation then the one there is showed here or other directions.

It is important the same values in the human relation have a big influence in our understanding in what we call our self. It's always a bad thing to say you are standing with the truth but it is remarkable in the east's way of thinking has a big influence on trendmakers in the world.

Mindfulness in my way of seeing it has the same angle in its approach to what there is enough in therapy as the Carl Roger's interpretation and the little difference or the big lay's in the therapist congruity concept as in Zen- Mindfulness- Therapy gets accepted by the *Mindfulness attitude*.

It is not like as a therapist can split the three conditions because they belong together over for the client you have. What there can be laid weight on is the therapist congruity understanding. Zen- Mindfulness- Therapy

separates itself from the west therapy by not having a systematic access to the therapeutic intervention. Zen-Mindfulness- Therapy separates itself by the therapist attitude there is a healing factor and mindfulness in the word Zen. By that is it a life philosophy there doesn't need to contain decided therapist material to be effective. The therapist understanding of *Mindfulness* as a life base is very important and needs to be trained and used active if there is going to be a meaning by changing unsuitable understanding of relations at other people. Zen- Mindfulness- Therapy is a fine tool to reduce stress and prevent back coming depressions. It is important if the situation is there to tell the client of your factors there according to Zen leads to a bigger incongruity compared to *the original mind*.

I bring an interview there is brought in Mindfulness-Online magazine from 2009 there is an angle about what *Mindfulness* can be used to.

Interview from Mindfulness-Online Magazin 2009:

How do you get in harmony with yourself? According to Claus Dalton Gawin is it about following the inner cues, instead of just following the cues around you. The awareness lies in the perfect man doesn't exist and the happiness in our life doesn't have a rhyme there goes up and down.

- *The good balance*
- *What does it prevent?*
- *The goal and your inner resources*
- *Create a good rhythm*
- *The new relation*
- *Changes and meaning creation*

With Mindfulness in your life you can get clearer in the inner. You can get free from the "now" and

without the many pressures, a bad balance comes with. You can free to meet you inner resources. With Mindfulness you can get more insight in your life. Claus Dalton Gawin tells about what Mindfulness can be used to in your average day life.

The 10 most important relations

1. **LOVE**
2. **EMPATHY**
3. **CARE**
4. **BETRAY**
5. **LOSS**
6. **BREAK**
7. **SHAME AND ANGER**
8. **COGNITION**
9. **ENERGY**
10. **TO BE**

What is Mindfulness - and what can it be used to
Mindfulness is mostly about making the right choices in for you self and the 10 most important relations Mindfulness builds its basis on. The 10 most important relations are formulated by Claus Dalton Gawin. Hang them up in the fridge or another place and reflex what they give in your life. You will get surprised how much they mean to you average day. Mindfulness is a lifestyle there seeks a more appropriate opinion in the themes there is in the here and now. Mindfulness has as its goal to make an opinion in relations if they are in unbalance.

What is the difference between Mindfulness and the life we live in the west?

You work to relieve to situation. A west philosophy guides you in a particular direction from your best

sides. In Mindfulness do you work with paradoxes in your relation? The most important for you is to learn to be in the “now” out from what there is a relation and it can be good or bad. It is important to make it safe every second there is here and now and just around the corner. Depression in humans’ strains from a hypothesis that you think everything is going to be better tomorrow or another day. Mindfulness is a gift there needed to be lived as there is nothing else. You shall learn to be in the “now” and the feelings there is.

Sometimes does it look like Mindfulness is coaching? Is it?

Coaching is mostly about motivating people out from their potential. Mindfulness also motivates but it’s out from what exists in you resistance against changing an unsuitable pattern. There is a particular difference in point of view on what there is going to matter for you as a person. Mindfulness approves that paradoxes and its contrast can be a factor there moves you compared to your human relations.

Why is there interest for Mindfulness?

The method is new and good documented in USA. Mindfulness has its strong side in everybody can learn it because it’s a life falsify. Mindfulness is also adjusted to the west way of thinking. It works as an propel way to tackle problems such as stress, depression and too little happiness

What is the secret about good Mindfulness attitude?

You reflex out from you own story. Contemporary you need to be “hole” during the process and out from those developments a new and valuable beginning so you can see you relation in a new

point of view. You must trust that Mindfulness has what it need to make you see the world can change.

What meaning does Zen have in Mindfulness?

Understanding what is a good moment. It will say that every second is a good second and its not referring to a previous or forward-looking second or perspective. A person only feeling bad because of the person think everything is going to better tomorrow or in just a second. Zen also shows us the movement in words and action is the way to better harmony. What there is resettable for us humans is to be here and now as who we truly are. Nothing more.

What is the most important you can give you self?

The most important task is creating a balance over for what you as human can have difficulty with. It's about a here and now state where you can be in the moment without absolutely have to confront those problems you might have.

What is the most important in life?

Answering your inner voice and learning how to listen to it. The one who gives meaning is the one you are. Contemporary you need to believe in yourself and what you do.

Can ordinary persons use Mindfulness?

Mindfulness gives a good point of view on how you can ask other people so the communication gets present and interesting for both parts. Insight in what makes us the people we are. It can be a good thing to realize in many people's busy lives. Mindfulness is also to practice Mindfulness meditation in a average day to prevent stress.

What has Mindfulness meant in your life?

It has done that I dare standing with the one I really am. It has meant I had power and happiness to write books about Mindfulness and believed it was the right thing to do in spite of I meet a lot of who-do-you-think-you-are attitude about my project and method. Mindfulness made me satisfied with what I've done in my life.

"Zen- Mindfulness- Therapy based on Zen, a philosophy of life. This makes the therapist Mindfulness attitude the healing factor in talk therapy ... "

"A person's greatest need is to be seen, heard and understood ..."

Claus Dalton Rosenkilde

HYPOTHESIS ABOUT

Zen- Mindfulness- Therapy

Zen- Mindfulness- Therapy is build on the hypothesis about motivation in a person's life a mode there requires a person contains a readiness and attention to the here and now relation. *Mindfulness* will always, if the conditions are there, make the best possible development for the single individual in the most pro-social direction and in a relation where the person will be in best harmony.

The hypothesis also builds on that each existence is in constant change, there is no abiding self. In fact, the self-nature of each existence is nothing but change itself, the self-nature of all existence. There is no special, separate self-nature for each existence. (Suzuki, 1970)

Without accepting the fact that everything changes, we cannot find perfect composure. But unfortunately, although it is true, it is difficult for us to accept it. Because we cannot accept the truth of transiency, we suffer. So the cause of suffering is our non-acceptance of this truth. The teaching of the cause of suffering and the teaching that everything changes are thus two sides of one coin. But subjectively, transiency is the cause of our suffering. Objectively this teaching is simply the basic truth that everything changes.

Mindfulness is mode their balances between *the outer relation* there sticks to something out from our self's and *the inner relation* is pointed at the inner peace in our self. Relations are found in what there are called *the original mind* there contains everything we need.

Harmony in a person comes when there is balance between *the inner relation* and *the outer relation*. Thereby the readiness and the attention in *Mindfulness* is attuned

by the concentration is getting stronger. You will have a more accurate point of view of who you are and free to realize intrinsic capacities and potentials (self-relation).

This is the teaching for all of us. Wherever we go this teaching is true.

Zen- Mindfulness- Therapy Goals

Zen- Mindfulness- Therapy has as its goal to make a more appropriate form opinions in the client relationship if these are out of balance or is in a bad rhythm.

The fundamental concept in Zen- Mindfulness- Therapy is that the therapist can depend on the readiness, which is in the client and therapist degrades mostly role is to create an interpersonal climate in which individuals Mindfulness can be developed.

The design of Zen- Mindfulness- Therapy and its principles as a cognitive benefit, which a Mindfulness attitude and empathy from the therapist implies that trust and respect his client in a relationship that is helpful.

When a person is in emotional stress and having problems according to the original mind, so we need to help such a person to come into a situation that fosters and facilitates the vitality of that person's inner healing and developmental forces.

The Zen therapeutic attitude of trust and respect with which the therapist shows and desirability of creating a situation in which a person's capacity for healing and development can produce a logical approach to a therapeutic intervention.

This approach comes into conflict with the more traditional thinking about psychotherapy, where there is a need for diagnosis and an action plan with goals and strategies. Instead it follows the idea of Mindfulness, which it behaves in the person and the therapeutic attitude with confidence and respect, which means that the therapist does not need to have an idea of the client's illness or imagine a goal that could affect the therapist Mindfulness attitude and behavior in relationship to the client.

It also follows that the therapist does not need to engage

in interventions, strategies or manipulations, based on speculations about client confusion or ideas on what could be a helpful and healing effect for the client, but let the rhythm of Mindfulness be crucial.

You have to rely naively on the client as a unique individual without a preconceived opinion and allow him / her to develop his / her own Mindfulness and therapy process.

The assumption is a person's readiness in *Mindfulness* will be seen more effectively by a creation of a characteristic interpersonal foundation based on trust and respect there is the indirect conviction compared to *Mindfulness*. The individual will as a result gain control over the individual's situation and process compared to the individual's spaciousness. The fundamental job is to listen with respect and understanding and help to get clearness over feelings and thoughts as they are said compared to *Mindfulness*.

Zen- Mindfulness- Therapy is based on the theory about *the original mind*, *Mindfulness* and the fundamental philosophy and attitude by trust and respect for the individual. Zen- Mindfulness- Therapy describes itself as a relation definitely method with *Mindfulness* and Zazen meditation.

EXPLANATION

Zen

Sanskrit word Dhyana means contemplation, meditation. In Chinese, it becomes ch 'an, which in Japanese is pronounced zen.

Zen is associated with absorption in mind the true nature, which frees a non-dualistic being-to-present in world where being and action are and how your body and mind's dynamic energy is clarity. Confusion and division is dissolved.

Mindfulness

Mindfulness focuses attention a person's thoughts, actions and motivation.

The original mind

Our "*original mind*" includes everything within itself. It is always rich and sufficient within itself.

The inner relation

You yourself make the waves in your mind. If you leave your mind as it is, it will become calm. This mind is called the inner relation (big mind), Zen-mind. The mind which is always on your side is not just your mind; it is universal mind, always the same, not different from another's mind. It is Zen mind. It is big, big mind. This mind is whatever you see. Your true mind is always with whatever you see.

The outer relation

If your mind is related to something outside itself,

that mind is the outer relation (a small mind), a limited mind. If your mind is not related to anything else, then there is no dualistic understanding in the activity of your mind and therefore is all activity the waves of our mind.

Actually they are the same thing, but the understanding is different, and your attitude towards your life will be different according to which understanding you have. Incongruence is when the gap between the inner relation (big mind) and the outer relation (small mind) is too big. Thinking which leaves traces comes out of your relative confused mind. Relative mind is the mind which sets itself in relation to other things, thus limiting itself. It is this small mind which creates gaining ideas and leaves traces of itself.

What is Zazen

The best way to develop *Mindfulness* is to sit in Zazen - just to sit, with a firm conviction in our true nature. This way is much better than to read books or study the philosophy of Zen-Buddhism.

According ZEN

When the book is mentioned that anything is **Zen** or according to **Zen**. It mean in the sense that it is in relation to **Zen Mind**.

Self-Theory

Every person exists within an ever-changing world in which he or she is the center. "The self is based on relations" is not a fixed structure, but a structure in process. It is relations there act between each other,

They are in process and dependent on each other.
They are capable of both stability and change.

What is meant by a claim made ZEN

An *assertion* is **Zen** only when it is in itself an action and does not refer to something that is alleged in it. A *non-assertion* is the *passive, intention resolve contention*.

An *allegation* is an act of words against the client, who is designated by that with appropriate and focused awareness argue his *claim*. If one takes the opposite, a *non-assertion*, it is the way that you argue his *assertion* of words without thinking that you do it, just do it to make it. In a *statement*, there is a spontaneity in which body and mind are one in the *claim* against the client and has all his concentration and attention directed toward the purpose of the *claim* so that you can not retreat from the *claim* again, but disciplined into a course of action, there can be devastating to the therapist's own frame of reference in relation to its *Mindfulness attitude*.

What is meant by a mirror, there claim it is ZEN

A *mirror assertion is Zen*, is a mirror while an active exploration of the client's empathic and cognitive relation to what is being told and expressed right here and now. There is a common action in the process. In Zen- Mindfulness- Therapy is the starting point that if an *allegation* is ZEN, it is in a therapeutic situation in itself an act that reflects the client's cognitive and empathic frame of reference. And thus it is a *mirror of the allegations, that is a reflection argument*. It is a mirror that contains unique elements of acts here and now to the client frame of

reference. Rhythm and coordination in this context very important and one of the key elements of Zen-Mindfulness- Therapy.

It is the *strategy* that there is a *cognitive* or *empathic argument* in relation to his client and that the method is related to what a *Zen claim* is.

Although it is a *mirror allegation* of client frame of reference, it is an ever changing process as the therapist is an active participant in the *empathetic* or *cognitive claims*, and it becomes a common frame of reference is in the process.

Therapist experiencing this framework at the client with his own frame of reference, and in this context is Zen- Mindfulness- Therapy a tool to separate what's therapist and the client's feelings and history. In Zen- Mindfulness- Therapy used the *cognitive claims* to put the paradoxes and counter-paradox in a position where they are useful in the process. While the *empathetic allegations* primarily used to create a *counter-rhythm* against the client's rhythm. It could happen that used both types in other contexts and needs.

Claim and mirroring claim

When the book is mentioned the word *claim*, *mirroring claim*, it must be understood in the sense that they are the same as a *cognitive* or *empathic claim*, and that it is an allegation which is, according to **Zen**.

Relationship

Relations must be understood in the sense that it is also the client's themes there are. The term *relations* are used in Zen- Mindfulness- Therapy

when client issues are *related* to the many factors that are contained in the client's life. It assumes that everything is dependent on each other and affect the client's life and surroundings, a mere change one part of a relationship somewhere in the chain.

Emptiness

Ku - ku, emptiness is Zen Buddhist. It said that everything in the world is constantly changing.

Where in the book used the term therapist should be read as Zen-therapy™ practitioner.

CHARACTERISTICS OF MINDFULNESS

Mindfulness being in relationship

The active in therapist / client relationship will be to get the client to deal with the here and now, being, as the therapist has in his relationship with respect to *Mindfulness*. If the therapist looking for a specific form of *Mindfulness* presence, he may not be fully present in the moment with the client and from the *Mindfulness* viewed as an ever-changing process with the following characteristics:

The major properties of *Mindfulness* construct in our "original mind"/persons are as follows:

1. *Mindfulness* is individual and universal. *Mindfulness* is focusing one's attention on thinking, actions and motivation. The expression of *Mindfulness* is always unique to the individual and also the presence of *Mindfulness* is motivating for our "original mind" which includes everything within itself. It is always rich and sufficient within itself.
2. *Mindfulness* is holistic. Our "original mind"/ person is a fluid, changing relation with different aspects assuming figure and ground relations depending upon the momentary specific aims of the person and upon the immediate demands of the environment. *Mindfulness* is the total motivational force throughout our "original mind". Our *mindfulness* should be soft and open enough to understand things as they are in all relations when we try to get the readiness of our body and mind.

