

**How Buddhist Military Chaplains Can Help Military Servicemen and
Servicewomen Cope with the Problems in Their Lives Due to Stress, Pressure,
Anxiety, Tension, Trauma, Hassle, Worry, and PTSD**

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by

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**I hereby declare that this dissertation has not been submitted
as an exercise for a degree at any other institution,
and that it is entirely my own work.**

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ABSTRACT

How Buddhist Military Chaplains Can Help Military Servicemen and Servicewomen Cope with the Problems in Their Lives Due to Stress, Pressure, Anxiety, Tension, Trauma, Hassle, Worry, and PTSD

By

Andrew McPaulnarai

With the United States military actively engaged in long-term, sustained conflicts, the effects of those conflicts on the overall psychological and spiritual well being of service members throughout the military branches have had a negative impact on the individual lives of military service personnel and their family's members. These effects have also burdened the United States government in actively seeking interventional aid to personnel and their families suffering from the experience of war. In the past these effects had different names, but today, the overwhelming and debilitating experience of war is known as post traumatic stress disorder, (PTSD). The effects of PTSD have had a lasting negative impact on the effectiveness of military personnel and their units. While considerable progress has been made in developing useful therapies to address the onset and treatment of PTSD, these therapies are potentially cost-restrictive and limited in access. Furthermore, military personnel may be hesitantly to seek out these treatments as well as they may fear that it will have a negative impact on their military careers. However, military chaplains do not have this stigma as they are the only role in the

military not required to report about who said what and when in the face of command. Currently there have been considerable inroads of research made in the development of mindfulness-based cognitive therapies (MBCT), which is a secular version of mindfulness, originally extracted from Buddhist practice. To do this, I will consider the historical approach given by the Buddha, the secular approach developed in the West, which has already been clinically tested, and consider what the secular approach removed, and, what opportunities Buddhist military chaplains may have in reintegrating these approaches in working with people with PTSD. My research, the dissertation should provide resources for Buddhist chaplains to give better care as well as better understand how to use their specific backgrounds to maximum effect. If successful, I hope this research will translate, via chaplains, into the further utilization of religion and religious care and service in the face of real world problems such as PTSD.

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CHAPTER 1

The purpose of this section is to define PTSD throughout history and discuss diagnostic criteria for PTSD and other stress related disorders.

CHAPTER 1: SECTION 1: INTRODUCTION TO PTSD AND OTHER TRAUMA RELATED DISORDERS COMMON IN MILITARY PERSONNEL

This research came about via the general intention of addressing human suffering given the unique opportunity of the role of a Buddhist chaplain in today's military. Towards addressing suffering, or 'dukkha', in the general sense, understanding the specific stresses of communities goes a long way in focusing in on root causes and conditions in order to address them collectively for maximum affect. In considering the suffering of today's military personnel, one of the most significant long-term conditions that military personnel may suffer from is Post Traumatic Stress Disorder, or, PTSD. This experience is more common in the military due to combat situations where traumatic events are likely. PTSD is also more common in military personnel due to higher rates of sexual harassment and assault than civilian populations, for both male and female service personnel.¹

In the US population however about 50% of women and 60% of men will experience at least one traumatic event in their lives. The average development of traumatic disorders in the general population is about 10% in women and 4% in men.²

¹ US Department of Veterans Affairs, "How Common is PTSD?, PTSD: National Center for PTSD," accessed April 20, 2021, <https://www.ptsd.va.gov/public/ptsd-overview/basics/how-common-is-ptsd.asp>.

² US Department of Veterans Affairs, "How Common is PTSD?."

The rate of PTSD in female military personnel has not been well documented, but in male service personnel, the likelihood of experiencing PTSD compared to that of the civilian populations can triple the likelihood of experiencing PTSD symptoms. Of the previous conflicts the US military has engaged in, Operation Iraqi Freedom and Enduring Freedom saw an estimated 11 to 20% of Veterans suffering from PTSD, while the Gulf War had an estimated 12% of Veterans suffering from PTSD, whereas the Vietnam War had as many as nearly 30% of Veterans suffering from PTSD symptoms.³ The latter conflict having taken place before there was even the official term of ‘PTSD’.

History of PTSD

This history of Post-Traumatic Stress Disorder (PTSD) can be tracked back to descriptions resembling the disorder with that which sees its onset in mass: War. War-based traumas have been described since pre-Christian times in the West, the condition taking on a more detailed and ongoing description sometime in the 18th century with the development of the field of psychology. The condition’s association with war can be seen in the descriptions of those suffering its affects:

From the nineteenth century onwards, a bewildering array of labels and concepts were described. These have included: ‘spinal concussion’, ‘railway spins’ and ‘irritable heart’ from the 1860s; ‘soldier’s heart’ and ‘cardiac weakness’ from the 1870s; ‘traumatic shock’, ‘traumatic neurosis’, ‘hysterical hemianaesthesia’, ‘spinal irritation’, ‘railway brain’ and ‘nervous shock’ from the 1880s; ‘anxiety neurosis’ and ‘psychical trauma’ from the 1890s; ‘traumatic neurosis’, ‘shell fever’, ‘irritable heart of soldiers’, ‘mental shock’, ‘war shock’, ‘shell shock’, ‘neuro-circulatory asthenia’, ‘disordered action of the heart’ and ‘war psychoneurosis’ from the 1910s; ‘cardiac/war neurosis’ from the 1930s; and ‘battle fatigue/combat exhaustion’ and ‘effort syndrome’ from the 1940s (Parry-Jones and Parry-Jones 1994). Yet it was only as recently as 1980 that

³ US Department of Veterans Affairs, "How Common is PTSD?."

PTSD gained official recognition.⁴

While these initial terms provided a general notion of what we may term PTSD today, consensus of the experience took some time to come about. Of the throng of writers attempting to detail a diagnosis and provide some means of understanding the phenomena, noteworthy would be Pierre Janet, French psychologist and neurologist who, at the turn of the 20th century, associated the experience of trauma with triggering emergency responses while having little bearing on the active experience, his work wouldn't be rediscovered until the 1980's. This was in part due to the separation of the study of the mind from that of the brain, which was pushed by the work of those such as Sigmund Freud. Another noteworthy figure in the history of PTSD would be Abram Kardiner, who in the middle of the 20th century noticed the enduring vigilance of those suffering from traumatic neuroses and coined the term '*physioneurosis*' to describe the dissociation of the initial conflict with that of the ongoing response.⁵

Although Kardiner's work would also go unnoticed until the 1980's, the study of trauma was more so rekindled via the politics of the influential American Psychiatric Association's classificatory series known as the Diagnostic and Statistical Manual of Mental Disorders (DSM), which helped steer the development of trauma-related study in the latter half of the twentieth century. These early manuals placed considerable emphasis on the individual's vulnerability in regards to trauma.⁶ It was in the DSM's 3rd edition that the series officially recognized PTSD as one of a neurotic state of disequilibrium

⁴ Chris Cantor, *Evolution and Posttraumatic Stress: Disorders of Vigilance and Defence* (London: Routledge, 2005), 11.

⁵ Cantor, *Evolution and Posttraumatic Stress*, 11.

⁶ Cantor, *Evolution and Posttraumatic Stress*, 12.

rather than one of enfeeblement or a “weakness of character.” This push for recognition was won more so by political advocates than by psychiatrists, of which had taken a critical stance against the Vietnam War.⁷

This grassroots upheaval caught the field of Psychiatry and the American Psychiatric Association (APA) in a state of non-consensus regarding the definition and diagnosis of the many disorders related to what we now term Post-traumatic Stress Disorder. The field of Psychiatry was not in a position to clearly define the cause of PTSD because there was as of yet to be any consensus as to the causal conditions of PTSD. Due to the social upheaval that would culminate in the DSM-III, rather than rest on their laurels awaiting further research to bring about consensus on causal factors, the APA focused on symptom patterns to categorize the range of disorders related to PTSD. While this arrangement seems unideal, the scrambling to categorize this phenomenon somewhat haphazardly stemmed from the ongoing evolution of the DSM and psychiatry in general:

The multiple squabbling and divergent factions in mental health could not agree on causation of the many disorders, so the DSM largely banished causal factors from its diagnostic schemes. Agreement on symptom patterns was elevated to a far higher status than understanding what their underlying causes might be. Generally in medicine causation forms the basis of diagnostic classification. ‘Chest disease’ might have been acceptable as a diagnosis a few millennia ago. These days, specific subcategories based on causes such as tuberculosis, cancer, asthma, etc. are required. Mental health is yet to have the confidence necessary for consensus on causation. Research was sorely needed and temporarily this seemingly bizarre atheoretical approach was probably justified. In time the DSM series will surely self-destruct or evolve into an aetiologically based system.⁸

⁷ Cantor, *Evolution and Posttraumatic Stress*, 12.

⁸ Cantor, *Evolution and Posttraumatic Stress*, 14.

Defining PTSD

The American Psychological Association (APA) initially placed the diagnosis of Post-Traumatic Stress Disorder under the category of ‘Anxiety Disorders’ after feeling public pressure to take action to recognize the condition. As of 2013, in the DSM-V, this designation has been changed and PTSD is now listed as a ‘Trauma Related Disorder’. This designation better recognizes the causal conditions of PTSD as trauma-related rather than anxiety induced.⁹

Furthermore, the association of PTSD with anxiety suggests that PTSD is fear related rather than a hyper-aroused neurological reaction to stimulus, with high comorbidity. While symptoms of anxiety are often present in PTSD, they can be a reaction to fear of being overly stimulated so as to avoid situations where the individual makes inappropriate reactions to stimulus (Example, a soldier in a protracted fire-fight may be in a position to regard most any sense phenomena as potentially life threatening and legitimately so). This potential for hyper-stimulation may manifest itself later in non-life-threatening situations where such responses are inappropriate, given the situation. This is where a hypothetical sufferer of PTSD may compound their malady by attempting short-term strategies that may work in the immediate event but fail long-term by preventing the individual to process day-to-day stress and freely engage in routine life activities.

⁹ American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders* (VA: American Psychiatric Publishing, 2013), 811.