3. *Mindfulness* is ubiquitous and constant. It is the motivation for all activity of the person, under all circumstances, favorable and unfavorable to the specific person, as long as the person is alive. The moment by moment living - the moving, responding, maintaining of wholeness, feeling, thinking, striving - are all manifestations of *Mindfulness*.
4. *Mindfulness* is a directional process. It's a way of expressing non-dualistic Buddhist ideas. Although it involves assimilation and differentiation activities while we try to get the readiness of our body and mind, the readiness is perpetually changing. It is a readiness towards realization, fulfillment and perfection of inherent capabilities and potentialities of the individual. It is a selective process in that it is directional and constructive in the relations. *Mindfulness* readiness tends to enhance and maintain the "*original mind*" / person.
5. *Mindfulness* is readiness. The "*original mind*" / person is not a drive reduction system but one which inherently and spontaneously increases tension levels to expand, grow and further realize inherent capabilities. The directionality of *Mindfulness* requires increasing attention towards being in the present moment.
6. *Mindfulness* is a relation toward autonomy and away from heteronomy. The person moves by its very nature against acceptance. Self-regulation occurs and extreme fluctuations cease and moving away from self-control in relation to "*that should*" and "*the ideal self*."

7. *Mindfulness* is vulnerable to the circumstances that occur around it. Under unfavorable circumstances, *the original mind* is the content of *Mindfulness* perhaps influenced by the fact that *the original mind* is biased, although the readiness of mind remains as constructive as possible under the circumstances.

8. *Mindfulness* is an observation and incorporation of important relationships, the constant attention that refer to *Mindfulness* as a part of *the outer relation* - a relationship that becomes separated from *the true nature*. The composition of *Mindfulness* and *the outer relation* is crucial for the development of a normal personality or a psychological disorder. Under unfavorable conditions, relations (dictated by *the external relations* inkongruens) could come into conflict with and in conflict with *the original mind*. Such conflicts result in the person's loss of unity and integration will become unbalanced. Alternatively, under favorable circumstances, a person is free-minded and open to experimenting and developing relationships in relation to *the internal relation* that is in harmony with *the original mind* experience. It is a meaning in the relationship, as a whole and the integration of person here stimulates.

9. *Mindfulness* has consciousness and sense of inclusiveness of awareness of relationships that contains a self-image is to be regarded as a distinctive human achievement of *Mindfulness*. Awareness of *Mindfulness* gives a person a greater range of options for the regulation of its relations and exploitation of the potentials that are not

present in other relationships in relation to *the original mind*.

10. People have a social relation and therefore a basic direction of *Mindfulness*, which is directed toward a constructive pleasing social behavior. It is a truth that in all directional carat plug of individuals and species, to better the environment is socially for *the original mind*, the stronger will be the presence of *Mindfulness*. Therefore, the properties of empathy, affiliation and language a result of social adjustment in adequate (or better than adequate) conditions for *Mindfulness*.

The first seven of the above-mentioned characteristic input angles of *Mindfulness*, is common for *Mindfulness* readiness. Seeing and perceiving and understanding.

The last three distinctive approaches, section eight, nine and ten, are guiding *the original minds* social value and are crucial to the theory of personality and psychological disturbance, while relevant to the therapeutic process.

In this context it should be looked at from that relationship has had a social connection value which has been either good or bad. In the bad cases, the person was incongruent relative to realize *Mindfulness* in thought, action and motivation. Since *Mindfulness* is not a specific condition but a process can a person need Zen- Mindfulness- Therapy, for help to break the vicious circle.

Of course it is such in Zen- Mindfulness- Therapy that it is a hypothesis and that it is open to being disproved. After all, context at Mindfulnesssteori a key function that the therapy is that it is in Zen- Mindfulness- Therapy. It functions as a principle guiding the therapist's construction.

Especially to *the original mind* / person always is *Mindfulness* because *Mindfulness* is the motivating principle which causes all kinds of relationships in person. The result is that a person always realizes him / her as he / she can best under all circumstances.

Although destructive or self-limiting behavior is observed, is *Mindfulness* state aligned to gain insight into why there is a destructive or self-limiting behaviors. *Mindfulness* is always present, whether the person strives for it or not.

Zazen meditation can not stand alone in a therapeutic process with a client, but must be developed with talk therapy, which seeks a boundary in the client's priorities. In addition, added an accurate empathic mirroring of the client's problems.

Zen- Mindfulness- Therapy have an idea of getting the client to deal with the therapist here and now be with *Mindfulness* and that it contains therapeutic process. Simple, but really incredibly difficult because it is essential that the therapist through years of training are able to pass on *Mindfulness attitude*, not just by having a sense regulatory approach, but by this with his whole being and body sensation argue *Mindfulness* in the relationship, they are together in.

THEORY ABOUT READINESS AND LIKELIHOOD VALUE

About the readiness of Mindfulness attitude

A starting point would be to assume that a person's physical "*Mindfulness readiness*" is a function of *Mindfulness attitude* where there is a constant evolution.

It will be understood and valued completely from its function in *Mindfulness attitude*, which in turn is an element of character that can be integrated into *the original mind* (see conceptual explanation).

A person's *Mindfulness readiness* has a **probability** which depends on the reflections made in relation to each *Mindfulness attitude*.

It is also a hypothesis that any relationship that is exposed to external influences with *Mindfulness attitude* is part of several relationships that contains *Mindfulness readiness* (see hypothesis about how Mindfulness acting in the person).

Rhythm in *Mindfulness attitude* is assumed to be the basic physical entity with no a priori interpretation.

Wherever we go this teaching is true.

About the rhythm of Mindfulness attitude

- Rhythm as *Mindfulness attitude* assumes is pure rhythm, and must be regarded as a complete theory.
- There is postulated a *rhythm* in *Mindfulness attitude*, which is subject to this rule about rhythms, everywhere and at all times.

- It will provide a relationship with a complete empathic model of any physical relationship without exception.
- Principles of *Mindfulness attitude* includes, in relation to the small values are not physically behave as measurable entities and may be explained by normal physical laws that they behave like rhythms that can move across physical boundaries.
- Empathic reflections in *Mindfulness attitude* lies in the context outside the normal physics of measurability. But they still occur from some rules, because they contain rhythm as an important element along with coordination.
- Feelings understood in this context only act as precise and distinct influences that move along defined pathways.
- About emotions behave particulate with a direct impact or a rhythm determined by the precise conditions under which a person sees and perceives.
- The exact observable *Mindfulness attitudes* are mirrored empathetic - eg. a mirror position and momentum - can not be determined simultaneously with arbitrary good precision of empathic reflection of *Mindfulness attitude*.

EXPLANATION OF THEORY

A person's relationship is surrounded by a "*Mindfulness readiness*" that describes the probability that the relationship is at a defined location. If "*Mindfulness readiness*" change over time, there is a corresponding development of the *rhythm* of a person's *Mindfulness attitude*.

Description of a person's *Mindfulness attitude* and the relationships own value

- When a readiness of a person is present and *Mindfulness attitude* is given, the probability of various outcomes of this *Mindfulness readiness* summarized and may thus be assumed as values in the relationship.
- The relationship temporal pattern is determined by *Mindfulness attitude* - the reflection corresponding to the observable relation - and it plays a prominent role in the probability distribution of a given parameter in the given *Mindfulness readiness* - development as a given condition. It can be regarded as something originally, but now burst pattern.
- If a readiness span of a person's *Mindfulness attitude* is precise and bounded, the relationship can only assume this limited intrinsic value. Upon completion of a valuation would be a

condition of the Relationships own state
corresponding to the measured own
value.

A RELATIONSHIP HERE AND NOW CONDITION

An Relations moment condition is described according to *Mindfulness attitude* from a rhythm that describes what is likely in relation to what is the sizes of reflection.

The fact that it is values based on a possible hypothesis formation will be a description and understanding of what might be likely in relation to the relationship.

Rhythm in the relationship becomes an interpretation of the different probabilities of distribution to that which can reflected.

Mindfulness attitude is an assumption that the probability of measuring a specific value of one size is given by the absolute whole of rhythm. Translated, it means that to get a value of *Mindfulness readiness* that when using the absolute whole, otherwise not sure to have positive probabilities in proportion to the rhythm of *Mindfulness attitude*.

Meaning contains the following in relation to a person's choices in its relations

- The probability of a particular result, pursuant *Mindfulness attitude* found by adding *Mindfulness attitudes*. *Mindfulness attitude* of the two "directions" can have both same and opposite sign, which may result in that readiness is present in *Mindfulness attitudes* are reinforced or ends, depending on the sign.
- Compared to a *Mindfulness rhythm* means that the relationship might exist in two states with separate directories,

which excludes the intervention of the relationship and the assumption that the value shall be repealed in relation to the value conferred *Mindfulness attitude* in the two states and thereby it is a paradox.

Therapeutic intervention

A person's attitude Mindfulness used in relation to the following

- When two different-looking rhythms in person, the person will either modify or connect these two values to give a true and false rhythm.
- The *Mindfulness attitude* of the person who with his truthfulness value sets a direction for his further self-actualization in relation to the true and false rhythm.

Mindfulness Intervention in attitude paradox

- Paradox will be static and exist in the relationship which intervention will be double-bond issue in relation to which way the relationship would have had the *attitude* inventory.
- This means that whatever interpretation is the relationship strength that it will behave according *Mindfulness attitude* from a law that the value can only be changed by number of *Mindfulness attitudes* increased to the maximum possible.
- The number of *Mindfulness attitudes* will depend on what is given in the relationship and can only assume a

number of precise and limited empathic mirroring and sizes, as determined by the relationship.

A relationship requires precision often determined by the physical direction. Predetermined unit ceases. However When relationships *Mindfulness attitude* behave in rhythms and waves going across the natural direction. The person may be incongruent in this relationship and who may need therapeutic intervention be appropriate.

THE THEORY ABOUT ZEN- MINDFULNESS- THERAPY / METHOD

Zen- Mindfulness- Therapy:

- The base power of man is the desire or longing of wanting life.
- The goal is to restore the client's mind to the stage as it had before it was caught in the psychological interaction. The goal of Zen-Mindfulness- Therapy is to restore the mind in a "*to be as is*" condition. In "*to be like the mind is*" are the emotions experienced in a flow, and client current life situation is accepted as it is.
- The method of Zen- Mindfulness- Therapy contains an experimental control of tolerance in relation to the person's specific symptoms.
- Zen- Mindfulness- Therapy seeks to direct energy away from the individual's previous concerns such as somatic symptoms and up to a here and now being.

Congruence in Zen- Mindfulness- Therapy:

- He (the therapist) exist totally free as the matching person he is.

- He is spontaneous and marks itself as the client's story does to him.
- His *Mindfulness* is the value set in the joint relationship knows that he is fully present in the moment.
- He is current and authentic and reflected through his *Mindfulness attitude* back to the client, so this can better see themselves.
- He gets the client to see its weaknesses and strengths without being one who praises, criticizes, evaluate or judge of good and evil.
- He shows empathetic mirroring so that the client sees his original face, his true nature.

The success of Zen- Mindfulness- Therapy hinges on two fundamental factors:

- The therapist must trust the client.
- The therapist must establish a certain type of relationship with the client. It must be in the form of empathy and a *Mindfulness relation* there contain *congruence*.

If the therapists can trust clients and provide that particular relationship, then clients will be able to begin trusting themselves, consequently experiencing a steady

and powerful movement toward greater personal development and psychological health.

If the therapists can trust clients and provide that particular relationship in *Mindfulness*, then clients will be able to begin trusting themselves, consequently experiencing a steady and powerful movement toward greater personal development and psychological health.

The three "necessary and sufficient" qualities in Zen- Mindfulness- Therapy:

- Congruence – genuineness, honesty with the client.
- Empathy – the ability to feel what the client feels.
- Respect – acceptance, unconditional positive regard towards the client by the therapist uses his *Mindfulness attitude*.

Mindfulness attitude:

- The therapist's Mindfulness-state values are making in relation to the client.
- The therapist Mindfulness-mirroring is "ZEN" and that in itself is an act that reflects the client's story.
- The therapist provides a precise and narrowly mirroring the client's story.

Assumptions are Zen and its view of man and his relationships. All that is trained therapist congruence know that this can be values-making in relation to the client with its own congruence in *Mindfulness attitude*.

DEEPENING MINDFULNESS

***Mindfulness* is a free, not forced way into your thinking, there is observational**

Mindfulness is at the same time wisdom. Not that philosophy by a faculty. The readiness of mind, there is wisdom. Wisdom is something that would come out from our *Mindfulness*. Be prepared to observe things and be ready to think. This is called emptiness of mind. Emptiness is nothing but the practical side of Zazen.

The person's themes is not that they **are**, but they **are in a relationship** that becomes a **process** and that it is the one to be made a meaningful transformation around if the rhythm is out of balance.

The pace of your awareness is important and must not be broken as long as it is coordinated.

There is rhythm in the empty spaces, "emptiness rhythm" between the knowing and not knowing. Space in person to start include - "emptiness rhythm" since nothing in advance is an objective reality. Everything becomes relative to relationships between the knowing and not knowing, and how the relationship changes in the process.

About emptiness

Ku - ku, emptiness is a Zen Buddhist say that everything in the world is constantly changing. Nothing **is**, everything **is**, has the **process**, a continuous alternating current. Relationships, not things relate. Conditions, they are constantly changing relationships, processes are **emptiness**.

Emptiness means nothingness. That a man can not know the emptiness. Therefore, the emptiness of

course nothingness. By knowing the existing one, you get knowledge of the non-existent, and it is short, emptiness.

Usually people call anything for emptiness when they can not understand it, but it is not true emptiness. This is blindness. When you have gone astray and been filled with wrong conceptions and can not solve the problems that arise and call this emptiness, this is not the true emptiness.

One should sharpen his intuition and his ability to see and transparent both day and night.

When blinded to fog disappears, arises the true emptiness. As long as you do not know the true path, one is convinced that what we are doing is the right thing and no matter what we so believe. But when you look at it objectively from the true path and in light of the real world realities, recognize how these beliefs differ from the true path due to personal prejudices and distorted beliefs.

Follow road strategy in all areas of life and let it be due to an upright position and an honest heart as the mandatory way. It is vital that we see and evaluate everything on a clear, open and friendly manner. Let the emptiness be your path and your path emptiness.

The emptiness is only good, nothing bad. Where there is both wisdom and reason and where the road is, there is emptiness.

We must think and observe without stagnation

In life depends on something always something else. Things are never isolated, but in proportion to each other - they are related.

All relationships in life are interdependent, and it

makes no distinction can be made, who or what is guilty. No errors, right or wrong to recognize when the interaction in relationships is the key.

What is crucial is the way things get done on it no matter what it is you do. It is important to developing the right perspective and attitude that will unlock one of that things will succeed.

All changes made inside oneself, affects the same extent surroundings. Making one thing quickly and perform well, not letting anything get depends on chance, to know where and when to use who and what, when to encourage and when to let things take their course. Knowing when to encourage themselves and what limits to what can be - it is the strategy about the motivation of readiness.

We must accept things as they are without difficulty

It is important to change the elements that give a bad rhythm. One should try to understand the rhythm that causes things to thrive and succeed and the rhythm that makes them thrive and fail.

Making mistakes, losing and not achieve its goals, its rhythm, like to succeed, to win and achieve its goals, its. The goal is not to make things succeed or succeed, but to use the strategy on all your chores and in the situations you are in, so to get things to succeed in coming to one. This applies in all areas of both work as one's privacy. Strategy is that you learn to deal with such situations anywhere, anytime, to take the initiative in a calm and orderly way and win. It will remove blockages and tension and open to the total attention of the presence, one can describe as emptiness and freedom of movement. If we are prepared to think, there will be a need to try to think. This is called *Mindfulness*.