The variation in experience of symptoms is enough to understand the historic difficulty in defining this illness:

The essential feature of posttraumatic stress disorder (PTSD) is the development characteristic symptoms following exposure to one of more traumatic events. Emotional reactions to the traumatic event (e.g., fear, helplessness, horror) are no longer a part of Criterion A. The clinical presentation of PTSD varies. In some individuals, fear-based reexperiencing, emotional and behavioral symptoms may be most distressing. In some other individuals, arousal and reactive-externalizing symptoms are prominent, while in others dissociative symptoms predominate. Finally, some individuals exhibit combinations of these symptom patterns.¹⁰

The Criterion referred to here, is the diagnostic criteria of symptoms necessary to diagnose PTSD, which will be covered later in the chapter. The direct experience of trauma is key in the diagnosis of PTSD, examples of which, are myriad:

The directly experienced traumatic events in Criterion A include, but are not limited to, exposure to war as a combatant or civilian, threatened or actual physical assault (e.g, physical attack, robbery, mugging, childhood physical abuse), threatened or actual sexual violence (e.g., forced sexual penetration, alcohol/drug-facilitated sexual penetration, abusive sexual contact, noncontact sexual abuse, sexual trafficking), being kidnapped, being taken hostage, terrorist attack, torture, incarceration as a prisoner of war, natural or human-made disasters, and severe motor vehicle accidents. For children, sexually violent events may include developmentally inappropriate sexual experiences without physical violence or injury. A life-threatening illness or debilitating medical condition is not necessarily considered a traumatic event. Medical incidents that qualify as traumatic events involve sudden, catastrophic events (e.g., waking during surgery, anaphylactic shock). Witnessed events include, but are not limited to, observing threatened or serious injury, unnatural death, physical or sexual abuse of another person due to violent assault, domestic violence, accident, war or disaster, or a medical catastrophe in one's child (e.g., a life-threatening hemorrhage). Indirect exposure through learning about an event is limited to experiences affecting close relatives or friends and experiences that are violent or accidental (e.g., death due to natural causes does not qualify). Such events include violent personal assault, suicide, serious accident, and serious

¹⁰ American Psychiatric Association, *Practice Guideline*, 274.

injury. The disorder may be especially severe or long-lasting when the stressor is interpersonal and intentional (e.g., torture, sexual violence).¹¹

After the initial experience of trauma, key in the experience of PTSD is the involuntary reexperiencing of stress states related to the initial experience, as stated further in the DSM-V:

The traumatic event can be reexperienced in various ways. Commonly, the individual has recurrent, involuntary, and intrusive recollections of the event (criterion B1). Intrusive recollections in PTSD are distinguished from depressive rumination in that they apply only to involuntary and intrusive distressing memories. The emphasis is on recurrent memories of the event that usually include sensory, emotional, or physiological behavioral components. A common reexperiencing symptom is distressing dreams that replay the event itself or that are representative or thematically related to the major threats involved in the traumatic event (Criterion B2). The individual may experience dissociative states that last from a few seconds to several hours or even days, during which components of the event are relived and the individual behaves as if the event were occurring at that moment (Criterion B3). Such events occur on a continuum from brief visual over other sensory intrusions about part of the traumatic event without loss of reality orientation, to complete loss of awareness of present surroundings. These episodes, often referred to as “flashbacks” are typically brief but can be associated with prolonged distress and heightened arousal. For young children, reenactment of events related to trauma may appear in play or in dissociative states. Intense psychological distress (Criterion B4) or physiological reactivity (Criterion B5) often occurs when the individual is exposed to triggering events that resemble or symbolize an aspect of the traumatic event (e.g., windy days after a hurricane; seeing someone who resembles one’s perpetrator). The triggering cue could be a physical sensation (e.g., dizziness for survivors of head trauma; rapid heartbeat for a previously traumatized child), particularly for individuals with highly somatic presentations.¹²

After the involuntary experience of flashbacks, the individual will likely attempt a strategy of short-term symptom management in the form of avoidance:

¹¹ American Psychiatric Association, *Practice Guideline*, 274.

¹² American Psychiatric Association, *Practice Guideline*, 274.

Stimuli associated with the trauma are persistently (e.g., always or almost always) avoided. The individual commonly makes deliberate efforts to avoid thoughts, memories, feelings, or talking about the traumatic event (e.g., utilizing distraction techniques to avoid internal reminders) (Criterion C1) and to avoid activities, objects, situations, or people who arouse recollections of it (Criterion C2).¹³

Short term strategies of symptom management fail in the long run because they fail in assisting the individual in processing their negative emotions and lead to a long-term preoccupation of symptom management, resulting in alienation/dissociation to maintain a semblance of equilibrium, while negative mood states begin to dictate one's lifestyle:

Negative alterations in cognitions or mood associated with the event begin or worsen after exposure to the event. These negative alterations can take various forms, including an inability to remember an important aspect of the traumatic event; such amnesia is typically due to dissociative amnesia and is not due to head injury, alcohol, or drugs (Criterion D1). Another form is persistent (i.e., always or almost always) and exaggerated negative expectations regarding important aspects of life applied to oneself, others, or the future (e.g., "I have always had bad judgment"; "People in authority can't be trusted") that may manifest as a negative change in perceived identity since the trauma (e.g., "I can't trust anyone ever again"; Criterion D2). Individuals with PTSD may have persistent erroneous cognitions about the causes of the traumatic event that lead them to blame themselves or others (e.g., "It's all my fault that my uncle abused me") (Criterion D3). A persistent negative mood state (e.g., fear, horror, anger, guilt, shame) either began or worsened after exposure to the event (Criterion D4). The individual may experience markedly diminished interest or participation in previously enjoyed activities (Criterion D5), feeling detached or estranged from other people (Criterion D6), or a persistent inability to feel positive emotions (especially happiness, joy, satisfaction, or emotions associated with intimacy, tenderness, and sexuality) (Criterion D7).¹⁴

In the long term, PTSD 'wears down' the individual's psyche via prolonged exposure to stress. This erosion leads to further hypersensitivity to potential threats and a

¹³ American Psychiatric Association, *Practice Guideline*, 275.

¹⁴ American Psychiatric Association, *Practice Guideline*, 275.

greater likelihood of acting out with little to no provocation. Persistent states of stress lead to wearing down of the sleep cycle and dissociative symptoms where an individual may act but not self-identify as the one taking the action:

Individuals with PTSD may be quick tempered and may even engage in aggressive verbal and/or physical behavior with little or no provocation (e.g., yelling at people, getting into fights, destroying objects) (Criterion E1). They may also engage in reckless or self-destructive behavior such as dangerous driving, excessive alcohol or drug use, or self-injurious or suicidal behavior (Criterion E2). PTSD is often characterized by a heightened sensitivity to potential threats, including those that are related to the traumatic experience (e.g., following a motor vehicle accident, being especially sensitive to the threat potentially caused by cars or trucks) and those not related to the traumatic event (e.g., being feedback suffering a heart attack) (Criterion E3). Individuals with PTSD may be very reactive to expected stimuli, displaying a heightened startle response, or jumpiness, to loud noises or unexpected movements (e.g., jumping markedly in response to a telephone ringing) (Criterion E4). Concentration difficulties, including difficulty remembering daily events (e.g., forgetting one's telephone number) or attending to focused tasks (e.g., following a conversation for a sustained period of time), are commonly reported (Criterion E5). Problems with sleep onset and maintenance are common and may be associated with nightmares and safety concerns or with generalized elevated arousal that interferes with adequate sleep (Criterion E6). Some individuals also experience persistent dissociative symptoms of attachment from their bodies (depersonalization) or the world around them (derealization) this is reflected in the "with dissociative symptoms" specifier.¹⁵

Diagnostic criteria of PTSD

The following criterion detail the necessary conditions to diagnose Posttraumatic Stress Disorder via the Diagnostic Service Manual V, (DSM-V), a standard in both civilian and service related fields for diagnosing psychological disorders. It is important to restate that the inclusion of these criteria are not to encourage or give any allusion to the ability of Military Chaplains to make diagnoses, but rather, observations, in which the

¹⁵ American Psychiatric Association, *Practice Guideline*, 275.

chaplain can potentially encourage the individual in question to seek further consultation. The chances for such a situation remain high because the Military Chaplain is the likely first point of contact when any inner personal issue arises, due to fidelity of trust established upon the Chaplain's right to ecumenical silence which Military Psychologists lack (A Military Psych evaluation shows in the soldier's record, which a commanding officer can view at any time). Here are the criteria¹⁶:

A. Exposure to actual or threatened death, serious injury, or sexual violence in one or more of the following ways:

- 1) Directly experiencing the traumatic event(s).
- 2) Witnessing, in person, the event(s) as it occurred to others.
- 3) Learning that the traumatic event(s) occurred to a close family member or close friend. In cases of actual or threatened death of a family member or friend, the event(s) must have been violent or accidental.
- 4) Experiencing repeated or extreme exposure to aversive details of the traumatic event(s).

B. Presence of one (or more) of the following intrusion symptoms associated with the traumatic event(s), beginning after the traumatic event(s) occurred:

- 1) Recurrent, involuntary, and intrusive distressing memories of the traumatic event(s).
- 2) Recurrent distressing dreams in which the content and/or affect of the dream are related to the traumatic event(s).

¹⁶ American Psychiatric Association, *Practice Guideline*, 271-272.

- 3) Dissociative reactions (e.g. flashbacks) in which the individual feels or acts as if the traumatic event(s) were recurring. (Such reactions may occur on a continuum, with the most extreme expression being a complete loss of awareness of present surroundings.)
- 4) Intense or prolonged psychological distress at exposure to internal or external cues that symbolize or resemble an aspect of the traumatic event(s).
- 5) Marked physiological reactions to internal or external cues that symbolize or resemble an aspect of the traumatic event(s).

C. Persistent avoidance of stimuli associated with the traumatic event(s), beginning after the traumatic event(s) occurred, as evidence by one or both of the following:

- 1) Avoidance of or efforts to avoid distressing memories, thoughts, or feelings about or closely associated with the traumatic event(s).
- 2) Avoidance of or efforts to avoid external reminders (people, places, conversations, activities, objects, situations) that arouse distressing thoughts, memories, or feelings about or closely associated with the traumatic event(s).

D. Negative alterations in cognitions and mood associated with the traumatic event(s), beginning or worsening after the traumatic event(s) occurred, as evidence by two (or more) of the following:

- 1) Inability to remember an important aspect of the traumatic event(s) (typically due to dissociative amnesia and not to other factors such as head injury, alcohol, or drugs).

- 2) Persistent and exaggerated negative beliefs or expectations about oneself, others, or the world (e.g., “I am bad,” “No one can be trusted,” “The world is completely dangerous,” “My whole nervous system is permanently ruined”).
- 3) Persistent, distorted cognitions about the cause or consequences of the traumatic event(s) that lead the individual to blame himself/herself or others.
- 4) Persistent negative emotional state (e.g., fear, horror, anger, guilt, or shame).
- 5) Markedly diminished interest or participation in significant activities.
Feelings of detachment or estrangement from others.
- 6) Persistent inability to experience positive emotions (e.g., inability to experience happiness, satisfaction, or loving feelings).

E. Marked alterations in arousal and reactivity associated with the traumatic event(s), beginning or worsening after the traumatic event(s) occurred, as evidenced by two (or more) of the following:

- 1) Irritable behavior and angry outbursts (with little or no provocation) typically expressed as verbal or physical aggression toward people or objects.
- 2) Reckless or self-destructive behavior.
- 3) Hypervigilance.
- 4) Exaggerated startle response.
- 5) Problems with concentration.

6) Sleep disturbance (e.g., difficulty falling or staying asleep or restless sleep).

F. Duration of the disturbance (Criteria B, C, D, and E) is more than 1 month.

G. The disturbance causes clinically significant distress or impairment in social, occupational, or other important areas of functioning.

H. The disturbance is not attributable to the physiological effects of a substance (e.g., medication, alcohol) or another medical condition.

Other trauma and stress-related disorders

Since the time that posttraumatic stress disorder has been documented in the DSM-III to the DSM-V, Not only has PTSD been transitioned from an anxiety related disorder to a trauma related disorder, but the category of trauma has been expanded to include lesser traumatic and stress related disorders. These disorders have several of the same symptoms and conditions as PTSD but can be less severe as well as shorter in duration, and relation to trauma and stress.

Acute stress disorder

The key difference of Acute Stress Disorder to that of PTSD is that it last in duration from 3 days to 1 month with several of the conditions of PTSD, other than duration, which is chronic. Soldiers who may be experiencing effects of traumatic experience may only experience these conditions on a temporary basis and as such should

be encouraged to seek potential diagnosis and treatment. Below detail the diagnostic conditions.¹⁷

Diagnostic criteria

A. Exposure to actual or threatened death, serious injury, or sexual violation in one (or more) of the following ways:

1. Directly experiencing the traumatic event(s).
2. Witnessing, in person, the event(s) as it occurred to others.
3. Learning that the event(s) occurred to a close family member or close friend. Note: In cases of actual or threatened death of a family member or friend, the event(s) must have been violent or accidental.
4. Experiencing repeated or extreme exposure to aversive details of the traumatic event(s) (e.g., first responders collecting human remains, police officers repeatedly exposed to details of child abuse).

B. Present of nine (or more) of the following symptoms from any of the five categories of intrusion, negative mood, dissociation, avoidance, and arousal, beginning or worsening after the traumatic event(s) occurred:

Intrusion Symptoms

1. Recurrent, involuntary, and intrusive distressing memories of the traumatic event(s).

¹⁷ American Psychiatric Association, *Practice Guideline*, 280.

2. Recurrent distressing dreams in which the content and/or affect of the dream are around the event(s).
3. Intrusive reactions (e.g., flashbacks) in which the individual feels or acts as though the event(s) were recurring).
4. Intense or prolonged psychological distress or marked physiological reactions in reacting to internal or external cues that symbolize or resemble an aspect of the traumatic event(s).

Negative mood

5. Persistent inability to experience positive emotions (e.g., inability to experience happiness, satisfaction, or loving feelings).

Dissociative symptoms

6. An altered sense of the reality of one's surroundings or oneself (e.g., seeing oneself from another's perspective, being in a daze, time slowing).
7. Inability to remember an important aspect of the traumatic event(s) (typically due to dissociative amnesia and not to other factors such as head injury, alcohol, or drugs).

Avoidance symptoms

8. Efforts to avoid distressing memories, thoughts, or feelings about or closely associated with the traumatic event(s).
9. Efforts to avoid external reminders (people, places, conversations, activities, objects, situations) that arouse distressing memories,

thoughts, or feelings about or closely associated with the traumatic event(s).

Arousal symptoms

- 10. Sleep disturbance (e.g., difficulty falling or staying asleep, restless sleep).
- 11. Irritable behavior and angry outbursts (with little or no provocation), typically expressed as verbal or physical aggression toward people or objects.
- 12. Hypervigilance.
- 13. Problems with concentration.
- 14. Exaggerated startle response.

C. Duration of the disturbance (symptoms in Criterion B) is 3 days to 1 month after traumatic exposure.

Adjustment disorders

Adjustment disorders are defined by the presence of emotional or behavioral symptoms in response to an identifiable stressor. The Soldier's life is one of constant change, these changes can manifest as stressors in the life of the soldier and sometimes lead to a preoccupation and emotional sensitivity to one or more stressors in their life. Adjustment disorders can manifest in typically stressful situations, such as ending a relationship, getting married, the birth of a child, the death of a loved one and so on. The marked development is that the distress caused is out of proportion to the severity or

intensity of the stressor. Given the typical lifestyle of the soldier, it should be expected that some soldiers in any particular unit will be suffering from an adjustment disorder at any give time. The following detail the symptoms of adjustment disorder. A chaplain who witnesses a soldier with a potential adjustment disorder can work with the soldier in question but should also make a referral¹⁸:

- A. The development of emotional or behavioral symptoms in response to an identifiable stressor(s) occurring within 3 months of the onset of the stressor(s).
- B. These symptoms or behaviors are clinically significant, as evidence by one or both of the following:
 - 1. Marked distress that is out of proportion to the severity or intensity of the stressor taking into account the external context and the cultural factors that might influence symptom severity and presentation.
 - 2. Significant impairment in social, occupational, or other important areas of functioning.
- C. The stress-related disturbance does not meet the criteria for another mental disorder and is not merely an exacerbation of a preexisting mental disorder.
- D. The symptoms do not represent normal bereavement.
- E. Once the stressor or its consequences have terminated, the symptoms do not persist for more than an additional 6 months.

With depressed mood: Low mood, tearfulness, or feelings of hopelessness are predominant.

¹⁸ American Psychiatric Association, *Practice Guideline*, 296.

With Anxiety: Nervousness, worry, jitteriness, or separation anxiety is predominant.

With mixed anxiety and depressed mood: A combination of depression and anxiety is predominant.

With disturbance of conduct: Disturbance of conduct is predominant.

With mixed disturbance of emotions and conduct: Both emotional symptoms (e.g., depression, anxiety) and a disturbance of conduct are predominant.

Unspecified: For maladaptive reactions that are not classifiable as one of the specific subtypes of adjustment disorder.

Other specified trauma and stressor related disorder

This category applies to presentation in which symptoms characteristic of a trauma-and stressor-related disorder that cause clinically significant distress or impairment in social, occupational, or other important areas of functioning predominate but do not meet the full criteria for any of the disorders in the trauma-and stressor-related disorders diagnostic class.¹⁹

Some cases can be specific to certain cultures and/or cultural phenomena. While other particular manifestations may be such cases as Persistent Complex Bereavement Disorder. An example of a specific cultural phenomena may be the stressors specific to a particular climate and way of life, such as the experience of what the Inuit people refer to as Piblokto (as detailed in the DSM-V), in which the arctic conditions, long nights and isolation, leading to a dissociative experience in which the individual bursts into hysterical behavior including rolling around in the snow, running nude, and even coprophilia.

¹⁹ American Psychiatric Association, *Practice Guideline*, 289.

Unspecified trauma and stressor-related disorder

While some trauma and stressor-related disorders can and do cause clinically significant distress or impairment in social, occupational, or other important areas of functioning, they nevertheless do not meet diagnostic criteria in which to derive a specific conditional disorder. This designation is used when characteristics of trauma or stressor-related disorders are present but not enough information is available to provide a specific disorder. Chaplains may encounter such a situation in an emergency room setting, where symptoms of traumatic experience are present but indeterminate of causality.

CHAPTER 1: INTRODUCTION II: THE HISTORY OF BUDDHIST PRACTICE AND MINDFULNESS IN THE WEST—FINDING POTENTIAL OPPORTUNITIES FOR DEVELOPMENT

Introduction 1 covered the history and definition of post-traumatic stress disorder, and other trauma/stress related disorders. This chapter considers the opportunities available to Buddhist chaplains by considering the history and implementation of Mindfulness, both in its secular and religious manifestations. Although the option was awaiting discovery, Buddhist chaplains occupy a unique role in society that provides them the opportunities of care via implementing Mindfulness techniques from a religious as well as secular standpoint.

Both Buddhist meditation and secular manifestations of mindfulness have arisen in Western society as a popular method in treating a plethora of maladies ailing the individual as well as being promoted as a method for improving performance in a variety

of areas, such as business, etcetera. Because Mindfulness is a Buddhist practice and since secularized versions of practice are modulated so that near anyone can facilitate them, Buddhist chaplains can provide both immediate and long-term care via the implementation of Mindfulness techniques, both secular and religious, according to the needs and preferences of the individual or group.

In considering opportunities for extending the scope and ability of care of Buddhist chaplains through the application of Mindfulness and Mindfulness-based techniques, we must first consider the history of how these modalities arrived and were presented to the West in order to understand the historic context of how and why Mindfulness was presented to the West, in the way that it was presented. In so doing we can discover possible opportunities for extending care as well as implementing further religious/spiritual practices across the life span.