Our minds must be flexible and open enough to understand things as they are

It is not necessary to prepare themselves to think in a certain way in Zazen. Your thinking must not be unilateral, you must think with all your mind and see what is, without trying to see something. Only to look and see with all your mind to perceive what is, without the effort. It is Zazen practice.

When our thinking is common, is called the unperturbed thinking. That kind of thinking is always steadfast and called *Mindfulness*

Concentration must be present in our thinking. A Thought series is an action of words against yourself, which is designated by you on purpose and focused awareness argue your range of ideas. This is *Mindfulness*.

Thinking, which is divided into many directions, is not real thinking

Whether you have a goal or not, your mind be firmly and your mind must not be divided. An idea is only ZEN if it is in itself an action and does not refer to something that is alleged in it. A non-thought is the silent, intent resolve tanks.

If one takes the opposite, a non-thought, it is the way to argue his thoughts in words without thinking that you do it, just do it to do so.

In a recognition there is a spontaneity in which body and mind are one in acknowledging with yourself and you have your full concentration and attention directed toward the purpose of recognition, so that you can not pull back from the recognition again, but disciplined you into a course of action, there

can be devastating to your own frame of reference.
It is Zazen.

WORK WITH MINDFULNESS AND MEDITATION

The process of stress, anxiety and depression states considered from the following approaches to understand what will be a useful way and it is 6 stages in the process. They are important as a starting point for understanding what has gone wrong in the person's relationships.

The six items below will be an important approach to work with Zen- Mindfulness- Therapy and Zazen meditation.

The good balance

Depression and stress state, and demarcation of this. The inappropriate relationship or relationships to be examined in relation to the good balance.

What does it prevent?

The reason for that depression and stress state are sharpened by the accumulation.

The goal and you inner resources

Cessation of depression and stress state. The therapeutic intervention is chosen as a work item, in collaboration with the client.

Create the good rhythm

Treatment in relation to *Mindfulness* meditation. The delineation and acknowledged part of stress and depression relationship valued by *Mindfulness*

meditation techniques.

The new relation

The way depression and stress state stopped at.

Changes and meaning creation

The maintenance of treatment with *Mindfulness* meditation.

Key Ideas of Zen Buddhism

1. Zen discipline consists in attaining enlightenment.
2. For Zen Buddhism, enlightenment finds its meaning hidden in our daily concrete particular experiences, such as eating, drinking, or business of all kinds.
3. The meaning thus revealed is not something added from the outside. It is in being itself, in becoming itself, in living itself. This may be called "as-it-is-ness". Reality is its isness.
4. Some may say, "there cannot be any meaning in mere isness." But this is not the view held by Zen, for according to it, isness is the meaning. When I see into it I see it as clearly as I see myself reflected in a mirror.
5. This is what made P'ang Chu-shih, a lay disciple of the eighth century, declares:
How wondrous, how mysterious!
I carry fuel, I draw water.
The fuel-carrying or the water-drawing, in fact, every move in daily life, apart from its practical purpose, is full of meaning; hence full of wonder and mystery.
6. Zen does not, therefore, indulge in abstraction

- or in conceptualization.
7. Enlightenment is emancipation, moral, spiritual, as well as intellectual. (Rhyner, 1988, pp.8-9)

Stress and depression

Stress and depression states is a distinctly Western social phenomenon from our way of life. This is especially the way we educate our children to strive for the values of residential, doggie and Volvo.

It should also be seen within this context that the Asian concept of man and consistency in relation to illnesses and their causes and their treatment is very different from how the Western view. The human suffering seen from the outset not go through the same glasses as we do in the western culture's psychological lens. They may be viewed from a religious or philosophical perspective.

Stress and depression are from this point one of the greatest scourges, we as western civilized societies have managed to inflict the individual.

In practice, most of the western psychotherapy directions irrelevant or inapplicable in asia.

Western assumptions such as individualism is alien to many cultures in Asia.

The agreement, which is in the Western psychological tradition, can lead to incompetence and in some cases be more detrimental than good if it tries implicit in these cultural contexts.

I note that it may evoke further reflection, that the word depression does not exist in asia in the form we know it - the word simply does not exist.

That does not mean that people in Asia can not lose or feel sorrow. They do this even if one of their loved ones go away. But the disorder that occur within them, tackles the very different due to their more here and now views

about it to attend to the true nature of life.

People in Asia are experiencing grief in a completely different way compared to their true self. We in the West, becomes neurotic and unable to gain a greater awareness of the uniqueness of us who would otherwise provide the best for our own self-actualization.

Zen- Mindfulness- Therapy and meditation aims that we as humans can become better able to tackle these kinds of communities created stress and inkongruens. Not that it is a method that will cure what we face in these situations, but indgangsvinkelen would be that we must learn to accept what is and become more one with it so that we learn to live in a more appropriately in relation to our inappropriate relationships.

Idea concept on how depression and stress conditions as suffering to be addressed is an important approach to understanding depression and stress conditions in relation to a person's relationships. It's about understanding and development of the following points in relation to a person's relationships and the same approach, whether it is self-reflection or in a relationship with a client.

Our self-image, thereby setting to what is our own, is the main reason why it goes wrong for us in the stressful lives, we are born and brought up in.

All of our upbringing in the Western technological model of society has caused us some suffering that we struggle to cope in our daily lives. A daily feeding so much to our ability to perform relative to an ideal self, as circumstances have caused us. The lack of contact with our original urværdier brings us into depression-stress conditions, which in turn translates into too much suffering for the Western man.

What should we as individuals do to wring us out of this embrace, which made us out of touch with the real values which represent a more appropriate been for us.

We must learn from the oriental wisdom, there are several thousand years old. People in the East have a different view of self and are not as vulnerable as we in the West. It's about the way we set our opinion together around the self. In Western culture, we summarize the individual as being the important in society and we strengthen ourselves in the culture that surrounds us know that we are exposed as individuals who have weight and self-esteem in the values of Western culture.

Zen- Mindfulness- Therapy is influenced by the philosophy of John Dewey, whose statements about human development goals says:

“Not perfection as a final goal, but the ever-enduring process of perfecting, maturing, refining, is the aim in living” (Dewey, 1920, pp. 176–177).

Zen- Mindfulness- Therapy have an idea that relationships and the opinions that are in our relationships, it is unique in all being in relation to *the inner relation* and *the outer relation*.

About self-actualization, as compared to the inner relation and the outer relation

Motivation is always formed from a surplus. It should be compared to the current being in *the outer relation*, one which man is in. It is an action within oneself, which affects the very satisfying incomplete interest needs here and now.

The uniqueness in this room rather than a narrower recognition is that the order to be consistent with *the inner relation*, needs to be progressive in its process without regard to any psychodynamic aspect of the relationship. It gives an opportunity to act in total freedom without being restricted.

According to Zen is about that moment when a human is most present in relation to the "*true nature*" itself, have to be in an action against the relationships around the "*outer relation*" not refer to any condition or relationship that has been for just a moment ago. *The outer relation* is in the state have to rely on the experience of *the original mind* and find the rhythm that will be in the here and now process.

The outer relations spontaneity and body sensation will be assembled in an act that align themselves with the intention of being present here and now and it will contain a *Mindfulness*, here and now will meet the needs created by missing Around imperfection and latent occurs in the spontaneous process where *the true nature* manifest itself in its true expression. Person will in this way perceive themselves as a person of *Mindfulness*.

The relationship of a person may state is grounded in the self-realization, which is in relation to relationships containing findings mental values and needs. The relationship of a person striving for harmonization is also the relational accepting positive cognition and self-knowledge. This pursuit and self-knowledge creates an unconditional selvaktualiserende rhythm in person and contains a recurrent relationship, which can be seen containing links to anything that had previously been provided in the here and now process. This experience of process in relationships is dependent on the presence of a balance in all personal relationships.

Characteristics of this be will contain the following key components:

- That it is not passive and that it is motivational with an intention.
- That it is an action in the interpersonal relationship in which the person with the intention motivating the sheep raised in his *Mindfulness*.
- The whole person's motivations are aligned to make the self-actualizing action without losing grip or footing in relation to that would complete the operation.
- That it is a *Mindfulness*, the person can not pull himself away from, but it still remains an act that do not damage the person's ability to experience himself as the "*true nature*", which is exposed in the present.

Zen Buddhism believes "I" is non-existent. Zen-Mindfulness- Therapy is basically intended as a form

of therapy against Western-oriented people, so the hypothesis is that our self-image is subject to a quantity of relationships that determine our conception of what one might call the self or *the outer relation*, which relates to one or more relationships. The approach will be that this is a volume relationships, which together makes us feel our existence as a sense of self respect.

Generally, I mention 10 major relationships as an indicator of what makes us able to feel a self within us, but surely and label a self-created itself, from what we even consider to be important for our own self-image. They are important for explaining the neurotic condition, we come in when we are on the ground lose too much contact with our "true nature". In Zen- Mindfulness- Therapy I will not attribute to name *the true* or *real self*, but use the name of *the true nature*.

The 10 key relationships that provide the framework for our self-esteem compared to Zen- Mindfulness- Therapy:

1. **LOVE**
2. **EMPATHY**
3. **CARE**
4. **BETRAY**
5. **LOSS**
6. **BREAK**
7. **SHAME AND ANGER**
8. **COGNITION**
9. **ENERGY**
10. **TO BE**

I would say that you should look out from other disorders such as depression and stress in the western mindset, I will not look quite away from a perception of self, because it is

what underlies the suffering depression and stress. In this context, I take aspects from Western psychotherapy and its perception of what makes us depressed and neurotic.

Even in the Western man, I describe in this book assume that it leads us to propose a "self" up, which we call the "ideal self". Our western upbringing means that we remove ourselves more and more from the being, which is the natural part of our birth and thus we become incongruent to a greater or lesser extent.

Zen- Mindfulness- Therapy has as its goal to make a more appropriate form opinions in relationships when they are out of balance or is in a bad rhythm.

In Zen- Mindfulness- Therapy must define what is needed for the action and being in the individual that it can act as a sort of therapy to a self. A few rules of Zen Buddhism will have a crucial bearing on how everything needs to be viewed. It is mostly about finding the way inside a self that brings harmony and rhythm is in the immediate now, so that *the original mind* flows freely and unhindered, without being stopped by conflicts or bad beats. Rhythm and coordination, and understanding in relation to relationships, will have the greatest priority and otherwise follow the truth in large and small in all conditions with an open mind.

In Zen- Mindfulness- Therapy emphasis on all recognition situations, a form of double-binding aspect of it, and that relationships / themes with individual contains a paradox and a counter-paradox. That is what is the starting point so that this side of the story becomes an important approach for renewed retelling. Zen Koan talking about, which is unsolvable paradoxes.

A Zen Koan is an important way in Zen to achieve an emancipation of mind over matter contains something intrinsically and in that context considered some

depression and stress conditions as insoluble thought goes into our relationship. Compared to the western mindset is the biggest challenge of Zen brings.

Koan and meditation encourages a person to himself to unravel the relationships that contain resistance compared to *the true nature*.

DT Suzuki from the Japanese modern tradition believes that there is a strong correlation between Koan and Zazen. When one calibrates one's meditation (Zazen) with Koan, you have a good way to achieve the right Zen enlightenment and thereby achieve Satori. DT Suzuki believes that, gradually, through Zazen frees itself from the earthly sphere. Zazen meditation is used to achieve a solution to the absurd Koan. Through this technology matures Zen awareness gradually and when the necessary conditions are fulfilled, the mind unfolds itself and Satori is achieved.

Satori is a sudden spiritual awakening that achieved in Zen Buddhism. Kensho is an expression taken from the Zen Buddhist meditation and that means definitive information - that the whole universe is involved in this now's experience.

DT Suzuki believes that in no way can use a Koan pedagogical or otherwise intellectually or philosophically.

THEORETICAL PRINCIPLES

Theory of Personality

Self-Theory

Every person exists within an ever-changing world in which he or she is the center.

"The self is based on relations" is not a fixed structure, but a structure in process. It is relations there act between each other, They are in process and dependent on each other. They are capable of both stability and change.

The term "*the original mind*" refer to the locus of all psychological experience. "*The original mind*" is the entire realm of an individual's experience. Our "*original mind*" includes everything within itself. It is always rich and sufficient within itself.

The outer relation represents the part of our relationship that develops a range relative to *the original mind*, so that "*I*", "*me*" or "*myself*" arises.

From birth, the original mind valuation based on the individual's own experience. It is our own inner experience is crucial and provides our assessments and impact our way of being and not as postulated objective elements distancing from *the original mind*.

Amy Demorest note:

For example, a stranger might speak to two infants in exactly the same voice, but one infant might experience the sound as stimulating and so smile, whereas the other experiences the same sound as aversive and so cries.

With development, the individual becomes increasingly autonomous and differentiated in line with the actualizing tendency. An important consequence of this development is the differentiation of *the self*. A portion of our experience

gets elaborated into a concept of what is "I" or "me" or "myself."

This self-concept consists of those qualities we perceive ourselves to have, the relationships we perceive between ourselves and other people and objects, and the values we attach to these perceived characteristics. It is through our interactions with the environment, especially interactions with other people, that the conceptual pattern of a self is formed.

At this point in the child's development, the evaluations of others become important due to the individual's *need for positive regard*. The individual has a need to experience from others attitudes such as warmth, respect, sympathy, and acceptance. But here emerges the potential problem of development: Often the positive regard of another will be conditional on the individual being a particular way. And often, the positive regard of another will be at odds with the individual's own organismic valuing process.

For example, in our own organismic experience we may find it enjoyable to break objects, but our parents may not likewise evaluate this behavior positively. Now we are confronted with a dilemma. If we admit to ourselves that we get satisfaction from experiences that others judge negatively, then this is inconsistent with our self-concept as someone who is good or loveable.

Rogers suggests that the normal resolution to this dilemma is that the individual comes to pursue those behaviors that have been positively evaluated by others, rather than those that have been experienced as positive to the actualization of his or her own organism. We live not in terms of our own organismic valuing but rather in terms of values that have been introjected from others, or *conditions of worth*. We cannot regard ourselves positively unless we live in accord with those conditions.

But this resolution has tragic consequences. The values

that we have introjected from parents or other intimate figures are experienced as if based on our own sensory and visceral equipment. As a result, our valuing has become divorced from our own organismic functioning and determined instead by the attitudes of others.

This establishes a state of *incongruence* between self and experience that is the basis for psychological maladjustment. Experiences that are congruent with the conditions of worth are conceptualized accurately in awareness. But those experiences that run contrary to these conditions of worth are felt as threatening and must be distorted or denied to awareness. This leads to the common neurosis of humanity: We live not as whole persons open to all experiences but rather in estrangement from basic aspects of our experience.

According to Rogers, defensiveness against the threat of perceiving incongruent information applies to all individuals to some degree. Under certain conditions, however, when a significant experience suddenly or obviously demonstrates a substantial incongruence between an individual's self and his or her experience, this process of defense is unable to operate successfully. The result is that the individual will experience anxiety at the coming awareness of the incongruity, the organismic experience will be accurately symbolized in awareness, and the self-structure will be broken and a state of disorganization will result. This is the phenomenology of an acute psychotic breakdown.