Many Western Buddhists would be surprised to learn that Buddhist meditators are in the minority of those who consider themselves Buddhists the world over, yet much of the rising popularity of Buddhism in the West coincided with the popularization of Buddhist meditation practices. In the presentation of Buddhism to the West, the formation of a Western Buddhism began to take shape in the guise of what Buddhism could do to address the issues of the day. This has created a distinctly Western Buddhism shaped by historic movements that have come and gone, while leaving their mark on how Buddhism and Buddhist practice is perceived in the West. So too has Mindfulness been shaped by the Spiritual vogue of the time. In order to better locate opportunities for Buddhist Chaplains, an understanding of how the current paradigms of Mindfulness and Buddhist practice, as a distinctly Western one, came to be.

There are accounts of Westerners hearing and considering Buddhist ideas not long after the West opened sea trading to Asia²⁰, but in terms of generating more intensive interest in the actual practice of Buddhism, the modern group most responsible for generating an initial interest in Buddhist practice were the Theosophists, an unsectarian group started in the 19th century, interested in religion as a basis for mining ancient knowledge and techniques that could be measured, verified and tested by science. They believed that many of the world's religions, especially the esoteric forms of religion, possessed within them a 'perennial science' that manifested throughout the world's religions, albeit incumbered in cultural baggage and superstitions.

The Theosophists published the first book referencing Buddhism in the West, titled, *Esoteric Buddhism*, in 1887. The use of the term Buddhism in the title is merely to refer to the 'wisdom of the Buddhas' and not for expounding the dharma for its own intentions, but for expounding the 'spiritual science' that Theosophists were attempting to mine from the esoteric practices of the Asian continent. This is alluded to in the critique offered by a Hindu Brahmin, who laments the name as providing prominence to the Buddhist practice when most of the manual is dedicated to exposition on Brahmin philosophy.

[The Brahmin's] objection merely is that I have given unfamiliar names in some cases to ideas which are already expressed in Hindoo sacred writings, and that I have done too much honor to the religious system commonly known as Buddhism, by representing that as more closely allied with the esoteric doctrine than any other.²¹

²⁰ David Hume's Bundle Theory of Self was influenced by Jesuit missionaries who gave accounts of Buddhists believing that the self is illusory.

²¹ Alfred Sinnett, *Esoteric Buddhism* (Cambridge: Riverside Press, 1887), 6.

Perennial philosophers ran rough shot over distinctions among and within religions because they believed these differences relied on misunderstandings of what they deemed to be real or significant. They believed that a spiritual science could be developed from these traditions and that these interpretations would then supersede previous interpretations due to their basis in the still evolving 'science' quelling sectarian disagreements due to their scientific authority.

When positive scientific knowledge begins to embrace a comprehension of laws relation to the spiritual development of Man, some misconceptions of Nature long blended with religion may have to give way, but still it will be found that the central ideas of true religion have been cleared up and brightened all the better for the process. Especially, as such processes continue, will the internal dissensions of the religious world be inevitably subdued. The warfare of sects can only be due to a failure on the part of rival sectarians to grasp fundamental facts. Could a time come when the basic ideas on which religion rests should be comprehended with the same certainty with which we comprehend some primary physical laws, and disagreement about them be recognized by all educated people as ridiculous, then there would not be room for very acrimonious divergences of religious sentiment. External of religious thought would still differ in different climates and among different races, -as dress and dietaries differ -- but such differences would not give rise to intellectual antagonism.²²

In the following citation, the focus on meditative absorption is one that is focused on cultivating supernatural powers and abilities through the practices of *jhana* and *samadhi*, as the Theosophists were focused on cultivating as an expression of arhantship, which, Theosophists were preoccupied with cultivating in order to reveal a means of access to their 'secret science' or, perennial philosophy:

[S]peaking of Jhana and Samadhi, --the belief that it was possible by intense self-absorption to attain supernatural faculties and powers, -- goes on to say: "So far as I am aware, no instance is recorded of any one, not either a member of the order, or a Brahman ascetic, acquiring these

²² Sinnett, *Esoteric Buddhism*, 10.

powers. A Buddha always possessed them; whether Arahants, as such, could work the particular miracles in question, and whether of mendicants only, Arahants or only Asekhas could do so, is at present not clear.²³

Jhana and Samadhi represent two states of meditative absorption, key in the practice of meditation. Their invocation by Theosophists reveals the basis for their initial interest in such practices: Cultivating the psychic powers possessed by the Arhants. In the Sutras, these powers represent a secondary result of the cultivation of meditative practices, representing that the ascetic is cultivating the dhamma but is not seen as an end goal for cultivating the practice, as such powers would only offer further false refuge.

For all their allusions to science, the Theosophist movement was lead by a charismatic acolyte of Western Spiritualism, a Ukrainian by the name of Helena Blavatsky, or, Madam Blavatsky. Blavatsky believed, or purported to believe, that she was in contact, via the astral plane, with spiritual adepts from Tibet and India who revealed to her the inner mysteries of the esoteric teachings of the realized ones (Buddhas), hidden in the religious traditions of Asia. Spiritualists believed that they could channel spirits of the dead or project their own spirits out of their bodies and in so doing gain access to secret knowledge. Channeling spirits through psychic mediums while an amanuensis took notes is how Spiritualists generated interest into their initial investigations. Allister Crowley is also said to have channeled spirits that then revealed esoteric knowledge of Egyptian religion and mythology. Such writings and investigations would go on to generate interest in ancient, hidden, and dead religions, leading to interest

²³ Sinnett, *Esoteric Buddhism*, 46.

in what is now deemed the occult, or, what was once known as *The New Age Movement*, which, Buddhism still gets occasionally thrown into, in terms of colloquial understanding.

Indeed, the more one considers the history of Buddhism and Theosophy the more it becomes apparent that Theosophists were not interested in Buddhism in of itself (at least not initially) but as a means of affirmation of their own religious/spiritual visions. The supposedly non-sectarian Theosophical School was in all reality a new sect of cultic Buddhism claiming authority, via its spiritual science, of all Buddhism, while also claiming Hinduism as a manifestation of the same tradition to boot. From a contemporary lens the Theosophists appear to be yet another manifestation of Western colonialists claiming and appropriating that which is ultimately not theirs to even begin to represent. Yet the history of Theosophy and Buddhism is a complex one as not only did Theosophists ignorantly represent Buddhism to the West but they also played a part in preserving Buddhism in its native lands from those actively attempting to colonize and dominate Asia. While one could condemn Theosophy from the privilege of history, its important to keep in mind that their methods pointed them in the direction of mystic occultism, which elevated the religious traditions of India as holding a place of significant achievement and substantive knowledge. As the founders of Theosophy continued to learn about the traditions they attempted to mine for this esoteric knowledge, a divergence of interpretation would emerge between Olcott and Blavatsky.

The Theosophical movement began after a chance meeting between Henry Steel Olcott and Madam Blavatsky in Upstate New York, after following up on newspaper reports made by Olcott of a curious case of communication from beyond the grave. Both

Blavatsky and later Olcott, would claim to receive communications from the dead regarding secret knowledge. These communications served to form the basis for the Theosophical interpretation of East-Asian religions and of Buddhism in particular.

We now know that Blavatsky and Olcott's Buddhism was an interpretation informed by Blavatsky's Spiritualist trances where entities informed her that they were Buddhists that came before the Vedas, making their Buddhism not an unsectarian one but of its own unique sect of Buddhism with a distinctly revealed history. Blavatsky later claimed that these spirits enticed her to initiate the Theosophical Society.

Just what kind of Buddhists the Theosophists were is another question. As early as 1875, HPB [Blavatsky] had told W.Q. Judge in New York that she considered herself a Buddhist, and that the beliefs of the Masters "Might be designated 'pre-Vedic Buddhists.'" Since, however, as HPB told Judge, "no one would now admit there was any Buddhism before the Vedas," it was best to think of the Masters as "Esoteric Buddhists."

Olcott's View, at least his view when they first reached Ceylon was similar. "Our Buddhism was that of the Master-Adept Gautama Buddha," he wrote in his diary then, "which was identically the Wisdom Religion of the Aryan Upanishads, and the soul of all the ancient world faiths. Our Buddhism was, in a word, not a creed but a philosophy."²⁴

That Buddhism is a philosophy more so than a religion is a phrase that can still be heard today in reference to Buddhism, just as Buddhism is still occasionally lumped into the "New Age" category of religious practices, thanks mostly to Theosophists and their insistence on interpreting religions through the guise of Spiritualist revelations towards their "Spiritual Science" and "Perennial Philosophy."

²⁴ Rick Fields, *How the Swans Came to the Lake* (Boston: Shambala, 1992), 97.

Blavatsky and Olcott would eventually find their way to Asia and to Ceylon (present day Sri Lanka). Blavatsky would eventually depart Sri Lanka to tour, leaving Olcott behind. It was during Olcott's time in Sri Lanka that he would begin to focus more on the Buddha-Dhamma. While still on tour, Blavatsky would eventually be cited as a fraud by a Sinhala coconspirator for fabricating the letters supposedly sent from her spiritual teachers via the astral plane. The Theosophical Society devised a way to prove her connection to her teachers, which Blavatsky refused, after which time she was generally considered to be a fraud. While the Theosophical Society would continue on to its present-day manifestation, the initial interpretation of Buddhism and Buddhist practice in the West would continue to be influenced by these initial interpretations.

Upon further investigation, Olcott realized that, "*the Sinhalese knew almost as little about their religion as did most Europeans, and they were therefore susceptible to the slanders and exaggerations of the missionaries.*"²⁵ It was with this realization that Olcott set to work to studying Buddhism in its own right, to produce a Buddhist catechism of basic tenants of the faith. Olcott read some ten thousand pages on the subject in preparation for this manual and he created it free of Theosophical writings. In its introduction, the manual asserts that the term Buddhism is actually a Western construction and that a superior translation would be that of Buddha-Dhamma. Although Olcott began his interest in Theosophy, he now began to see the world through Buddhist eyes.

²⁵ Fields, *How the Swans Came to the Lake*, 101.