What, then, are the conditions by which a common neurosis or acute psychosis can be reversed? According to Rogers the individual's own actualizing tendency can be trusted to move him or her forward toward growth, health, and adjustment, but the obstacles that have impeded this normal process in the first place must be removed. (Amy Demorest, 2005)

It is considered as given to the person at his own *Mindfulness* state that is able to move themselves forward for the development, enhancement, healing and a more adequate perception of the relationship was inappropriate, apart from the obstacles that blocked the relationship is removed. In connection with this change of value should the individual experience a "*Mindfulness mirroring*" is "*Zen*" from a therapist or another important person. This means that it is an act that reflects the client's story. That is to say that "*Mindfulness mirroring*" has value in relation to the client. If it is also given bounded and is accurate, it fulfills the three conditions that must be present in Zen-Mindfulness- Therapy.

Regardless of how the individual feels or acts, he or she is seen as worthy and lovable, prized and valued as a whole person.

When a counselor feels and shows such unconditional positive *Mindfulness attitude* toward experiences of which the client is frightened or ashamed, as well as those with which the client is pleased or satisfied, then the client can learn to accept their life situation experiences as part of the self.

Mindfulness signal will not score and it even has a client experience that includes fear, shame or other as the client is not satisfied with. *Mindfulness* is a tool that becomes part of the client's self-knowledge.

Along with a *Mindfulness reflection there is Zen*, however, the counselor must also show empathic understanding.

If a *Mindfulness reflection there is Zen* is conveyed when the counselor knows little of the client it is of no great value, because further knowledge could disclose aspects of the client that the counselor would not regard positively.

If the therapist shows discrete and accurate empathy, he or she feel the internal perception of the client and

use the valuable valuation and mirroring as something that accurately helps to support the client in view of his relationship. The client will be met in the relationship which comes to be seen, heard and understood.

When the counselor thoroughly knows and empathically understands the wide variety of the client's feelings and behaviors and still experiences a *Mindfulness reflection there is Zen*, then this is a very profound thing indeed.

"Me" state is the essence of *the original minds* and the relations arising from this and may contain both conscious and unconscious relationships.

The distinction between *the original mind* and "me", "*the ideal self*" in *the outer relation* leaves open the possibility that an individual's relations can be inconsistent with its overall psychological experience. This potential discrepancy is referred to as *incongruence*. In contrast, when the persons *Mindfulness*, experiences and perceptions are consistent with *the original minds* total experience, there is *congruence*.

Congruence between *the outer relation* and *Mindfulness* and *the original mind* is highly desirable; it leads to adjustment, maturity, and a fully functioning individual.

The direct mirroring and it applies to both verbal and nonverbal of feelings and needs in relation to *the original mind* is equal to one embodiment of the needs are met and the needs were not met with the client. "Me" - The state will set a precedent for how it operates in the conditions where it feels its own shortcoming. Is the lack of a size that overshadows *Mindfulness*, triggered various emotions that are incongruent in their recording of *the original mind*.

The therapist can rectify this situation by mirrors, the strongest expression of what the client communicate. That is a discrete and accurate reflection of *Mindfulness*.

PHENOMENOLOGY AND THE VALUERING OF EXPERIENCE

This theory is basically phenomenological in character and relies heavily upon the concept of relations as an explanatory concept.

Zen- Mindfulness- Therapy theory places a premium on direct personal experience. Although both intellectual/rational thinking and feelings/emotions are valued and crucial informational sources, experiencing is considered a more direct way of accurately knowing oneself and the world.

In part, Zen- Mindfulness- Therapy is designed to help clients be more open to their vast array of personal or organismic experiences. True learning is best achieved through lived experience wherein the self judges whether a particular action or feeling is selfenhancing or not.

Mainstreaming in client mode, be grounded in the *Mindfulness*, which follows *the original mind* the values and needs and is accepting positive cognition and self-knowledge. This is the *true nature* and the client gets, if it comes in contact with *the original mind*.

Another thing is that if our society is out of sync with *the original mind* and we are forced to live under conditions which are out of belonging to *the original mind* values and also receive only conditional positive recognition and self-recognition, we develop instead a "*ideal self*". The "*ideal*" means something "*not right*", something which is always out of reach, a standard we can not reach. The gap between

the "*true nature*" and the self that is "*ideal*" - expressed "*I am*" and "*I should*" be considered as inkongruens and a paradox. This can also be described as *the outer relation*.

- The bigger the gap, the greater inkongruens.
- The more inkongruens, the greater the suffering.
- Inkongruens is what is neurosis:
Being out of sync with his "*true nature*".

D. Morita Therapy

Buddhist teachings provide very good antidote for people suffering from depression. "Morita Therapy" is a well-known example of applying Buddhism, especially Zen Buddhism, to psychotherapy. Morita therapy is a therapeutic technique developed by the Japanese psychologist Shoma Morita in the early part of the twentieth century.

Many of the principles of Morita Therapy are based on Zen Buddhism. Morita himself was strongly interested in Zen Buddhism and had some experiences in Rinzai Zen Buddhism under Zen Master Shaku Soen, the teacher of D.T. Suzuki. Morita's method was initially developed as a treatment for a type of anxiety neurosis, and in the last decades the applications of Morita therapy have broadened to the treatment of depression and other mental disorders. (Shoma Morita (1874-1938))

Here are the main concepts of Morita psychotherapy:

Desire for life:

According to Morita, the basic force of human being is the strong desire for life. The converse of this is the fear of death, both being aspects of the same force. The efforts of human beings to lead a fulfilled life are all manifestations of desire for life. At the same time a manifestation of desire for life is the tendency to fear curtailments and threats to one's own well-being; Morita calls this tendency "hypochondriacal basic tone". This tendency is common to all human beings, but in introverted and very sensitive persons, this tendency can be the starting point of a process, which finally ends in depression and neurosis.

Psychic interaction:

If attention is paid to some sensation, the sensation becomes very sharp; and by mutual interaction of sensation and attention, the sensation will become more and more excessive. This is a kind of vicious circle which grows out of being prepossessed with one's own over-sensitiveness, for example, sad feelings, hopelessness, fear, distraction, insomnia and so on.

Self-suggestion:

Self-suggestion helps to fix a problem in the form of a symptom through formation of a conviction that, for example, blushing is abnormal, and endless repetition of this conviction, so that rational reflection is excluded. Thus free-floating attention, a main characteristic of a healthy and productive person, is lost, and attention is always fixed on the same ideas.

Contradiction of thought:

Sensations and feelings are an integral part of human life; they arise, reach their climax and vanish. The inclination to contrast a present feeling or sensation with the ideal state, and trying hard to realize this ideal state instead of pursuing the task at hand, is called contradiction of thought by Morita. Contradiction of thought, aided by self-suggestion, works together in the formation of neurosis and depression.

Arugamama—to be as one is:

Arugamama, literally "as it is", or regarding a person, "to be as one is", is the central conception of Morita therapy and at the same time forms the goal of therapeutic efforts. Instead of making efforts to change a given reality, the patient is taught to accept reality as it is. This means that if

he feels depressed, he accepts his feeling of depression. If he feels anxious, he accepts the feelings of anxiety. Rather than direct his attention and energy to his feeling state, he instead directs his efforts toward living his life well. (Rhyner, 1988, pp.7-8)

Bohart (1995) about psychopathology, states:

Psychological problems are neither faulty beliefs or perceptions nor inadequate or inappropriate behavior per se. As humans confront challenges in life they will periodically misperceive, operate on mistaken beliefs, and behave inadequately. Dysfunctionality occurs if we fail to learn from feedback and therefore remain stuck in our misperceptions or inadequate behavior. Dysfunctionality is really a failure to learn and change. (p. 94)

The failure to learn from experience best characterizes Mindfulness-based psychopathology. This is why Mindfulnesstherapists work so hard to help clients become more open to learning from new experiences. This is also why rigidity is considered the antithesis of psychological health. Rigidity impairs learning. When clients are unaware of or unable to access important emotional information, dysfunctional behavior or interpersonal interactions result.

The reason for that inkongruens (illness) is sharpened by the accumulation

Zen- Mindfulness- Therapy have an idea that people get depressed and anxious, because they want things to be different than they are, hence is suffering. Endeavor to make life as a sensual pleasure factor, a dualistic conception of being and not-being in their relationships is a very big factor in the illness a person has.

Being out of synch with your "*true natur*", it is precisely the same point made by Karen Horney!

Horney's theory is perhaps the best theory of neurosis we have. She discerned ten particular patterns of neurotic needs.

Karen Horney (horn-eye), born Danielsen (September 16, 1885 - December 4, 1952) was a German psychoanalyst.

The **neurotic needs** are as follows:

1. The neurotic need for affection and approval, the indiscriminate need to please others and be liked by them.
2. The neurotic need for a partner, for someone who will take over one's life. This includes the idea that love will solve all of one's problems. Again, we all would like a partner to share life with, but the neurotic goes a step or two too far.
3. The neurotic need to restrict one's life to narrow borders, to be undemanding, satisfied with little, to be inconspicuous. Even this has its normal counterpart. Who hasn't felt the need to simplify life when it gets too stressful, to join a monastic order, disappear into routine, or to return to the womb?

4. The neurotic need for power, for control over others, for a facade of omnipotence. We all seek strength, but the neurotic may be desperate for it. This is dominance for its own sake, often accompanied by a contempt for the weak and a strong belief in one's own rational powers.
5. The neurotic need to exploit others and get the better of them. In the ordinary person, this might be the need to have an effect, to have impact, to be heard. In the neurotic, it can become manipulation and the belief that people are there to be used. It may also involve a fear of being used, of looking stupid. You may have noticed that the people who love practical jokes more often than not cannot take being the butt of such a joke themselves!
6. The neurotic need for social recognition or prestige. We are social creatures, and sexual ones, and like to be appreciated. But these people are overwhelmingly concerned with appearances and popularity. They fear being ignored, be thought plain, "uncool," or "out of it."
7. The neurotic need for personal admiration. We need to be admired for inner qualities as well as outer ones. We need to feel important and valued. But some people are more desperate, and need to remind everyone of their importance – "Nobody recognizes genius," "I'm the real power behind the scenes, you know," and so on. Their fear is of being thought nobodies, unimportant and meaningless.

8. The neurotic need for personal achievement. Again, there is nothing intrinsically wrong with achievement – far from it! But some people are obsessed with it. They have to be number one at everything they do. Since this is, of course, quite a difficult task, you will find these people devaluing anything they cannot be number one in! If they are good runners, then the discus and the hammer are “side shows.” If academic abilities are their strength, physical abilities are of no importance, and so on.
9. The neurotic need for self-sufficiency and independence. We should all cultivate some autonomy, but some people feel that they shouldn’t ever need anybody. They tend to refuse help and are often reluctant to commit to a relationship.
10. The neurotic need for perfection and unassailability. To become better and better at life and our special interests is hardly neurotic, but some people are driven to be perfect and scared of being flawed. They can’t be caught making a mistake and need to be in control at all times. (Horney, 1950)

Horney had one more way of looking at neurosis – in terms of self images. For Horney, the self is the core of your being, your potential. If you were healthy, you would have an accurate conception of who you are, and you would then be free to realize that potential (self-realization).

The neurotic has a different view of things. The neurotics self is “*split*” into a despised self and an ideal self. Other theorists postulate a “*looking-glass*” self, the you you think

others see. If you look around and see (accurately or not) others despising you, then you take that inside you as what you assume is the real you. On the other hand, if you are lacking in some way, that implies there are certain ideals you should be living up to. You create an ideal self out of these *"shoulds."*

Understand that the ideal self is not a positive goal; it is unrealistic and ultimately impossible. So the neurotic swings back and forth between hating themselves and pretending to be perfect.

Horney described this stretching between the despised and ideal selves as *"the tyranny of the shoulds"* and neurotic *"striving for glory:"*

The compliant person believes *"I should be sweet, self-sacrificing, saintly."*

The aggressive person says *"I should be powerful, recognized, a winner."*

The withdrawing person believes *"I should be independent, aloof, perfect."*

And while vacillating between these two impossible selves, the neurotic is alienated from their true core and prevented from actualizing their potentials. (ibid.)

LEARNING AND GROWTH POTENTIAL

There is an inherent *Mindfulness* in humans. It presupposes that man contains a potential which at any time if conditions are right, will ensure the best possible development for the individual in the most pro-social direction and is very important to understand Zen-Mindfulness- Therapy.

In Mindfulnesstheory *Mindfulness* includes not only the innate tendency to develop a constructive and pro-social but also a broader expression and a concept that forms the background for Zen- Mindfulness- Therapies even psychological personality theory and explains the positive effect of Zen- Mindfulness- Therapy.

These are two concepts:

- The first is the innate inherent pro-social development trend.
- The second is the equally important, namely the one that contains the potentials at any time will ensure the best development of the individual's psychological self-direction if the conditions are right.

These are two trends that must be present and one does not exclude the other, but the human motivation is essential if the pro-social trend is for human good.

The latest trend assumption (2) that there exists a "*true nature*" which is inherent in man and which is independent

of the surroundings and whose goal in itself, is *Mindfulness* state and thus a realization in all relationships when the right conditions are present.

Carl Rogers believed people have the capacity to learn on a moment-to-moment basis and have a formative tendency to “move toward greater order, complexity and interrelatedness” (Bohart, 1995, p. 89):

There is one central source of energy in the human organism. This source is a . . . function of the whole system [and] . . . is most simply conceptualized as a tendency toward fulfillment, toward actualization, involving not only the maintenance but also the enhancement of the organism. (Rogers, 1980, p. 123).

When Carl Rogers speaks of “*organism*”, it should be in Zen- Mindfulness- Therapy seen in importance as “*the original mind*”.

CONDITIONS OF WORTH

In addition to *the original mind* and the ability to be more in harmony with this, there are additional, learned needs. The main two learned needs are the need for *positive regard* and the need for *self-regard*.

Positive acceptance from the outer relation and self-respect in the inner relation.

Rogers describes the ideal situation:

If an individual should *experience* only *unconditional positive regard*, then no conditions of worth would develop, *self-regard* would be unconditional, the needs for *positive regard* and *self-regard* would never be at variance with *organismic evaluation*, and the individual would continue to be *psychologically adjusted*, and would be fully functioning. (Rogers, 1959, p. 224, italics in original)

Hall and Lindzey (1970) describe this seed of psychopathology:

If more and more true values of a person are replaced by values taken over or borrowed from others, yet which are perceived as being his own, the self will become a house divided against itself. Such a person will feel tense, uncomfortable, and out of sorts. He will feel as if he does not really know what he is and what he wants. (p. 532)

The more individuals get out of touch with their "*true nature*" and desires, the more likely it is that psychopathology will develop.

When individuals find themselves in a situation where there is a large gap, there is a threatening situation between "*ideal*" and the "*true nature*".

When you are expecting a threatening situation, you will feel **anxiety**. Anxiety is a signal indicating that there is trouble ahead, that you should avoid the situation! One way to avoid the situation, of course, is to pick yourself up and run for the hills. Since that is not usually an option in life, instead of running physically, we run psychologically, by using defenses. (C. George Boeree, 2006)

Zen- Mindfulness- Therapy has a idea of defenses there is very similar to Freud's, except that Zen- Mindfulness- Therapy considers everything from a perceptual point-of-view, so that even memories and impulses are thought of as perceptions.

Many people's difficulties begin with the experience and relationships, they are doing in their childhood in relation to abuse, failure, poverty, illness, parental illness or death, parents' mental health problems, divorce, emigration, accident, deformity, etc.

Sometimes we're strong enough as humans to move through these storms, because we have a good support. But quite often we find ourselves anxious with these lessons about life. We end up having anxiety, guilt, sadness, anger. . . not as a direct result of specific experience, but because we no longer trust life.

A child with loving parents and healthy relationships in their family and school are better able to handle these problems.

The lack of positive recognition can leave any child with a problem-filled environment where they contend with doubting their self-esteem and it ends in uncertainty. If you look at what Carl Rogers, Adler, Horney, Bandura and other writers think of psychotherapy, one can find a lot in common in their approaches to remedy these conditions.

We have to meet positive recognition, love, acceptance, respect and attention that we can tackle life's difficulties. But often these relationships around love and approval from other filled with a lot of requirements and conditions as we find it difficult to meet. To the way we learn to judge ourselves from these values. There will inkongruens between what we do and what we allow. That leaves us with a low self esteem or what others would call a poor self-esteem or classify complex. Relationships are an inappropriate energy.

There is a degree of difference in having inferiority in relation to self-esteem. It is unusual to have a general feeling of low self-esteem. Instead, most people a kind of inferiority in some contexts and not in others.

When we become aware of the specific inferiority, allows us to focus on some tools where you can say that people who suffer from low self-esteem left behind with very few opportunities to see where to start.

When we are confronted with life's difficulties in lack of support of others while we are not confident and do not trust ourselves, we must defend ourselves the way we can.

One can list a lot of defenses up as Anna Freud did, or you can see it more simply as Carl Rogers, who say that we defend our delicate ego by **denial** and **repression** and **distortion** and **rationalization**.

Zen- Mindfulness- Therapy has only two defenses as Carl Rogers have it: **denial** and **perceptual distortion**.

- **Denial** means very much what it does in Freud's system: You block out the threatening situation altogether. An example might be the person who never picks up his test or asks about test results, so he doesn't have to

face poor grades (at least for now!). Denial for Rogers does also include what Freud called repression: If keeping a memory or an impulse out of your awareness – refuse to perceive it – you may be able to avoid (again, for now!) a threatening situation. (Rogers (C. George Boeree, 2006)

- **Perceptual distortion** is a matter of reinterpreting the situation so that it appears less threatening. It is very similar to Freud's rationalization. A student that is threatened by tests and grades may, for example, blame the professor for poor teaching, trick questions, bad attitude, or whatever. The fact that sometimes professors are poor teachers, write trick questions, and have bad attitudes only makes the distortion work better: If it could be true, then maybe it really was true! It can also be much more obviously perceptual, such as when the person misreads his grade as better than it is. (ibid.)

Unfortunately for the poor neurotic (and, in fact, most of us), every time he or she uses a defense, they put a greater distance between the real and the ideal. They become ever more incongruous, and find themselves in more and more threatening situations, develop greater and greater levels of anxiety, and use more and more defenses.... It becomes a vicious cycle that the person eventually is unable to get out of, at least on their own. (ibid.)

In some ways it is the lies we tell ourselves and others to do less damage at the inkongruens that is in our need for love and security and what we actually allow ourselves.

We use these lies, because they help in the short term. But over time, lead the us into a serious misunderstanding of how the world around us works (and especially other people and relationships) and also who we really are in these relationships.

Apart from the people we are, we feel a more or less kind of alienation. There appears a split between the *"true nature"* and the *"self"*, we prefer two gift to the world around us and Which we expect to be greeted to Which people in one's total foreign value. We feel doubtful authenticity, false, hypo critical, dishonest on one side and on the other hand we feel misunderstood and uaccepteret.

In the long run, this is one way that can lead two depression and withdrawal from social life. But sometimes alienation lead to new perspectives in life and sometimes two extraordinarily creative insight. Maybe a very large part of our art, music and literature have come from such people. At the other extreme there are the people who suffer mentally from these issues.

Rogers also has a partial explanation for **psychosis**:

Psychosis occurs when a person's defense are overwhelmed, and their sense of self becomes "shattered" into little disconnected pieces. His behavior likewise has little consistency to it. We see him as having "psychotic breaks" – episodes of bizarre behavior. His words may make little sense. His emotions may be inappropriate. He may lose the ability to differentiate self and non-self, and become disoriented and passive.

Rogers also believed that individuals are capable of perception without awareness. Similar to other writers in the 1940s, he referred to this process as subception (McCleary & Lazarus, 1949). Subception occurs when a person unconsciously perceives a threatening object or

situation. The object or situation is generally threatening because it represents an inner conflict between real desires and introjected desires. Further, subception is likely to result in visceral reactions (e.g., increased heart rate, high blood pressure, rapid respiration, and other anxiety sensations).

ABOUT PSYCHOTHERAPY

The formative tendency of a person's relationships is a universal downward trend in *the original mind*. *Mindfulness* is more peculiar than the formative tendency of *the original mind* and is fundamental in Zen- Mindfulness- Therapy.

Zen- Mindfulness- Therapy is not a question of doing something for the individual, or introduce him something about himself. It is instead a matter of freeing him to readiness in relation to *Mindfulness*.

The rationale in Zen- Mindfulness- Therapy and the person-centered approach in the interpersonal interaction based on the following:

- *Mindfulness* is the basis and key motivators for the person.
- *Mindfulness* is normative in its construction towards reducing and identify complexities, so that an expansion and development of potential occurs.
- The effect of the motivational tendency in one person's experience and behavior may be disturbed and strained when the presence of bad, inadequate and destructive event in and around the person is present. These distorted and strained conditions in an individual creates the need for psychotherapy.
- Zen- Mindfulness- Therapy is an approach to creating an optimal emotional climate

for the person by the therapist creates a personalized *Mindfulness* relationship involving a personal position and attitude from the therapist.

- This relationship forms the basis and fosters a person's natural *Mindfulness* so that it functions in a way that makes a winning impact on his / her bad or destructive event.
- The result of Zen- Mindfulness- Therapy is that person's experience and behavior becomes simpler and more constructive and a more powerful field occurs in the development and growth. Using the same logic would support the person's constructive trend be extended beyond psychotherapy and include any interpersonal relationship where individuals can create and promote a condition for the second individual *Mindfulness trend*.

THE EFFECT THERE IS THROUGH INTERACTION BETWEEN THE THREE CORE CONDITIONS

In practice and the importance of the therapeutic process

THE THREE CORE CONDITIONS

Description of the three conditions in Zen-Mindfulness- Therapy theory

1. Respect, accept.
2. Empathy.
3. Mindfulness.

I will highlight some rules for the three core conditions based on how the therapist mirrors empathetic because they are critical of how communications with the client. This applies both nonverbal as verbal empathic mirroring and whatever else happens in the relationship.

The three rules are:

1. Hypothesis Formation
2. Check-out
3. Interpretations.

It is the therapist from *Mindfulness* will try to create the right condition for the maximum facilitation of his client's

most constructive potentials and thus be a value set in the process.

It is not in contradiction with *Mindfulness*, if only done as an integral part of the "here and now" process. This develops therapist-client relationship is progressive without a prior assumption of what could be a possible hypothesis about what is happening.

Things are never isolated, but in proportion to each other - they are related. The same applies to the three core conditions.

In this context, they looked at from the practical and based on what they mean for the therapeutic process.

Mirroring from the convenience and importance of the therapeutic process

Mirroring is a process where the therapist gives it back as he has seen what the client says. It is not just about reproducing verbatim what has been told, but in a reflective way to reproduce what the therapist has been able to accommodate the client's story.

It is important to verify mirroring because the therapist never could understand what it is totally client says. The therapist must be constantly trying to understand what is in it without compromising its own assessments and opinions in the front row.

They must jointly seek a common frame of reference that has the client focus. It is a universe that has the client's history as its clear starting point.

Mirroring should be in a relationship of connectedness and separation so that there is always a distance in their relationship as two different persons, each of odd is.

Hypothesis Formation

Hypotheses are only useful if the empathic mirroring can be given verbally back to the client. The word and the language is in this context, a gift in the empathic mirroring and can not be separated. There are two general ways to bring a hypothesis in the game.

- One way is where the therapist ask what the client feels or what's happening in the client.
- Another way is to mirror empathically back what it does to the therapist reference.

Both ways, if they are to be tentative, subject to some basic rules for the method if they are to have an effect and still be within the framework of Zen- Mindfulness- Therapy.

The investigation of the client relationship can be defined from a cognitive hypothesis, which identifies the contents of the client's self-understanding on the above two formulations. The basic intervention language is to get the client to feel after what happens in this process and to regard it as a self-understanding.

Client omits parts of its history, it is tempting for the therapist to mirror this part also because it forms a logical sequence of what is in between them.

Zen- Mindfulness- Therapy have an idea that a relationship is not greater than it is investigated. In this context it must be presented and accepted by the client so that it is a valid hypothesis. From this it is not usable by the client process that mirrors unspoken assumptions. Now as I said no rule without exception and how can it

be considered to mirror something unsaid by the client.

Samples client to get a conditional recognition by maintaining the therapist in an untenable position, it can be considered to mirror something that has not been said. In this context, it is a beneficial effect for the client process.

Summarized

Hypothesis formation is useful when:

- It acts as an awareness of the client.
- In connection with the client's self-understanding.

Check-out

Check-out by mirroring is important to correct in relation to what the client says and the therapist perceives. This means that the therapist is tentative.

The therapist consistently receive from or confirmed what he sees in his empathic understanding that is presented on what is happening in the client. All the time it is the client who decides what is right and wrong in content.

Therapist feedback might include investigating questions of what is being said. They must as a starting point made in an implicit way so that the therapist first formulates his understanding, and then ask the client to deal with this.

The therapist brings the client's understanding of himself forward and the two remain distinct and separate personalities.

Verification. *Check-out* is generally performed in two ways towards the client. The first is where the therapist makes a *Check-out* relative to the client's own understanding of what he has said. It is a therapeutic interpretation which includes the therapist feeling about what is said.

The second way is to undertake a verification of the current mirroring by the therapist feedback what is happening in his frame of reference. The client must relate to the validity of what happens in the therapist based on their joint process.

In summary, it is a feeling for and about who is in relationship to the investigating part or tentative exploration.

It has largely to do with how the client feels accepted in therapy and it is a necessary process to constantly examine what the therapist sits with, so thus created

an understanding that forms the basis of their common meeting.

Summarized

Check-out is useful when:

- It acts as a bearing on the client.
- In connection with the client's own investigation of mirroring.

Interpretation

In a responsive process are interpretations sizes, you as a therapist must learn to relate to with a great respect.

About when interpreting are useful sizes have Zen-Mindfulness- Therapy an idea:

Interpretations have nothing to do with the empathy that the therapist facilitator in the process and the portion that is directly responsive in relation to what the client says and can be defined as high-level knowledge and high-level empathy. What is important is that the therapist in this regard remain congruent in these processes.

Summarized

Interpretation is useful when:

- It acts as an action for the client.
- In connection with the therapist's own investigation of mirroring.

ZEN- MINDFULNESS- THERAPY PRINCIPLES

In order not to misunderstand the basics of Zen-Mindfulness- Therapy, it is of utmost importance to point out that it is not done by just reading the book, and imitate the principles of the examples given. It's about being yourself, and act right now on what is in the client interview.

The book should be seen as a stepping stone, to a way of making therapy based on Zen.

In the personal development it is important that it arises from the innermost of oneself. It is important to point out that the way you are on a daily basis, must be consistent with the way we want to be on the therapist.

PARADOX

Paradoxes and counter-paradoxes in Zen-Mindfulness- Therapy

It can often be the case that what is inkongruens acts as a paradox or a double bond aspect assumes that it is a defense mechanism in the client. Other times it may seem that the client is so impaired that it can come into contact with any form of recognition in relation to what is in the relationship.

This applies to both large and small fact that it is important to examine what it means for the client that this expresses itself right now, as this does. The therapist's task to choose from, what this feels inkongruens in and not be

afraid to say it and he does not understand and then get it clarified so that there is an importance in understanding. Still leaves the therapist's client determine what it contains inkongruens be significant in its relation.

Is the therapist unsure of a meaning, he must go back and get it tested until he is in no doubt about what it's about the client.

Should the therapist to examine and verify an important client can later seek a conditional recognition compared to the relationship that is incongruent and it prevents *Mindfulness*.

About lack of rhythm and resistance

Resistance and lack of rhythm in life can be considered from two angles. Either it is something we as people gather up within us lives of themes. It prevents us from being fully present with what is most appropriate for us in the present.

Or that is how that man lives are made to be present in the moment, but our history trying to fasten themselves in our here and now relationship. We allow this, or the effect is too large, then it destroys our image of ourselves as harmonics here and now people in a relationship that is in rhythm and harmony with itself.

Zen- Mindfulness- Therapy has the philosophy that our themes are constantly trying to get embedded in our reference frame with a bad rhythm.

Zen- Mindfulness- Therapy be used to create a renewed understanding of our relationship, so it does not obstruct the free flow of independent mind.

In Zen- Mindfulness- Therapy it is a starting point that there is something a priori and block our happiness in life. It is the sense that perceives a Zen- Mindfulness-

Therapy each theme in the client by a relationship, trying to get a rhythm and a foothold in the client's here and now relationship.

The method of Zen- Mindfulness- Therapy, using a *counter-rhythm* and coordination, must impart a staining of a here and now rhythm in what is becoming a common frame of reference.

The inner peace

The inner peace is the main element therapist can help with the Zen- Mindfulness- Therapy.

Important elements of Zen- Mindfulness- Therapy

In Zen- Mindfulness- Therapy the therapist *Mindfulness attitude* is the most important element.

COMPONENTS OF ZEN- MINDFULNESS- THERAPY - OUTLET FOR CLIENT

Creating contacts

Creating contact means that it is important for oneself to *create the contact* first. That means overcoming the difficulties which may be in contact with the client, and to know what skills, strengths and weaknesses of the client possesses.

Selective breakdown of relationships

One must assume that the client thinks the same as oneself in some cases. The driver is not really for anything to have this insight, if you do not know under what conditions the client thinks that the act in relation to its relationships.

When the client is acting, it is important to let that realize all the relationships and statements that can not be used for anything, and that as a therapist reflects a *cognitive or empathic assertion* to the acts and relationships that can be used. On the way to Make a selective breakdown of the client's history and statements that require resistance from the therapist and those who do not.

To verify the importance

The therapist must *verify the importance* of client relationship, if it is *false* or contains *resistance*.

The client must be in the process realize that the relationship was a counter-paradox or a double bond aspect, was a defense mechanism in the

relationship. Sometimes it may seem that the client is so hampered by blockages that refuses to acknowledge anything. It is important to *verify the importance* of all relationships, if they contain resistance and it applies to both large and small relations. Resistance may also be that the rhythm is bad in the relationship. Is the therapist safe in its case that it is successfully *verify the meaning*, one might let the client relationship to be right where it is. Is the therapist insecure, that keep track of the client to make sure that the *meaning will be verified* in the relationship. The client will otherwise be able to get back into the relationship that is bad with a strengthened position.

Ex.; Therapist "after trying the mean" by making a claim there could act on the client is lying to himself. It is supported by an *empathetic statement*, conveyed by the therapist looks, "it does something about the client."