The Theosophical Society wasn't the only Western Society active in interpreting the Buddha-Dhamma however. Through colonial rule, the British had also taken an interest in Buddhism. It was in the pursuit of interpreting domestic codes of law that Thomas Rhys-Davids took an interest in the Vinaya, which contained the monk's code of ethics, which were strictly in Pali text. He went on to study Pali in Sri Lanka with a Bhikkhu who often went into great detail describing the Buddha-dhamma while tutoring Pali. Rhys-Davids compiled an entire collection of Vinaya texts and set about translating. When he returned to Britain in 1881, he founded the Pali Text Society to continue the work of Pali translation. From Rhys-David's and the Pali Text Society's point of view, the Pali canon represented the most authoritative and authentic expression of Buddha-Dhamma.

For Rhys-Davids and the Pali Text Society, the Pali scriptures as found in Ceylon, Burma and Siam represented the most authentic record of what the Buddha's "original" teaching had been in India. The northern, so-called Mahayana schools were, in this view, degenerations corrupted by superstition and priestcraft. Some of this had also crept into Southern Buddhism, but on the whole the Pali Canon presented the pristine teaching of the Buddha. Rhys-Davids saw Southern Buddhism as "Protestant Buddhism"—scientific, rational, reasonable, while Northern Buddhism was more like Roman Catholic Buddhism—that is, filled with ritual, recourse to saints (bodhisattvas) and run by priest-craft. Therefore, the sensible way for a Westerner to approach the problem of Buddhism was to find a way back to the original teaching of Gautama, to discover the earliest texts in existence. These were, nearly all scholars of the day believed, in Pali.²⁶

While British scholars pursued a kind of Dharma purism, Olcott wanted for a more united coalition of Buddhists. Focusing on points of consensus rather than

²⁶ Fields, *How the Swans Came to the Lake*, 106.

contention, Olcott, along with Sumangala, designed the international Buddhist flag as a symbol of Buddhist unity that could be adopted by Buddhists all over the world. Along with the success of his manual of Buddhist Catechism, Olcott caught the attention of the Japanese who requested his presence. Upon his departure from Colombo, Sumangala Nayakala Maha Thera presented a letter, in Sanskrit, for Olcott to present to the Japanese delegation. *As far as anyone knew, this letter was the first official communication to pass between the Northern and Southern branches of Buddhism in many centuries. The letter expressed fraternal greetings and the hope that the Buddhists of Asia would unite for the good of the whole Eastern world.*²⁷ While the subject of such a letter was Buddhism, implicit in the goodness of unification for the Eastern world was the resistance of Western Colonialism.

While Henry Steel Olcott and The Pali Text Society held differing developing opinions about the interpretation and application of Buddhism, the Japanese Buddhists awaiting Olcott's arrival had their own interpretations and ambitions.

After Olcott arrived in Japan in 1888, he went on a three-month long tour in which he addressed, according to Olcott's estimate, a combined total of 187,000 people. During these talks he informed his audience that the tide of world opinion had shifted towards Buddhism, thanks to Western authors promoting the teachings. How he came to such an estimate is unknown, but during these talks he informed the Japanese that there were *"an estimated fifty thousand Buddhists in America."*²⁸

²⁷Fields, *How the Swans Came to the Lake*, 107.

²⁸Fields, *How the Swans Came to the Lake*, 109.

At the end of his tour, Olcott attempted to establish a Buddhist section of the Theosophical Society in Japan in which all sects could be brought under the same umbrella with the motto, “*There is no religion higher than Truth.*” While the Japanese were interested, they insisted that sectarian rivalries were so strong in Japan that only an outsider (Olcott) who was also a Buddhist could bring such an organization to fruition. Olcott liked the idea enough to propose such to Blavatsky.

Blavatsky’s response to Olcott was that she would abandon the Society if Olcott resigned. Olcott later wrote that he would have resigned his position regardless if only “a far higher personage than she had not come and told me that the Buddhist scheme must be postponed, and that I must not leave the post confided to me.”²⁹ It seems the hidden Masters of Olcott and Blavatsky were still directing the movement.

While he wasn’t able to establish an international Buddhist league, Olcott and his delegation were able to return to Sri Lanka with a warm reply to the Sinhalese from the Japanese Buddhists as well as three monks interested in studying Pali and the Southern School.

In 1885, Olcott had visited Burma for the first time. Unsure of Olcott or his claims of being a follower of the Buddha-Dhamma, the Burmese put Olcott to a public examination of his understanding before he was allowed to speak publicly in regards to the Dhamma. This examination satisfied the Burmese Sangha and Olcott was allowed to speak publicly. After his talks, Olcott established three sections of the Theosophical

²⁹ Fields, *How the Swans Came to the Lake*, 109.

society in Rangoon: One for Buddhists, one for Hindus, and one for Europeans interested in psychic phenomena.³⁰

While the possibility of establishing a Buddhist League in Japan had failed, in 1890, a Burmese Buddhist group wrote to Olcott about the possibility of sending a group of monks to Europe. Olcott liked the idea but asserted that Asian Buddhists ought to agree on a common platform before sending missionaries to the West. With this, Olcott was inspired to try once more for a united Buddhism. The meeting would take place at the conclusion of the Theosophical Convention of December 1890 at Adyar, India.³¹

Olcott was motivated to unite the Buddhist world when he called the meeting in Adyar, and, while this congress was successful in producing a basis of 14 foundational beliefs that all Buddhist representatives could agree with, this congress held no real authority and so the congress would disperse to seek a unified Buddhism. It was after the convention however that a unifying force was discovered in the forgotten Buddhist pilgrimage site, of Bodh Gaya.

At the conclusion of the Buddhist congress, Japanese and Sri Lankan delegates Dharmapala and Kozen Gunaratna followed in the footsteps of Sir Edwin Arnold that had reported the dilapidation of Buddhist holy sites. These sites would serve as the rallying point for a unified effort of Buddhists to preserve their historic sites.

Without meaning to, Arnold had found the key Olcott had been searching for. The struggle for Bodh-Gaya would unite the Buddhist world more than any number of committees, flags, or common principles could

³⁰ Fields, *How the Swans Came to the Lake*, 113.

³¹ Fields, *How the Swans Came to the Lake*, 113.

ever do. Since there were scarcely any Buddhists left in India, Bodh-Gaya became the responsibility of Buddhist everywhere.³²

Dharmapala was deeply moved upon his arrival to Bodh Gaya, so much so that he resolved to remain there and work towards the preservation of the site until Buddhist priests would come to care for it. He wrote to as many people as he could but after six weeks, he realized he would have to travel in order to garner support. Towards this end he founded the *Bodh-Gaya Maha Bodhi Society*, in Columbo on May 31, 1891.³³ This society would go on to publish *The Maha Bodhi Journal* with Dharmapala contributing an essay calling for “A United Buddhist World” while clarifying that the distinction of Mahayana to Hinayana was not a schism between Northern and Southern Buddhism but of a struggle within the Mahayana School’s older philosophical branches. While such efforts would unite Buddhists from around the globe, an optimistic cosmopolitan spirit had been stimulated, brought about by the awareness of the interconnected nature of modern civilizations.

[F]or the most part the response to the more than ten thousand letters the organizers had sent throughout the world overwhelmed even the most optimistic of them. It was felt everywhere, Barrows wrote, “that the tendencies of modern civilization were toward unity.”³⁴

Bolstered by a newfound awareness and appreciation of the contributions of the world’s religions to modern civilization, Theosophists began to call for a World Parliament of Religions. Advocates of comparative religion were also enthused by such a proposal, which included Professor Max Muller. While some churchmen believed the

³² Fields, *How the Swans Came to the Lake*, 115.

³³ Fields, *How the Swans Came to the Lake*, 117.

³⁴ Fields, *How the Swans Came to the Lake*, 121.

Congress would give them the opportunity to demonstrate the superiority of Christianity, chairman Dr. John Henry Barrows, made plain the spirit and intent of the first Congress:

There were many reasons given for participating in the Parliament, but there was one that had the breadth needed to unify all the others. “Religion,” said the chairman, “like the white light of Heaven, has been broken into many colored fragments by the prisms of men. One of the objects of the Parliament of Religions has been to change this many-colored radiance back into the white light of heavenly truth.”³⁵

Another way to interpret this however is that the organizers of the World Parliament had inclinations of a spiritual orthodoxy based on truth, as best as their science could identify, in order to bring about a grand unifying vision of world spirituality.

While the West was abuzz with ‘cosmopolitan’ excitement, Asian Buddhists were more so preoccupied with responding to Western colonialism. For the Buddhists of Sri Lanka, it was about responding to the slander of Christian missionaries to prevent counterfeit conversions. For the Japanese however, the World Parliament of Religions represented an opportunity to assert Japanese Buddhist primacy as an extension of asserting Japanese Imperialism. If Asia was to be occupied and colonized, it would be the Japanese who would do so, and they would lead Asia into the modern scientific age as the people who best preserved and embodied the spirit of the Asian people.

Earlier in the 19th century, Commodore Perry had forced open Japan to Western trade, destabilized the power of the Tokugawa Shogunate, which, had been the state sponsor of Buddhism, and propped up the power of the Japanese Emperor, who had until then been little more than a figurehead. This brought about what is historically known as

³⁵ Fields, *How the Swans Came to the Lake*, 121.

the Meiji period of Japanese history which saw a rapid industrialization of Japan and its institutions in order to assert itself and resist the colonialism taking place on the mainland of Asia. Along with the modernization of Japan came challenges to its traditional religions as incapable of adapting to modernity and therefore the Japanese would do well to abandon such traditions for more modern and universal religious notions such as Christianity.

In the early Meiji period many Japanese turned to Christianity on the assumption that adopting the Western religion was a necessary step on the path to modernization. The catchries of the period, *fukoku kyohei* (wealthy nation, strong army) and *bunmei kaika* (civilization and enlightenment), associated the independent future of Japan with the attainment of Western knowledge. Modernization was initially identified with Westernization, and the young elite, the future leaders of the nation, looked to Western education and even to the Western religion as the necessary concomitant of this. Kozaki Hiromichi, the president of Doshisha and leader of the Japanese Christian delegation to Chicago, was quite explicit about this in his autobiography. He and many other patriotic young men became Christian “for the sake of the nation.”³⁶

For the Japanese Buddhist delegation, the first World Parliament of Religions was an opportunity for them to both gain international and modern legitimacy against their detractors, as well as assert its place as a universal, world religion.