To *verify the importance* of **always** supported a subsequent cognitive or empathic *statement*. Is the client a paradox, the therapist can use to *verify the importance* of client relationship by making a *claim* containing a counter-paradox. Or the therapist can begin a process by putting a double-bonding aspect, the client can only get off by getting away from the point of the double bond issues that are in play here and now.

To know when a breakdown occurs

Everything could collapse in life, and client interviews may also collapse, when their time has expired, or their rhythm has been broken. It is important that the therapist sees if the collapse

happened in the client interview and restores what is lost in relation to the client. It is solely the therapist's responsibility that it happens.

About Contact

The verbal and nonverbal contact with the client is something that the therapist has a responsibility. It is not just to reflect in words the client says, but largely a Mindfulness attitude from the therapist, with body language shows a genuine compassion for the client's priorities.

Haase and Tepper (1972) have made a much quoted study showing that nonverbal communication is more important than verbal communication in relation to judge the degree of empathy when outsiders evaluate it. At the same time, they concluded that nonverbal communication can not entirely replace the verbal communication. It is said, is still of great importance.

Haase and Teppers experiments show that the body shows us if there is a inkongruens between what we say to the client and what we feel in the body. Haase and Teppers definition of congruence assumes that there may be conflicting signals on the verbal and nonverbal communication. If you are genuine as a therapist that is itself in relation to another human being about what is happening, then the body language because what happens in the process.

In Haase and Teppers experiments it was shown that the therapist was perceived as empathetic, if it is 90 cm from the client, moving the torso forward and sees the client's eyes. Haase and Teppers attempt is made from Traux and Carkhuffs spent much empathy scale from 1967 and from Carkhuff and Berenson. (1967)

The experiment did not see voice elements such as intonation, voice rent or emphasis. The therapist can easily sit in the optimal position, but if not, to some extent with its mirror frames, where the client is - then there is ultimately no empathic contact, but only one active listening.

In Zen- Mindfulness- Therapy have besides the empathic mirroring also a valuation with therapist *Mindfulness attitude*. From this valuation relative to *Mindfulness* can contact said that a client's themes **are** not just, but that they are in a relationship and that applies both in the *inner relation* of the client and in the relation obtained by it becomes something of *Mindfulness* between therapist and client.

If there is inkongruens in their joint attention, it's there, there must be a mirror for *Mindfulness* so that the client's rhythm comes into better balance. The pattern obtained in relation to *Mindfulness*, is important and must not be broken as long as it is coordinated.

Rhythm is in this context difficult to define in relation to measurable ways, because it contains the somewhat contradictory for a rhythm in his base does not contain anything. But the explanation from ZEN, it is about that it is a rhythm in relation to mirrors to *Mindfulness* that it is something from start to include something called an "*emptiness rhythm*" between client and therapist.

In this context, the "*emptiness rhythm*" is from what is perceived in the Zen as an *emptiness*, an indication that everything in the world is constantly changing.

Apart from the mirroring of *Mindfulness* seen from that nothing *is*, everything *is*, has the process in relation to the energy *Mindfulness* in its formative changing direction.

The conditional recognition by the client tells his story, is not it that relate, but rather the relationships that *are* in proportion to *Mindfulness* and what is perceived by the

therapist.

The relations are contained in processes that are constantly changing and they are changing, they can not automatically include a knowledge of what will happen. One can regard these as undiscovered compared to *Mindfulness*.

Non-knowledge is the closest concept Zen- Mindfulness- Therapy can explain this phenomenon and from it contains this non-knowledge, an emptiness that is similar to the nothingness we are so alien to when we meet it. Are we motivating our Mindfulness, we take this challenge as a welcome exploration, but we are incongruent, creating this new discovery fear or anxiety.

By the therapist will put something up in their joint *Mindfulness*, they are both aware of the non-existent and it is short, *emptiness*.

The *emptiness* that this is like, as something that relates in a permanent process between therapist and client, contain a rhythm that is "*emptiness rhythm*."

Therapist's main function in relation to the "*emptiness rhythm*" and *Mindfulness* will be to reflect, not relative to the client's story that relates, but to reflect within themselves about what happens when there is a changing process and relationship to the client.

Without therapist changing reflection of the client's story and feelings, there is no therapeutic process at all, but it is important that the therapist thinks of nothing and just concentrate on reflecting on the client.

It should be a reflection that is free from worldly thoughts, which rests only in themselves as a mirror of the process is underway. It is a mind and body reflection by therapists who are *no-tanks*.

The switch is a process where the therapist gives back what is heard and understood. It's not about the immediate representation of what is heard, but about a process where

the therapist finds new words and expressions for what words have done to his own frame of reference.

The therapist must not reproduce his own opinions in the context or value statements about right or wrong, right or wrong because they are not usable values in the process towards the client.

The therapist must follow the truth in small and large with an open mind and must distinguish between gains and losses in the process in relation to the client. It's that they find a common frame of reference, a shared universe in which density and perseverance are good qualities, whereas tangles are of evil.

Mirroring is a voyage in the waters of connectedness and separateness, so that the therapist is always in the client's history, but seeks an understanding of itself for what is happening. In this context it means that although he might see the light at the end of the tunnel, so he must avoid putting a mirror up around what he perceives. The answer comes from the client in such a situation can hardly be surprised if the therapist do it anyway.

Fog and Hem point out that the mirror should be a linguistic marker of where the client ends, the therapist begins. (Fog and Hem, 1998, p. 105)

Zen- Mindfulness- Therapy have an idea about the selection of connectedness and separateness: That it is important that the therapist is certain, but not strained and that he provides to gain insight about the *truth* of the situation from a broad and nuanced view as possible, so he has a good overview. In this marker about connectedness and separateness, it is unfortunate if the client starts to drag around with him. However, there will always be at some point in the linguistic marker arise a conflict, but it comes to avert the conflict, so it does not reoccur.

Should there arise a tangle not immediately be resolved,

it may become feasible to leave things as they are and then seep into the client to become one with it and then use a method that can break the entanglement, obtained. One is left facing each other with a huge gap in the conversation and the therapist does not feel that could come anywhere, it is important to create a close encounter with the client.

Assuming the therapist that something is good enough in conversation, it should not cause him to make his views directly to the client, because if he is wrong, the client will no longer trust the therapist.

This is consistent with Gendlin (1983) who say that the therapist should not mix his own ideas or projects into the conversation to say that he does not give advice, interpretations, encouragement, insurance or otherwise respond to it softly. Gendlin, however, provide an example that we can introduce new issues or topics by including body language, where the therapist will focus on aspects that the client has not mentioned:

"You feel it in one way or another in order. But I can look at your feet and nodding your facial expression that something is not working. Is that correct?" (Gendlin, 1983, p. 162)

In these observations, it is more direct and attentive observation, bringing the process into a wider track. The therapist is thus responsible for his observation in an open manner towards the client. He designs his observations as questions to the client, rather than as conclusions. (Ibid., p. 161) The inquiring way promotes the further exploration of the client's world.

Fog and Hem argues that it may well bring reflections into the omitted elements of it softly. (Ibid, 1998.)

Zen- Mindfulness- Therapy have an idea that at too many problems in the client's world, it can lead to therapist

involuntarily takes a passive role if he reflects too many omitted items in it softly.

There are situations in therapy, where it can be difficult to mirror empathically, as for example that you do not like certain aspects of the client. The therapist must realize that resistance locks him fast in a pattern and to abandon what was right here. He must use a different approach by finding something positive to rest in, for example to the other even fighting these pages. (Gendlin, 1983, p. 154)

He must not give up, although there are many issues to be resolved. He must realize that if he is just there, it would be uncomfortable being there. It is necessary that he becomes aware of the client's situation and then changes his *being*, so he follows the client's direction.

It's about innovating, if he is locked into a pattern that does not lead to anything. He must in that case leave his previous *pattern* and the renewal start all over again. He must come back to himself to get in touch with his "*true nature*" and from what he must try a new *Mindfulness attitude*.

In the event that he himself and the client is in a deadlock, he may even change his own *Mindfulness attitude* and find another way to move forward.

Gendlin gives a good description of how the therapist changes his being in the example below, when the client speaks directly untrue to say the following:

"*Martian Child has taken everything I own.*" (Ibid., p. 169)

The empathic response to the therapist focused on the emotional side, instead of focusing on what was true and he could in his response saying:

"*Someone has therefore taken everything you own. . . ?*" (Ibid.)

By focusing on the emotional side transmits a therapist's attention to the client that goes towards making this ready to label after the emotional power of it, to lose something.

Similarly, the therapist influence the client to experience

a situation of lengthy or short. He can sharpen the client's attention and make it active and ready compared to *Mindfulness*.

Gendlin's emphasis on emotions as important carriers and mirror rating of the main function is to find into the core of what client is talking about and the importance of it. (Ibid.)

Does this mean that it is good to use the same mirror several times during the conversation? Sometimes it is inevitable that the therapist uses the same mirror twice. But avoid any time to use it a third time.

A rule is that if it failed with a mirror first time, it also failed with the same mirroring the second time he tries it. The client here was aware of the conditional recognition, this implies and to break this pattern he has to use a mirror that is innovative to the client. If this does not succeed, he must try another way. The client needs to be met with ocean when it expects mountains and whose expectations are fire, give water.

To inquire about an innovative way with a good momentum in the conversation and interaction, compared to inkongruens and congruence.

The feedback from the client which is important in that it indicates whether the therapist is able to mirror in a way that is aimed not only at the little details in conversation, but he gets feedback that could see the little details in relation to *the original mind* in the client.

It contains very important that if there is accurate empathy and *Mindfulness* mirroring therapy that then can the therapist to concentrate on keeping an eye on the big lines and thereby help correct misplaced interventions or inaccurate empathy and thereby maintain a good healthy contact in the relationship.

THERAPIST'S BEHAVIOR

Preserves a concentration

It is important to maintain a concentration on and in his mind and will not be wavering and uncertain. Be calm and do not leave the certainty of the mind as much as a single second. Always carry an energy that flows freely in a flexible and open mind.

Slack not on the concentration although the body is at rest. Is your body out of balance, you should not let his mind pulling and you must not let the mind pulling the body with them either.

Be yourself in the mind and ignore the body, so you are fully charged energy and not deceived by the exterior.

Attention to external factors

You should be aware of external factors, but not in an exaggerated manner. Seek to strengthen yourself in the innermost and deepest, and one should always act towards others so as not to put themselves unnecessarily in a vulnerable position.

See to both sides

You have to practice how to look to both sides without moving the eyes from focusing on the client, thereby gives a better overall picture of what happens to the client's body language. It is important to train this with his vision, so that while fully concentrating on internal client relationship.

Not being constrained by your body

It is essential that you will not be hampered by his body that you learn to be the largest and learn to be the opposite, namely the smallest in life.

Search knowledge about everything and look at what is in this world of fairness concerns and injustices.

Put yourself into the bad and good sides of life, when nothing more can be beaten, you have achieved the robustness that can be used as a wisdom in her life and as a therapist. It is important to preserve the fundamentals of attention, even if one is preoccupied with various chores.

Transparency in therapy

One should primarily transparent with his mind and then see with his eyes. It is seeing with his mind, must be understood in the way that we perceive in depth with his mind - ie. the deeper insight into the essence of things, thus can not be diverted by superficial things or acts as the client does with his physical appearance.

Your own strength

It is important to realize *your own strength* in relation to the client and act accordingly in relation to a *cognitive* and *empathic assertion*. The aim is to be determined and committed to put all his energies into resolving any difficulties that may arise.

The full attention minimis importance

The full attention minimis importance to all life

situations, to cope with any situation no matter who you are and where you are. The combined circumstances apply to the client's story.

Too much focus on the one thing

Too much focus on the one thing is as bad as not knowing it well enough.

Pre-assertion, while-statement and post-assertion

You have to know whether the client is roaring ahead or reluctant so to accommodate the three ways to make his *cognitive* and *empathic allegations*.

If you protect yourself

If one tries to protect itself against the client, to keep this fixed or affect this in a certain direction, one can not simultaneously keep the concentration on maintaining this in a relationship, and thereby losing contact with the client's story in a shorter or longer.

Density

Density and perseverance are good qualities in the client interview, whereas tangles are of evil.

The therapist's *Mindfulness attitude* is values-making in the relation to the client

The therapist within the framework of *Mindfulness* is a congruent, genuine, integrated person. The therapist (he) must **be** in a certain way. In his *Mindfulness attitude* is he values making in relation to the client in which he exhibits *Mindfulness* recognition together with empathetic understanding of the client's frame of reference.

It is important that the therapist thinks of nothing but just concentrate on reflecting on the client. It should be a reflection that is free from worldly thoughts, which rests only in themselves as a mirror of the process is underway. It is a mind and body reflection by therapists who are *no-tanks*. There may be independent of a given context be the existence of the "*true nature*" which can act as contrary to the context-dependent therapeutic behavior.

Furthermore it should be added that not all feelings and thoughts with the therapist to be shared with the client. This does not imply that this can not be congruent in the relationship. Do you share his thoughts with the client, it must benefit the client process. Congruence implies that the therapist recognizes both negative and positive emotions and express them within the context of the therapeutic relationship. It is very important that the therapist is genuine.

The biggest ethical danger of congruence is if it is used in a self-serving manner.

With the thought, That it is specifically related to sexuality issues, the therapist must be aware. Congruence must be within the therapeutic frame.

Always keep the client's well-being in front of your mind. This means that if you briefly have an inappropriate, unhelpful, or distracting thought pass through your mind

while conducting therapy, it's best to simply dismiss it.

Sommers-Flanagan note: For example, imagine you've been working with a very attractive client for about five sessions. Not surprisingly, you begin having brief but compelling sexual thoughts about this client, and sometimes these thoughts occur right in the middle of therapy. What should you do? Should you openly express these thoughts, because doing so is congruent? Consider your own thoughts about what's best to do in this situation before reading on and digesting our opinion.

The answer to whether you should ever or even occasionally disclose your sexual thoughts and fantasies to a client is never a simple one. It always requires inhibition and reflection—if only to make sure that any possible disclosure is clearly in the service of the therapy and not in the service of your own impulse gratification. In most cases, you're best served by keeping your sexual thoughts and feelings to yourself, rather than burdening your client with your sexual interests and desires. Also, as a general rule it's a good idea to be congruent in the sense that you should talk about these feelings with a trusted colleague or supervisor, but not with your client.

There is, of course, an exception to every general rule. In fact, there may be a time when it's appropriate and therapeutic for you to disclose sexual feelings to a client. It might be appropriate to disclose sexual feelings if, by doing so, you provide a constructive information or reality that's likely to benefit your client. For example, if your client's attractiveness is causing him problems in life, disclosing your thoughts might help him begin exploring his sexual signals and how they cause him trouble.

This sort of disclosure also needs to be accompanied by a particular form of ethical reassurance. Because it's always unethical to have sexual relations with clients and in most cases it's unethical to have sexual relations with former

clients, you should add to your disclosure a statement similar to the following:

“I want you to know I’m sharing these thoughts only because I believe it will be helpful to you in your therapy work. But I should let you know that because we have a therapist-client relationship, I would never act on these feelings.”

As therapist you need to be congruent with the essential therapy framework and ethical framework. If you cannot disclose something in a way that’s highly likely to benefit the client, or if you cannot disclose it in a way that adheres to the usual and customary ethical principles of your profession, then you shouldn’t make the disclosure. (Sommers-Flanagan, John (2004))

THE THERAPEUTIC RELATION

Being Certainly

You need to be certainly but not thence and make sure you get insight to the truth in the situation from a varied point of view then you have a good overview. It is important not to get thence but not just break down. It will be a golden middle course you need to find in yourself and live after.

Holding distance

It is very unlucky if the client begins to track you around in a conversation. It's best the therapist free can decide what cognitive or empathic statement there need to be presented and when.

Thinking on nothing

It is important the therapist doesn't think of anything but just concentrates about reflecting over for the client. It need to be a reflection there is free from worldly thoughts there only rest in then self's as an imaged of the process there is going on. It is a body and mind reflection and it isn't *non-thought* with the therapist.

Knowing the ruling circumstances

What *knowing the ruling circumstances* refer to is it is important to examine what *strategy* and *method* there works for the client.

Preventing the conflict

There is always somewhere in the conversation

where the client faces some sort of conflict. It is about preventing that conflict so it doesn't happen again. With all your mind and attitude prevent this. It's the therapist's inner attitude and taking initiative. You need to be ready for preventing the conflict.

Becoming the client

You need to put yourself in the clients situation and understand the world.

If there is many problems in the clients story then u can inadvertently take a passive role and you need to counter by choosing point of what the client told.

Releasing intention

You need to know when you to give up what your intention was if the clients resistance and energy locks you up in a pattern and you can't proceed. Then you should use another point of view in the asking-technique. Never give up no matter how many problems there need to be solved. You got to realize if you are there its will it be uncomfortable. It is necessary to be ready for the client's situations and then change to a *strategy* there surprises the client.

Moving focus

Moving focus refers to if you don't know where the client is or what the client has in intention is then you can *move focus*. For knowing what the client's intentions are do you need to ask with an *argument* there contain definite and strength there make the client react and show what there the intention is. If you are sloppy in this *argument* can you risk losing

the rhythm in the conversation.

Giving out mind-balance

You have in all situations the opportunity to make your client furious and bringing the client out of balance. In a client conversation where there is many loose ends is it important to get the client the right way by coming with a *before-claim* when the client at least expects it. While the client is wondering and can't decide do you use your own rhythm and by that help the client to get a better rhythm. It is the first confronting there is important and it can be used in a way if you first start in a slow rhythm in your *claims* and then change rhythm there is fast and powerful. You can use the client aren't in balance and don't get a second to breath.

Giving counter-rhythm to relation

Giving *counter-rhythm* refers to you see through your clients counter. Does the client begin to use a tactic or a reaction-pattern will the client change tactic if you with definiteness and strength give a *counter-rhythm* to the relation. You need to be decided on it and temporary change your own *reflection and claim* so the client can't think on something else. By using your own rhythm can you create a *counter-rhythm* to the clients claim and on that way do you get the opportunity for another access to the client's relation.

Infect

Everything can infect or transfer. Just like being tired can infect can yawning and laughter infect.

Time feeling can infect to so it can be possible to transfer a time feeling to the client so the client can feel it is going to be a long or short situation. It is possible to deepen the client's intention and make the client ready and active. Is the client mad and shows signs of impatience then you need to pretend like nothing and everything is come and nothing in the world worry. When the client is infected can you come with a *before-claim* or *preventing claim*. On a similar way make the client intoxicated and make the client get bored, mad or come and make the client feel weak or strong.

Seep in

Seeping in is an important tactic to use when you and your client has come in a mutual situation there is stalled and you see you can't unlock it. You need to leave the things as they where and *seep into* the client to become one with the client and while you are the do you use a advantage-like method in the relation to the *cognitive* or the *emotional claims* to break the mattering there has come. When you stand in front of each other with big distance in the client's conversation without getting nowhere is it important to *seep in* to the client and create contact.

To interfere

Interfering whereas if you can see that the client's defense is very strong in a theme, you ask with a *cognitive* or *empathic assertion*, until one considers that the defense has been in disarray. Then relax and lets the client make no resistance, then to inquire into the theme from a different angle. Inquiring into, with an appropriate rhythm for the strong points

of the client's defense. *To interfere* with the client to be understood in the sense that you come so close to the client as possible, with the absolute intention and attitude not to give way to anything in relation to its *cognitive* or *empathic statements*.

To reformulate

To rephrase alludes to that one sees the client as much invisible as compared to the relationship. It is again on the client's defense against recognizing what it is that if this is confused and his rhythm is nervous, it is important to reformulate the client's defense with some aggressive *claims* so that the client does not get any breathing space to put some new beats up that is not appropriate.

To switch between fire and water

To switch between fire and water, alluding to that it is not good in the conversation using the same tactics again and again. Sometimes it is inevitable that you use the same tactic twice, but avoid it at any time to use it a third time. If we fail with a *cognitive* or *empathic contention tactics* against the client first, it will fail again the second time, trying with his *cognitive* or *empathic contention tactics*. Try as much as possible with a *cognitive* or *empathic contention tactics* that surprised the client. If this fails, we must try another way. If the client expects to meet with fire, so take this water and if the client expects to meet the sea, give this mountain. To ask for the *strategy* of *cognitive* or *empathic allegations* in a surprising way, is a principle in Zen- Mindfulness- Therapy.

To renew

To renew yourself is about that in those cases where you are locked a situation, recognize that you have locked themselves into a *strategy* that does not lead to what one expects. The therapist must in that case leave his previous *strategy* and innovation start from scratch. You have to come back to himself to get in touch with its own rhythm and, from that, you should try a new strategy. In the event that one self and the client is in a deadlock, we must even change his own plans and find another way to move forward. That is what is meant *to renew* yourself. Do we have a profound and nuanced view of things in the *strategy*, you will be able *to renew* yourself in an easy manner.

The little details

The little details is about that in the client interview has been caught into just keeping an eye on *the little details* and can not move forward. One must then think of *the little details* in relation to the *strategy* and the sudden switch from looking at *the little details* to concentrate on *the major lines*. One of the aims of the strategy is to assess when it is necessary to change the situation.

Therapist familiar with the relations

That *the therapist knows the relationships* to be understood in the sense that the therapist should use it, knowing the relationship with the client to be able to move around with them as if it were his own. You should see all client relationships as its own, and move around with them and get them

to do what you want. You should be free to move around in the client relationship as *you* wish.

Releasing the claim

Releasing the claim must be understood in the sense that the therapist must get his *cognitive* or *empathic statement*. The therapist must be able to convince the client without a *cognitive* or *empathic statement*. But it also means the therapist, to have a *cognitive* or *empathic claim* and not getting it through anyway.

Hardness

Hardness should be understood in the sense that from one moment to another can be just as hard as a rock and nothing in the whole world could frame one, no modoverførelse will affect one at least.

Entering and Becoming at Home in the Client's Private Perceptual World

Entering the client's private world requires preparation. You need to begin your encounter with your client deeply valuing an understanding of the client's perspective. You need to be open to feeling what the client feels and willing to ask the empathy question:

"How would I feel if I were _____ and saying these things?" (Carkuff, 1987, p. 100).

Technically, the procedures employed to enter the client's world include reflection of feelings, empathic exploration, and clarification.

Moment-to-moment sensitivity requires focused attention to your client's constantly changing way of being. In his emotion-focused or process-experiential person-centered treatment approach Greenberg and his colleagues recommend focusing on meaning and poignancy associated with the client's verbalizations (Goldman & Greenberg, 1997). For example, they recommend that as the client offers a narrative, the therapist keep his or her attention focused by continually asking internal questions such as:

- "What is the core meaning or message that she or he is communicating?"
- "What is most alive?"
- "What is being felt?" (p. 408).

Avoid getting stuck focusing on what the client said previously, because your focus is on the new information or the new emotion that is occurring in the now. (Sommers-Flanagan, John, 2004)

The therapeutic effect attributed then the fact that the therapist follow and understand his client with respect, empathy and Mindfulness readiness.

Carl Rogers:

Acceptance does not mean much until it involves understanding. It is only as I understand the feelings and thoughts which seem so horrible to you, or so weak, or so sentimental, or so bizarre— it is only as I see them as you see them, and accept them and you, that you feel really free to explore all the hidden nooks and frightening crannies of your inner and often buried experience. (Rogers, 1961 p. 34.)

The ideal is to have one foot in the client's world and then also have it firmly planted in your own world so that you at times can go into the client's world without losing objective perspectives or what happens in therapy.

As a therapist, you must move at a respectable manner within your client's world and we must respect the client's pace and comfort.

Carl Rogers:

Certainly the aim is not for the therapist to express or talk about his own feelings, but primarily that he should not be deceiving the client as to himself. At times he may need to talk about some of his own feelings (either to the client, or to a colleague or superior) if they are standing in the way. (Rogers, 1958, pp. 133–134)

Whatever the circumstances prevailing in the client's story, you must remember that everything that happens is something you can use to support your client. It's no use getting caught on that things must have a solid client in conversation.

It is about being able to act spontaneously. That is to say with quietness and naturalness in your Mindfulness attitude and no matter what aspects the client come up with in its history.

INSIGHT IN THE CLIENT

Understanding and overview

It's decisive you have full understanding and overview over what happens in the client on distance and then take action when something happens in your nearness. It's important you see what abilities the clients have and not letting you get misled by superficial actions. You have to consider the clients conditions and then make plans after that.

Support your client

No matter what conditions there are important on you client's story you have to think of what you can use to support you client. It's for no use to get captured by the things there have to be a solid form in the client conversation. It's about dealing with things spontaneous. It means calmly and naturalness in your attitude and that is no matter what aspects the client has in his story.

The clients will to change

You will have to know about the clients will to change is little or big.

The clients personal energy stream

You will have to understand the clients personal energy streams and its radiation and by that learn about the strong and weak sides and lay out you strategy.

The client's up- and downs.

You will have to know when the client have his up- and downs and learn the interval and that rhythm there is in it. And on that you can use cognitive and emotional arguments according to ZEN.

See through the outer and in to the inner.

Every problem the client have you will see when you see through in to the inner. When you have acquired the strategy in Mindfulness therapy and it has become a part of you self you will easily gain the clients thoughts and feelings.

Experiencing and Expressing Unconditional Positive Regard

Sommers-Flanagan note: Is it possible for anyone to ever experience unconditional positive regard for another person? After all, everyone is human, and it seems only human to judge others. Nevertheless, completely suspending judgment, accepting clients as they are, is one of Rogers's core therapeutic conditions, so we must face this challenge.

For now, let's assume it's possible, at least intermittently, for therapists to experience unconditional positive regard toward clients. There remains the problem of how to best express positive regard. Should you do it directly? Would it be appropriate to say, "I accept you completely and totally as the person you are" or "I prize and value your total being"?

Practically speaking, most therapists eventually get themselves in trouble if they directly express unconditional positive regard to clients, for two reasons.

First, expressing too much positive regard can be overwhelming to clients. Clients may react by wanting to break down therapy boundaries. Upon hearing such positive, loving statements they naturally seek more closeness, perhaps a friendship or romantic relationship. Alternatively, some clients may react to direct expressions of affection with fear. These clients may try to widen the boundary between themselves and the therapist, moving rapidly away from the intimacy the therapist is so overtly offering.

Second, saying “I care about you” or “I won’t judge you” can be viewed as phony or unrealistic, especially if the therapist hasn’t spent much time with the client and therefore doesn’t really know him or her well. These phony or unrealistic statements often backfire because eventually the client begins noticing ways in which the therapist does not care or is judgmental.

If it’s inappropriate to directly express unconditional positive regard to clients, then how can therapists communicate this important message? In our interviewing book, we’ve detailed several ways that therapists can indirectly communicate unconditional positive regard:

The question remains: How do you express positive regard, acceptance, and respect to clients indirectly? Here are some ideas: First, by keeping appointments, by asking how your clients like to be addressed and then remembering to address them that way, and by listening sensitively and compassionately, you establish a relationship characterized by affection and respect. Second, by allowing clients freedom to discuss themselves in their natural manner, you communicate respect and acceptance. Third, by demonstrating that you hear and remember specific parts of a client’s story, you communicate respect. This usually involves using paraphrases, summaries, and sometimes interpretations.

Fourth, by responding with compassion or empathy to clients' emotional pain and intellectual conflicts, you express concern and acceptance. . . . Fifth, clinical experience and research both indicate that clients are sensitive to an interviewer's intentions. Thus, by clearly making an effort to accept and respect your clients, you are communicating a message that may be more powerful than any therapy technique. To return to our original question, is it possible for therapists to feel unconditional positive regard toward some or all of their clients? The realistic answer is, probably not.

However, our original question is probably the wrong question. Rogers was an optimist and an idealist, but he was not a fool. The more important question is this: Is it possible for therapists to try to feel unconditional positive regard toward their clients? We think the answer to this revised question is an enthusiastic "Yes!" (Sommers-Flanagan & Sommers-Flanagan, 2003, p. 108)

To the extent that the therapist shows a warm acceptance of any aspect of the client's experiences as a part of the client, the client is experiencing positive recognition.

This means that there are no conditions for acceptance, no feeling that *"I can only like you if you are as I expect."* It means a *"total acceptance"* of the person. It is the opposite of selectively evaluating positions. *"You are not really such, but good on them."* There is no target for the therapist on the client's behalf. The only goal of the therapist is to be in a certain way to get the client to deal with the here and now be like the therapist has in his relationship with respect to *Mindfulness*. The primary preparation for a therapist may be the development of his own *Mindfulness attitude*. Zen- Mindfulness- Therapy have an idea that the therapist with her here and now interventions can restore previous injury to the client.

Sommers-Flanagan note: Unconditional positive regard

is challenging but essential in helping clients begin to accept their complete and uncensored self. It can lead to a willingness to explore very personal feelings and to a greater self-awareness.

Hall and Lindzey (1970) note that:

[e]xplicitly recognized in Rogers' [sic] theory is the concept of an organism that has many experiences of which the person is not aware. Some of these unsymbolized experiences are denied entrance to consciousness because they are inconsistent with the self-image. If this is not repression, in the psychoanalytic sense, then the distinction between it and repression is so slight as to be negligible. The principal difference between Rogers and psychoanalysis lies in Rogers' conviction that repression can be prevented in the first place by the parents giving unconditional positive regard to the child. Or if the damage has been done, it can be corrected later by therapeutic intervention in which the therapist prizes the client. When he is given unconditional positive regard, the client eventually discovers his real self. (pp. 545–546)

The recognition that occurs at the three core conditions are in play is not the same recognition as one normally experiences in its everyday when it comes to a more immediate recognition and acceptance of who we are.

The achieved recognition in therapy is of a nature containing existential aspects and of a value that the therapist is in a Mindfulness attitude in relation to the client. It is a recognition that is a difference and that the client is allowed to be the person to which this now again, and even if the surroundings are incongruent compared to absorb what this person stands for.

EMPATHY

Accurate empathy or empathic understanding and reflection with *Mindfulness attitude* is the major approach to Zen- Mindfulness- Therapy.

The following three empathy components are commonly discussed in the literature (Buie, 1981; Sommers-Flanagan & Sommers-Flanagan, 2003):

- *Intellectual empathy* involves seeing the world from the client's perspective in a distant or intellectual way.
- *Emotional empathy* occurs when you naturally or spontaneously begin feeling an emotion in response to the client's words or emotional state.
- *Imaginative empathy* involves asking yourself the empathy question: "How would I feel if I were in my client's situation?" (Carkuff, 1987)

From this definition it should be clear that in the empathic meaning there is no confirmation or prostration. Empathy in this connection is quite neutral in terms of expressions of the therapist if this agrees or disagrees in the client's.