The representation of Japanese Buddhism at the Parliament was based on the rationalized interpretations of Meiji revival, which had been formed out of a need to meet charges of irrationality, otherworldliness, irrelevance to the modern world. It presented Buddhism reinterpreted in accord with the rules of Western scholarship, directed to fulfilling the religious needs of a modern society in a manner acceptable to the Western-educated elite of the new Japan. The Buddhism of Meiji reform had accommodated both Orientalist scholarship and Christian criticism and was ideally suited to meet the challenges of the Christian Parliament of Religions. Eastern Buddhism, the Buddhism of the presentation, was consciously directed to a Western audience with the explicit aim of

³⁶ Jill Snodgrass, *Presenting Japanese Buddhism to the West* (Chapel Hill: University of North Carolina Press, 2003), 121.

winning its esteem. The delegates knew of the role of Buddhism was playing in contemporary Western religious debates and spoke to these issues. As they saw it, their success depended on establishing the compatibility of Buddhism with the latest developments in science and Western Philosophy, presented Buddhism as a nontheistic ethical system, a humanist alternative to orthodox Christianity.³⁷

While the Japanese were keen to win international legitimacy with arguments about a universal Buddhism, what was not made so explicit was the fabrication of what the Japanese referred to as “Eastern Buddhism.” While they argued from a place of supposedly cosmopolitan ideals, at the same time they also argued for the exceptionalism of Japanese Mahayana Buddhism, thanks to the social upheaval of the Meiji period which had the advantage of having rapidly modernized its institutions whereas the Theravadins had taken a more defensive position to preserve their religion against colonialism:

The Japanese delegation was supported in this project by the delegates of Ceylon and Siam. A certain unity of Asian Buddhist purpose and doctrine was essential for the claim of Buddhist universality as well as of the encompassing nature of Japanese Mahayana. The major difference they promoted was that Japanese Buddhism alone preserved the most advanced philosophical teachings of the Buddha. Western scholars had recognized that Theravada Buddhism foreshadowed trends in “the latest speculation among ourselves.” Japanese Buddhism, the full disclosure of the Sakyamuni’s wisdom, embodied all of Western philosophy and, moreover, resolved its current conflicts. Eastern Buddhism was the fulfillment both of Theravada and of Western religious and philosophical thought.

The evolutionary implications were that Eastern Buddhism was the answer to the religious and philosophical needs of mankind at all degrees of development, in all times and in all places. Inoue Enryo—writing in Japanese and therefore unconcerned by the possibility of offending other Asian delegates—had bluntly stated that Mahayana had died out in India because of the decline in culture there and for similar reasons was virtually nonexistent in China. The delegates at Chicago were more circumspect but frequently reiterated the message that both Mahayana and Hinayana Buddhism “were taught by one Buddha” and “are nothing but different aspects of the same principle, adapted to the capacity of converts.” The racism of the argument was in keeping with the pervading evolutionary

³⁷ Snodgrass, *Presenting Japanese Buddhism*, 200.

ethnology of the exposition in general and also with Japan's projection of itself as the leader of Asia.³⁸

Essentially the Japanese delegation had produced a religious forgery that both asserted the legitimacy of Buddhism as both modern and universal and the Japanese as the supreme embodiment of both the Buddhist philosophy and most legitimate claimant of the Buddhist legacy. Much in the way that the Americans used the notion of a 'Manifest Destiny' to rapidly possess claimed territory, the Japanese would in turn create a legitimacy both divine and temporal.

Eastern Buddhism was bound to concepts of Japanese racial superiority and Japan's late nineteenth-century bid for world-power status, and to the project for treaty revision and establishing Japan's place in the comity of Nations. It must, however, be stressed that the speakers were all Buddhist priests well versed in Buddhist scholarship. There is no question that they misrepresented their religion, or that their claims for it were unjustified. Nevertheless, the aspects of Buddhism they selected from the vast array of possibilities they might have spoken of and the language they used in their translations reveal political imperatives.³⁹

With this approach, the Japanese hoped to create a Buddhism that (1) Claimed Buddhism was universal and congruent with modernization and conformity to science, (2) Claimed the Japanese were the supreme heirs of this tradition, (3) Assert the legitimacy of Japanese Buddhism at home. The reason that a Japanese delegation would need to affirm itself so far from home was due to the authority granted to the modern, Westernized nations from the Japanese intelligencia adapting 'modern' modes of living and working from the West.

The important difference, was the reality of Western dominance in the relationship and the function of the West in Meiji Japan as both model and judge of achievement. Consequently, even in the 1890s, at a time of intense reaction against Westernization, Western authority was deployed

³⁸ Snodgrass, *Presenting Japanese Buddhism*, 200.

³⁹ Snodgrass, *Presenting Japanese Buddhism*, 201.

to promote Buddhism as a source of intrinsically Japanese identity. The development and promotion of shin bukkyo illustrated some of the various functions the West was put to in Meiji discourse.⁴⁰

This behavioral paradigm was one the Japanese had utilized when Olcott had come to Japan. According to Jill Snodgrass, “his Japanese hosts were fully aware of the deficiencies of his understanding of Buddhism, they presented him as living evidence of reform claims that Western intellectuals and men of science were dissatisfied with Christianity and turning to Buddhism.”⁴¹ Olcott was unaware of the distinctions the Japanese were, regarding their tradition, but such issues were ultimately not the purpose or concern of the Japanese Buddhists who had until then suffered a downward trajectory of relevance, having lost their state sponsorship and having endured criticism by outside religions and secularists alike; It was in reaction to this upheaval that Japanese Buddhists clamored for legitimacy and towards this end, “the West was neither exemplar nor source of inspiration. Its only function was to appear to endorse Japanese Buddhism, and even the reality of this was beside the point.”⁴²

⁴⁰ Snodgrass, *Presenting Japanese Buddhism*, 274.

⁴¹ Snodgrass, *Presenting Japanese Buddhism*, 274.

⁴² Snodgrass, *Presenting Japanese Buddhism*, 275. Discursive statements, once put into circulation, are subject to interpretation, available to be put to other uses. Hence, in Olcott’s western publications, his tour of Japan became a personal triumph, and he became one who brought the light of the East back to the benighted Japanese. Carus similarly reinterpreted his Japanese exposure to his own credit. The apparent approval of Japanese Buddhists in promoting these men as champions of Buddhism in Japan was used to give their enunciations on Buddhism an authority they would not otherwise have been granted. Because both these authors referred their religions of Buddhism to the Pali texts, the net effect of the Japanese Buddhist strategy was to reinforce the existing Western Orientalist construct of Buddhism. A statement made to Buddhist reform advantage in the Japanese discourse was turned against it in the West.

This modernized Japanese Buddhism was crafted using the same methods previously employed on the Japanese traditions.⁴³ The result for laying this deceptive and ultimately self-serving narrative have consequences that continue to this day. What the Japanese had established at the World Parliament of Religions would persist even after the 2nd World War and impact the present-day expressions of Japanese Buddhism and the attitudes surrounding the topic. Arguments that Buddhism is a preeminently modern religion can still be heard today in Western discussions of Buddhism. This history negates the integration of domestic religions into Buddhist practice and in its place positions a devotion to modern science (or scientism) to provide a mystique of modern legitimacy and even scientific authority on its supposed superiority of congruence with a presupposed objective truth.

While the Japanese took a distinctly disingenuous approach to asserting their religious legitimacy and authority, they did so against Western Academics and intellectuals who, from the position of those actively practicing Buddhism, had formed an authority of opinion that current paradigms were in fact a degradation of the religion that they first read about in the Pali texts.

Max muller and Rhys Davids had little but contempt for the contemporary manifestations of the doctrines. Past greatness did not reflect glory on contemporary society but became a measure against which to gauge present “degradation.” the ideals of the past became weapons available for use against colonial dependents, justifying colonial

⁴³ Snodgrass, *Presenting Japanese Buddhism to the West*, 137. Buddhist reformers used the West as a resource in the formation of *shin bukkyo*. They adapted the methods of Orientalist scholarship and biblical criticism to their needs. They domesticated Christian institutions in the formation of a local Young Men’s Buddhist Association (YMBA), in instigating a Buddhist marriage ceremony, in using Christianity as a model of the role of religion in modern society. They used Western constructs of scholarship to present Meiji Buddhism as the religion of the modern nation.

domination. By the late nineteenth century Asians responded, and Buddhist nationalist, exemplified by the delegates to the Parliament, attempted to reappropriate their own Orientalist past.⁴⁴

This textual emphasis may have been a carry-over from Western Biblical scholarship, which placed emphasis on textual doctrine, whereas the Mahayana Buddhists actively engaged in practicing placed the authority on the living embodiment, or teacher. In contemporary religious terms this would be referred to as a 'living tradition'. This custom-built narrative meant to reclaim Buddhism by the Japanese has had subtle yet far reaching consequences, with many Western converts of Buddhism and Japanese Buddhism grossly ignorant of how their traditions arrived in their present state. This ignorance would continue on into the following decades that would see many disillusioned Western youth abandon their institutional cultural and religious traditions, often times for the refuge of the Esoteric and Oriental, whose manifestations as such were first presented at the World Parliament of Religions.

The World Parliament of Religions marks a turning point in the *first phase* of the history of Buddhist practice in the West. This initial phase is demarcated by both Western colonialism and the reaction to that colonialism. The distinct individuals and groups are distinguishable by the way in which they reacted to the ongoing development of interpretations and to the way they reacted to having those interpretations thrust upon them. The Japanese, in both religion and empire presented the most ambitious of the Asian Buddhists, attempting to wrestle authority of both their own tradition, and of Buddhism itself, towards Japanese primacy. The initial success of the Japanese delegation at the World Parliament exceeded the ambitions of the delegation, with the

⁴⁴ Snodgrass, *Presenting Japanese Buddhism*, 203.

affect continuing on in interest in culture, even if the interest came through the context of the ‘exotic oriental’ and persisted even after the destruction of the Japanese empire.⁴⁵

In the wake of WWII and the start of the Cold War, interest in Buddhism would continue on in Academic circles and the idea that the religion presented a congruence with scientific sentiment along with an alleged pacifistic attitude, would gain interest in the growing sense of alienation and skepticism of their own religious and imperial legacies. Writers such as Christmas Humphreys and others lamented the disinterest in Buddhist meditation practice of those active in the study of Buddhist religion.