The client can indeed experience that form as an confirmation/prostration of the client's perception of reality but it lies within the client's own frame of reference and will not have any meaning in relations with the translation of the therapist.

That the therapist is unconditionally accepting this tries not to correct the view with the client if it appears in the therapy. It drags naturally in that way it becomes an

empathic understanding from which has been indicated.

Meador and Rogers looks according to a quote from Løvlie (Meador & Rogers 1937 in Løvlie 1982 p. 128) accurate empathy and reality which is close related and describes the connection so:

The therapist tries with all its person to go deeper into the emotional world the client has tried to learn about that world according to the client it self. His understanding comes from his inner experience about the emotions of the client for that he uses his own values in his attention as a reference. His understanding and reality leads to an active experience not just about his client's feelings but also to his inner response by having these feelings. Through this process he can often go behind the orders to reach the surrounding implicit feeling and the threshold of the client's attention.

Løvlie means that the therapist's openness and contact with own emotions is an important tool to understand the client. It is important here that the therapist is congruent in its mindfulness attitude so its abilities and emotions is not transferred to the client.

It can appear that the therapist is afraid of a subject the client wants to talk about and if the therapist's senses an restlessness within it might appear that the client will have the same restlessness.

New research documents the "*non-specific*" factors (factors like the three core conditions with Carl Rogers) or the therapist-client relationships great meaning for the final outcomes of the therapeutic process.

Empathic Reflections

The number of empathic reflections will be dependent by what has been given in the relation and can only assume a number of discrete (that they have an accurate localisation and delineation.) empathic reflections and sizes decided by the relation.

If the empathic reflections spectrum is accurate and narrowly the relation can only assume these accurate and narrowly eigenvalues.

After the implementation of an valuation the relations condition will be an own state comparing to the measured eigenvalue. Which means that the relation can never be bigger or contain more then it is researched to but it is mindfulness readiness in the client.

"Truth itself" should be understood as it is the original minds free way to work on.

Compared to "truth itself" is this self-actualization a process which is conditional by that it leads to "become what you where supposed to become".

"Truth itself" should be understood as it is the original minds free way to work on.

Zen- Mindfulness- Therapy sees no restrictions under Zen and self-actualization where man has an intrinsic tendency that is independend of everything else and a tendency that is developed for its own sake.

Apart from that you "become what you where supposed to become" is no obstacle or peg in relations to the pro-social tendency. There is a clear separation between these two important concepts although they will of course be dependend and interact with each other. Zen- Mindfulness- Therapy sees it as the inner value and wholeness the subject about the tendency to become what you where supposed to.

THE PRACTICAL SIDE OF MINDFULNESS THERAPY

Prepare to perform Zen- Mindfulness- Therapy

To perform Zen- Mindfulness- Therapy you need to train your Mindfulness attitude.

Your *Mindfulness attitude* is central in Zen- Mindfulness- Therapy work and you shall use your attitude to express and comply three terms in Mindfulness:

- That the therapist's Mindfulness-state is valuating in relation to client.
- That the therapist's Mindfulness-reflection is "ZEN" and that it is in it self is an action that reflects the story of the client.
- That the therapist gives an accurate and narrowly reflection of the client's story.

Be careful not to exchange the correct Zen- Mindfulness- Therapy with active listening which is a form that builds on appropriate skills involving that active listening can be from eye contact body language and repeats of what the client just said or other forms of good performance that pays off being the one that's open and a good listener.

Active listening can't replace the Mindfulness attitude that belongs under Zen- Mindfulness- Therapy.

The therapist's attitude is special in that form that it performs unique to the exact client that is under therapy. The therapist adapts a Mindfulness attitude and gives it on to his client. The therapist starts with the attitude and

focuses then on skills.

Zen- Mindfulness- Therapy requires that you set goals for yourself, but not for your client. That doesn't mean you won't talk about goals, but from a Zen- Mindfulness- Therapy perspective, the client's goals are the client's business.

Zen attitude

That which teaches people most is not when we are completely happy, but when the person is in relationships, which contains the more impossible relationship than if it contained the polished luck.

If one of these disasters is that you have a short life, it is more conducive to one's inner life than the one presented and happy life. Nobody can be shown in doubt that evil and good has a very formative influence on the person's personality and fate.

Arthur Schopenhauer note:

"As our bodily frame would burst around if the pressure of atmosphere were removed, so if the lives of men were relieved of all need, hardship, and adversity, if everything they took in hand were successful, they would be so swollen with arrogance . . . that they would present the spectacle of unbridled folly. A ship without ballast is unstable, and will not go straight."

Our ship in life is loaded with a ballast of problems and tasks we have given to have control over them. Zen-being implies that not only are happy sunshine but also rain, snow, thunder and lightning.

Many people see death as the greatest of all evils because they fear death. It is ultimately because they possess an instinct for self-preservation.

The Western culture has a convergent theory that the will to live is related to what we can achieve afterwards, so as nirvana, salvation in the kingdom of God, etc., or we consider ourselves as completely dead and no life afterwards. Almost like a death sentence if it were the cure to a patient.

Zen mode requires that you are grateful for death itself as the sole mandatory death. How grateful can you not be for everything else. There may be a sense in all things a mission for all people and can be seen a perspective of an every opening in the future.

Lin Tsi (Rinzai) note:

"All the Buddhas might appear before me and I would not be glad. All the Three Regions and Hells might suddenly present themselves before me, and I would not fear. He (an enlightened person) might get into the fire, and it would not burn him. He might get into water, and it would not drown him. He might be born in Hell, and he would be happy as if he were in a fair garden. He might be born among pretas and beasts, and he would not suffer from pain. How can he be so? Because he can enjoy everything."

Therapist opener

After an initial reply containing an opening against the client, the therapist's responsibility to create the therapeutic space, so the client the freedom to say what this is like. As a good rule of thumb, the first lines to be crucial for the contact between therapist and client. Within these linguistic markers of their borders will play out a dilemma for the client, whether that now dare confide his innermost me to the therapist.

There will often within this short time period appear an indication of what the client's theme, perhaps not clearly stated, but with small stories that allude to something that could not contain quite large.

Therapist's task is to pay close attention to how the client's tone of voice and body language is just the beginning.

The therapist must fasten himself know what had a consistently strong sense of client initiated. Once the client has stretched its history into different perspectives, the therapist can say that he is curious at something he saw at the beginning of their conversation.

The question must be lodged in an implicit manner, so the client still has control of the therapy. The therapist must assess whether it should be designed as a work item from the context that should be and ask whether it is something that the client will look at the therapist together right now in therapy.

Now Zen- Mindfulness- Therapy client driven and client rejects the idea, it must be noted, because the client probably has its reasons for refusing it.

Client accepts that there may be a work item in the therapist's proposal, there is clear agreement that there is a therapeutic contract. It is also a marked change of the therapeutic relationship as the issue and acceptance in itself gives it to the relationship that it becomes a process

set in motion by the therapist.

What is important in this context is that the therapist becomes a direct value set in the client's history with its Mindfulness attitude and it contains that the therapist can better give themselves over to be of value sets in the moment in the accurate empathy, which developed by the common understanding of a work item.

The big challenge here could be in the client is not particularly aware or ready to see it as the therapist senses. Should the therapist as not to say anything he perceives and which he thinks is important for the client process. No, this is primarily to investigate the possibilities and look at it, which prevents the client to be aware of his situation.

Assessment Issues and Procedures

Mindfulness therapists do not employ standardized assessment or diagnostic.

Rogers wrote:

“psychological diagnosis as usually understood is unnecessary for psychotherapy and may be actually be detrimental to the therapeutic process” (Rogers, 1951, p. 220).

Carl Rogers (ibid.) also elaborated on his concerns about an inherent power imbalance linked to assessment and diagnosis. By judging or placing labels or conditions of worth onto the client, we move the locus of experiential reality further from the client as an experiencing organism and miss the whole point of therapy – which is to treat the individual, not the disorder.

[There is an] imbalance of power created when the therapist is in the position to diagnose,

the possibility of an unhealthy dependency developing if the therapist plays the role of expert, and the possibility that diagnosing clients places social control of the man in the hands of the few.
(Rogers)

The therapist should avoid

Not to complicate the claim

Not to complicate the claim means that you should avoid complicating the argument you come with, because it confuses the conversation, rather let the claim stand alone without reply, if necessary.

Not to see anything

Not to see something means that notes you that something is, as you thought it is, you've already mentioned that would affect the situation based on how you feel it should be resolved.

Not seeing the light

Not seeing the light means that although you might see light at the end of the tunnel to your client, so not to put a claim to your client that relates to what you suggest. You can hardly be surprised at the answer, if you do it anyway.

Not believing

Not believing means that you assume that something is good enough in the client interview, it should not cause you to make your mind directly to the client, because if you do wrong, the client will no longer be able to trust you.

Not exaggerating

Not exaggerating means that any exaggeration can

get the client to interpret you the wrong signals. Remember that exaggeration does not facilitate the process, as exaggeration can be interpreted by the client, as you stand on the morality and ethics.

Not to provoke

Not to provoke means you should avoid in your performance, to be provocative or offensive to your client, both in terms of ideas, phrases and actions.

Not your morals

Not your morals means that when you probably have a good and moral man, you should refrain from entering the issue that contains your own morals or point in your assertions. It must always be the client's moral and ethical assumptions that should pave the way to a renewed recognition.

Not your feeling

Not your feelings means that if you see that the client is in an emotional state, so do not chaining your impression with the claim you have. Or for that matter, if you believe that the client must feel comfortable - so please do not take this fact into your claim.

Not your pace

Not your pace means that you must help make more allegations to his client at a time. Take your time and let the client come up with its response at its own pace.

Not bad intentions

Not bad intentions means you never have to think about dishonest client. Have no bad intentions.

Not unnecessary allegations

Not unnecessary allegations means that you should not do anything unnecessarily to the client. Get involved nor in vain to-dos.

Not right or wrong

Not right or wrong means you should be aware of that right or wrong, right or wrong is not usable values in the process to the client. Follow the truth in small and large with an open mind. Distinguish between gain and loss.

Understanding *Mindfulness reflection* in Zen- Zen- Mindfulness- Therapy

Below depicts a model for understanding a process based on a here and now state of the therapist and will give the relationship the optimal input to the client can make use of "*Mindfulness*". In this context, any empathic reflection is seen as an offense.

Understanding *Mindfulness reflection* in Zen- Zen- *Mindfulness- Therapy*:

An empathic reflection is unconditional positive accepting if it is in itself an action and does not refer to something that is related in connection with it.

An empathic reflection is an act that is designated by the therapist with intent and focused consciousness expresses empathic reflection as a single value.

In an empathic reflection, there is a spontaneity in which body and mind are one in the empathic reflection and has all his concentration and attention directed toward the intent of the empathic reflection, so that you can not withdraw from the empathic reflection again but makes an effort to be in a course of action, which may not be devastating to his own frame of reference.

Mindfulness is associated with immersion in the mind's true nature, which frees a non-dualistic being-to-present in world where being and action are and how your body and mind's dynamic energy is clarity. Confusion and

division is dissolved and the "true nature" is present as an exponent of *Mindfulness*.

To give up empathetic reflection

The therapist must understand the following principle about it sticking to reflection and not sticking.

- To give up empathetic reflection must be understood in the sense that the therapist must get his empathic reflection, to liberate themselves and not depend on it.
- The therapist must be able to be with the client without an empathic reflection based on principles of non-action.
- But it also means the opposite, to have an empathic reflection and not getting it through anyway.

Once the claim freezes

When one focuses on a particular relationship or area relative to the client freezes *claim* to. One can even think in relation to the client when there was indeed need for immediate action. Some considerations interfere with and *stop* the free-flowing *action*.

Instead of *halting the claim* by certain things in the relationship, you must let it flow away from themselves freely, without hindrance. One should not consider or fasten themselves by details.

The aim is to remove all inhibitions and resistance attached to the *claim*, both intellectual, affective and emotional, and let the subconscious work his way independently of any deliberate action against the client. It is a process that involves all the same person and lead to reconciliation with *the original spirit*, while the false mind is divided and fragmented and inconsistent with itself and interfere with *the original minds* free way of working.

In this context, the *mind* does not mean the *absolute mind*, but the mind, you normally have. That is ignorance and the blocked emotions minds who stopped by an object or an experience, it is exposed, and refuses to be restored to the original mind freely flowing behavior.

About claims - Mindfulness readiness and empathic mirroring

All three elements can not be separated but must be viewed as a single unit in the therapeutic intervention.

To understand the mirroring of the three units represent the therapist must sense and experience the client's world as if it were his own, but without losing the "as if" feeling. Going beyond the therapist "as if" it becomes identification.

ZAZEN

Zazen meditation is the importance of Zen to achieve a readiness in relation to *Mindfulness*. That we must seek *Mindfulness* is nonsense because *Mindfulness* is always present in person. If someone claims that it is about being more *Mindfulness* at the moment they are not real Buddhists and have misunderstood what this is about.

We need Zazen to train awareness of our breathing. Everything else should we leave it as is. Recognition comes if we need it, but said again the readiness of the key in the moment, the rest will come by itself.

There are different positions to sit in Zazen. Nobody can be said to be better than others, because the important thing is it is happening inside someone's head.

Zazen meditation can be performed directly on the floor as a sitting or standing meditation or on a meditation cushion is more comfortable to sit on.

There are different forms of meditation cushions and it is coincidence that I have pictured them as shown in photo series.

Zazen meditation techniques in therapy

How the therapist must use Zazen meditation techniques in therapy may vary depending on whether the client accepts it to be done or this is perhaps an entirely different location and use of meditation right here would be misplaced therapy.

Here a few examples to use in therapy

Where and when to use them is up to the therapist overview.

1st - Take paradoxes in each hand and then taste them by taking them into the body through breathing.

2nd - Put them in each hand and squeeze his hand together, so the pulse can be felt.

3rd - Place paradoxes on each chair. Realize that they can not be resolved or moved - then meditate with Zazen.

4th - When a problem which causes headaches: Place the headache and the self in one hand. Take the opposite (no headache) in the second hand and get as good relationship. Close your hands. Let the good relationship move to the bad to evil outside of the hand. Repeat opposite. Place the good and bad related to each his knee and low 3 Zazen breathing. Ground self in the body. Take your hands up in the triangle and pull both relationships through the triangle and down in the feet with a force followed respiration. - Blast them back out through the triangle formed with the fingers, it's only the two relationships

are compared to the headache to be looking through the triangle.

5th - To taste the two different sides know that they rub into each other and the smell of palms taken into breathing.

6th - Zazen meditation is used to relate to it to be and perceive other than not to be aware.

7th - Focusing on the inner sound.

It is a good thing to learn his client to practice Zazen, so this reveals its true nature.

A deeper understanding of Zazen, I will not elaborate here, but refer to the book:

ZEN MIND, BEGINNER'S MIND by SHUNRYU SUZUKI

The book gives a good insight into what is Zazen.

If you wish not to use the Zen way, you can use other forms of meditation to train your *Mindfulness attitude*. It could be daily personal meditation practice, bodywork practice (yoga, qi gong, etc).

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Thanks to my two children because they would help with meditation positions.