For Americans not born into the religion, the attraction of Buddhism usually wasn’t mindfulness, but rather its alternative worldview and the way Buddhism allegedly combined pacifism and ancient purity with a modern scientific sentiment and freedom from dogma.⁴⁶

⁴⁵ Snodgrass, *Presenting Japanese Buddhism*, 276. “They did not expect immediate benefits from sending a few people to a conference but hoped only to lay foundations for future progress, and from this perspective they were successful. The term ‘Eastern Buddhism’ is now in general use, and if Mircea Eliade’s work *From Primitives to Zen* can be taken as representative of comparative studies in religion, Zen, if not Japanese Buddhism as such, had, by the mid-1960s, won a place at the pinnacle of religious evolution. Interest in Mahayana Buddhism now far outstrips that in the Theravada at both popular and scholarly levels. Although it may not be anything the delegates would recognize, Eastern Buddhism--as Zen--is now sufficiently well established in the West to have produced new cultural forms and transmitted its lineages abroad. By the time of the centenary of the World’s Parliament of Religions, *Shingon*, *Tendai*, and Pure Land schools had a growing presence.”

⁴⁶ Jeff Wilson, *Mindful America: The Mutual Transformation of Buddhist Meditation and American Culture* (New York : Oxford University Press, 2014), 28. This phenomenon is clearly displayed, for example, in the pages of *The Golden Lotus*, one of the primary American Buddhist periodicals of the mid-20th century. In the April–May 1958 issue, the editor complains, “Curiously enough, one of the Buddha’s most helpful admonitions is certainly not prominent in Buddhism today, if not exactly forgotten. It may be found in the sutras as ‘smṛti’, and in the Buddha’s words as reported by his followers, but not easily discovered in contemporary Buddhist writings.” In England in 1965, Christmas Humphreys, one of the preeminent mid -20th century English- language interpreters of Buddhism, found a similar situation: “The few of us monastically bent by temperament are happy to meditate all day; a large number of us are quite unimpressed with the need for it... Not long ago I watched a provincial Buddhist group, already well established in

Buddhism, having previously been presented as a tradition outside of the status quo, now presented an appealing refuge for those in conflict with their domestic religions and imperialistic cultures. Never mind that the Japanese had perverted the Dharma to affirm the Bushi death cult and Japanese imperialism only a few years prior, the paradigm of Buddhist presentation had been set in the West and Buddhism arrived as both timely in congruence with modern scientific standards and alien from the Imperial ambitions of Western Empires. This interpretation would become prolific with the heavy influx of university students due to the Higher Education Act of 1965 in the United States.⁴⁷

With growing attendance across Western Universities, academic departments developed in both size and scope. Many Western Universities, having their origins in religious scholarship, rapidly expanded to include offerings of Buddhist studies. These courses would set the standards for contemporary paradigms in Western Buddhist thought and consideration.

Among the favorite works adopted as textbooks were *What the Buddha Taught* and *The Heart of Buddhist Meditation*, whose straightforward titles, modern perspectives, and accessibility to the intelligent non-specialist made them staples for college syllabi. At the extreme end of this phenomenon, some professors even began to assign mindfulness practice to their students as a way to understand Buddhism from the inside. For example, Professor Donald Swearer studied mindfulness with Nyanaponika Thera in Sri Lanka, and in January 1969 after returning to the United States, he led a class of twenty-eight Oberlin College students in a four-week workshop on Buddhist meditation. The

the study of first principles, just fade away when a bhikkhu assumed control and made them meditate instead. Long periods of sitting may be right for Zen in Japan and for neophytes in Burma and Tibet, but the Western mind is differently framed.”

⁴⁷ Wilson, *Mindful America*, 28. The Higher Education Act of 1965 helped to send ever more Americans to university. The growth in education coincided with the creation of formal religious studies departments, many of which included teaching on Buddhism in their curricula.

students spent two weeks performing mindfulness of the breath for ninety minutes each day; read the Satipatthana Sutta, The Heart of Buddhist Meditation, and other works; and also spent two weeks performing Zen meditation.⁴⁸

While interest in meditation was beginning to take a foothold, such as British Rear Admiral Earnest Henry Shaddock's employ of mindfulness to deal with tension⁴⁹, the primary vehicle remained an interest in alternative world view; And for post-war Japanese missionaries, the use of terminology such as 'mindful' did not represent a unification in practice philosophy, as they maintained their own distinct form of meditational practice:

Interest in Buddhist practice was growing among native-born Americans as well, spurred by all of the above factors, the Beat and then counterculture search for alternatives to mainstream Cold War American culture, and the arrival of missionary-minded Buddhist teachers in the West. These new Buddhist teachers, many of them trained in the Zen traditions, did not tend to stress mindfulness as such. For example, the published works of Robert Aitken, Philip Kapleau, and Taizan Maezumi — three of the most important Buddhist missionaries in the United States — contain almost no use of the term mindfulness, and when they very occasionally employ the word "mindful," they usually mean it in the sense that other Americans did, as a generic word indicating caution rather than a technical term for a form of Buddhist meditation. The most prominent use was in Shunryu Suzuki's 1970 watershed book *Zen Mind, Beginner's Mind*, which toward the end contains a brief chapter (fewer than three pages long) titled "Readiness, Mindfulness" — hardly a call to arms for mindfulness's place in American Buddhism. But if mindfulness per se was not a common term for many of these missionaries, they did value Buddhist techniques of awareness, and through the groups that they

⁴⁸ Wilson, *Mindful America*, 28.

⁴⁹ Wilson, *Mindful America*, 30. For the first time works began to appear that focused on Western laypeople and their attempts to master mindfulness meditation in Southeast Asia. Pioneering among these was *An Experiment in Mindfulness*, published in 1958 by British Rear Admiral Ernest Henry Shaddock. He trained with Mahasi Sayadaw in Burma, where he took up mindfulness practice as a way of achieving relaxed quietude in order to deal with the tension-inducing business of modern life. Shaddock's book was eagerly read by Western Buddhists and alternative spiritual seekers, such as Henry and Ruth Denison, who were inspired to go to Asia in search of meditation training. Ruth Denison later became one of the founding figures of the mindfulness movement in America.

founded a nascent meditation-oriented American Buddhist infrastructure began to grow.⁵⁰

These missionaries would go on to form some of the largest communities of Buddhist practitioners in the West, cementing their influence upon future generations of Western Buddhists.

Ultimately a culmination of forces arrived to bring about a transitional stage between Buddhism as a refuge for burned out Westerners to one of active practice engagement towards spiritual and personal growth. Those searching for alternative approaches to tradition were inspired by the travelogues of Westerners who had journeyed through Southeast Asia, practicing and writing of their encounters with meditation from the local masters.⁵¹

One of the most influential Buddhist meditation teachers of the time was Chogyam Trungpa Rinpoche. Trungpa had established a community of hippies that had sought to bring about a new society that Trungpa and his community would actively create together. Trungpa established a summer course in Colorado and invited a diverse group of intellectuals to teach and study together. Many in attendance would go on to play primary roles in the development of the Mindfulness movement in America and beyond:

In 1974 Trungpa was living in Boulder, Colorado, where he ran the Rocky Mountain Dharma Center. He decided to create a summer school

⁵⁰ Wilson, *Mindful America*, 28.

⁵¹ Wilson, *Mindful America*, 31. Collectively, these disparate elements—the growth of higher education; the creation of the religious studies discipline; the rise in Asian immigration; the founding of American meditation-oriented Buddhist centers; the countercultural revolution; the popularity of psychology; the deepening political, military, and cultural entanglement in Southeast Asia; and the publishing of mindfulness travelogues by Western laypeople—would all contribute to the success of the mindfulness movement in America.

named the Naropa Institute, which would draw intellectual and spiritual types from around the country to participate in a diverse curriculum. Trungpa, Ram Dass, Allen Ginsberg, John Cage, and others taught and performed at Naropa that summer, but for the story of mindfulness in America the most important participants were Jack Kornfield and Joseph Goldstein. Born into American Jewish homes at the end of World War II, both had encountered Buddhism in Thailand while working for the Peace Corps. Kornfield went on to ordain as a monk in the Thai forest tradition, and Goldstein studied mindfulness in India with Anagarika Munindra, a lay teacher trained in Burmese vipassana. Both eventually returned to America. Trungpa invited Kornfield to teach at the Naropa Institute, while Ram Dass invited Joseph Goldstein, and when the two met in the Boston area in the lead-up to the summer school, a momentous partnership was forged. Their mindfulness classes at Naropa were popular, and Kornfield and Goldstein began to tour the country offering meditation retreats. In 1976 they opened—with two other young Buddhist Jews, Sharon Salzberg and Jacqueline Schwartz—the Insight Meditation Society (IMS) in Barre, Massachusetts. In 1981 Kornfield moved to California, where in 1988 he founded Spirit Rock Meditation Center. IMS and Spirit Rock became powerhouses for the teaching of mindfulness meditation, cultivating a large number of students and teachers and nurturing an expanding network of affiliated groups across the United States. Along with other Americans influenced by the vipassana movements who returned from Asia to teach in the 1970s—such as Ruth Denison—the Insight Meditation Society’s teachers inaugurated a vibrant stream of mindfulness-oriented meditation in America.⁵²

While the presentation of Buddhism in the West had essentially taken a root shape by the latter half of the twentieth century, in terms of the Mindfulness movement, the 1970s was the decade in which things would coalesce into three main trajectories of development: The Americans trained in Vipassana, Thich Nhat Han and the Dalai Lama, who were able to emerge on the world stage due to attention to the political turmoil of their home countries and in so doing gain influence on a great many forms of Buddhism; and the third influence was that of Jon Kabat-Zinn.⁵³

⁵² Wilson, *Mindful America*, 32.

⁵³ Wilson, *Mindful America*, 31. In particular, three sources for mindfulness teaching appeared in 1970s America that would become the most important wellsprings of the

It was Jon Kabat-Zinn that would later begin to apply his scientific background to the study of the effect of Mindfulness in a controlled clinical setting. In the 70s however, Kabat-Zinn dedicated a considerable amount of effort in studying with many of the prominent Mindfulness meditation teachers and societies of the time:

Kabat-Zinn studied at the Massachusetts Institute of Technology, where he encountered meditation when Zen missionary Philip Kapleau came to speak. Kabat-Zinn studied mindfulness meditation with Thich Nhat Hanh and other Asian Buddhist teachers, including Seung Sahn, founder of Providence Zen Center. Seung Sahn arrived from South Korea in 1972, and soon gathered students from the non-Korean-American population who were interested in Son, the Korean version of Zen. Kabat-Zinn helped found the Cambridge Zen Center (in Seung Sahn's tradition) and went on to become a meditation teacher himself. He also trained at the Insight Meditation Society with teachers such as Kornfield, Goldstein, and Salzberg, and eventually Kabat-Zinn taught his own courses at IMS.⁵⁴

By the end of the 1970s, Jon Kabat-Zinn had begun to distance himself from the Buddhist approach for a more secular one. Based on his background in molecular biology, Kabat-Zinn would go on to create clinical approaches measuring the utilization of Mindfulness on a host of maladies:

[T]oday Kabat-Zinn works outside of formal Buddhist tradition and has often downplayed the connection between mindfulness and Buddhism. With a PhD degree in molecular biology, Kabat-Zinn has worked to apply mindfulness within a scientific rather than a religious frame. In 1979 he founded the Stress Reduction Clinic at the University of Massachusetts Medical School. There he developed a new technique he initially named Stress Reduction and Relaxation Program (SR&RP), but eventually renamed Mindfulness-Based Stress Reduction (MBSR). The

American mindfulness movement. The first was teachers trained in Asia in the vipassana movements who began offering workshops and retreats for native - born lay Americans. The second was the modernist Vietnamese monk Thich Nhat Hanh, who would soon exert an intense gravitational pull on almost all forms of Buddhism in America, as well as crossing over to become one of the most recognizable Buddhist representatives—along with the 14th Dalai Lama—to non-Buddhist general audiences. The third was Jon Kabat-Zinn, a doctor and scientist who found new ways to apply and market mindfulness outside of Buddhist contexts.

⁵⁴ Wilson, *Mindful America*, 35.

core of MBSR is an eight-week course of training for patients who wish to apply mindfulness to their stress and pain. As Kabat-Zinn explains in his best-selling book *Full Catastrophe Living*: “The SR&RP is based on rigorous and systematic training in mindfulness, a form of meditation originally developed in the Buddhist traditions of Asia. Simply put, mindfulness is moment-to-moment awareness. It is cultivated by purposefully paying attention to things we ordinarily never give a moment’s thought to. It is a systematic approach to developing new kinds of control and wisdom in our lives, based on our inner capacities for relaxation, paying attention, awareness, and insight.” Kabat-Zinn and the legion of teachers who have been trained to lead MBSR sessions believe that mindfulness confers concrete health benefits, and when practiced alongside traditional biomedicine and psychotherapy it offers a powerful antidote to many ills faced by modern Americans. Studies based on his research are routinely referred to by advocates of the mindfulness movement as evidence that their practices are not simply religious fantasy, but scientifically proven techniques with natural, measurable benefits. New forms of therapy, such as Mindfulness-Based Cognitive Therapy, have arisen from the combination of Buddhist practice and Western psychology that he has helped to foster.

The Stress Reduction Clinic continues its research detailing the success of 8-week courses addressing a range of conditions and sets the standard in terms of clinical research in Mindfulness and measured results. These studies create therapies accessible to more than just behavioral therapists. The field of cognitive behavioral therapy is one that promotes care modalities for maximum application as these programs are designed to be implemented by anyone who can read and understand the basic practice routine prescribed in the course.

Conclusion

In considering the history of how Buddhism, Buddhist practice and Mindfulness have been historically presented to the West, opportunities abound from the perspective of a Buddhist Chaplain for further development of a more integrated practice body.

Mindfulness itself has remained a somewhat nebulous term among the primary developers of Mindfulness practice in the West. Trungpa considered mindfulness a kind of access concentration to more advanced and effective forms of meditation and practice.⁵⁵ Such views would make sense if he was following a definition of Mindfulness as defined by Thich Nhat Han whose meditation influence would have arrived by way of the cornerstone Tendai meditation manual known as the Chih-I which emphasizes the cultivation of *samadhi*, or, intuitive wisdom, by ‘just sitting’.

Reflecting on the nuances of the situation as it progressed provides potential pathways of development from more rudimentary Mindfulness practices to more advanced ones and can even springboard from an initial secular position and develop as far as the aptitude of the practitioner is willing to progress. Others such as Thanissaro Bhikkhu, a prominent American Theravadin monk, caution that the Mindfulness movement carries with it a host of claims unsubstantiated in doctrine. Thanissaro refers us to primary doctrinal sources such as the *Satipatthana Sutta* and *Anapanasati Sutta*. Thanissaro Bhikkhu goes as far as to directly challenge some views regarding the interpretation of *Sati*, or, Mindfulness:

Popular books on meditation, though, offer a lot of other definitions for mindfulness, a lot of other duties it's supposed to fulfill—so many that the poor word gets totally stretched out of shape. In some cases, it even gets defined as Awakening, as in the phrase, “A moment of mindfulness is a moment of Awakening”—something the Buddha would never say, because mindfulness is conditioned and nirvana is not.⁵⁶

⁵⁵ Wilson, *Mindful America*, 36. Trungpa’s discussion of mindfulness is markedly different from current framings and understandings. For Trungpa in 1976, mindfulness is a beginning technique that leads into other, more advanced, more effective forms of meditation and Buddhist practice.

⁵⁶ Thanissaro-Bhikkhu, “Mindfulness Defined,” Access to Insight, 2008, <https://www.accesstoinsight.org/lib/authors/thanissaro/mindfulnessdefined.html>.

The difference in emphasis between the Northern and Southern schools of Buddhism appears to be the emphasis on the cultivation of Jhana practices described in the Tripitika to that of cultivating samadhi, as defined via the practices emphasized in the Zen schools. An awareness of this nuance allows the chaplain to both encourage and relate any prior practice experience to other emphases. The secular form of mindfulness disassociates itself from religious connotations for accessible, modular, measured, and repeatable results. One weakness of the clinically researched practice methods is that test programming does not tend to extend beyond 8-week programs, meaning the long-term supervised development of practitioners in secular settings is in question.

In considering the historic presentation of Buddhism to the West, there are a host of opportunities for the Buddhist chaplain to expound upon in terms of introducing or emphasizing the religious aspects of Buddhism rather than the modern thrust and demand for scientific legitimacy. To this day, phrases such as “Buddhism is a philosophy and not a religion” tend to influence and limit the exploration of Buddhism *as* religion rather than self-help philosophy. Chaplains can draw upon their backgrounds in comparative religion to relate the various religious manifestations of Buddhism and the possibility they hold to expand practice potentialities. An awareness of history encourages the chaplain to anticipate the religious reality of Buddhism as one that potentially contradicts established narratives used to promote factions rather than the dhamma.

Being that the secular version of mindfulness is the most accessible for the communities the chaplain serve, a foundation in secular mindfulness such as Mindfulness-Based Cognitive Therapy (MBCT) or Mindfulness-Based Stress Reduction (MBSR) is highly beneficial. Buddhist chaplains can springboard participants into further

manifestations and opportunities of cultivating a Buddhist practice (if that is of interest to the individual in question).

Later chapters will discuss how treatments such as MBCT can assist in addressing PTSD and other trauma/stress related disorders as well as the potential opportunities to expand care via the utilization of religious invocation and further practice potentials waiting to be explored within the religious and specialized meditation methods found throughout the Buddhist world.

CHAPTER 2

This chapter examines Buddhist Mindfulness practice history in the West and the legacy that created a secularized form of mindfulness that has provided a bridge between Buddhist Mindfulness practice and secular practice, to provide the practice outside of its religious contexts. This section considers the standards of this secularized form, which is focused on addressing stress related disorders. (MBSR).

SECTION I: STANDARDS OF SECULAR AND SCIENTIFICALLY AUTHORITATIVE MINDFULNESS PRACTICE

The following chapter considers the Mindfulness programming developed at University of Massachusetts as a standard of both secular and clinically measured, scientifically-based methods of therapy to potentially offer as supplemental care and/or to use the secular method as a springboard for which to provide further holistic practice options and integration. Thanks to the research conducted by Jon Kabat-Zinn and the University of Massachusetts Medical Clinic, population specific 8-week Mindfulness intervention programs have been developed to address the specific needs regarding several demographic groups with stress-related issues, showing measured results. From the position of the Buddhist military chaplain, the opportunity then is to integrate secular standards of practice in order to provide offerings to address stress as a secular offering, as well as building on the opportunity to expand on this secular standard for Buddhists and religiously engaged or religiously interested individual soldiers.

An initial consideration made was which clinical approach was best for populations the military chaplain would most likely be addressing. *Mindfulness-based*

Cognitive Therapy made sense, at first, because it focuses more so on anxiety/depression, and encourages an awareness of the comorbid symptoms of PTSD that sufferers often develop as an initial coping strategy for trauma. For active-duty service personnel however, MBSR, or *Mindfulness-Based Stress Reduction* made more sense because MBCT is an adaptation of MBSR, which the potential military chaplain facilitator can incorporate later should they anticipate working in environments (such as a VA hospital) where they are more likely to encounter long-term sufferers of PTSD.⁵⁷ MBSR has the opportunity of addressing the gambit of stress and trauma related disorders, has also shown promise in addressing initial symptoms of PTSD, and could help prevent comorbidity in those who encounter trauma/stress related debilitations.

With MBSR as the standard, a military chaplain can provide a clinically-tested and measured standard which they may choose to later expound their expertise by supplementing other clinical standards that incorporate mindfulness-based practices, such as MBCT or ACT (Acceptance & Commitment Therapy), for the purpose of this dissertation however, MBSR or Mindfulness-Based Stress Reduction will serve as the standard of secular, or, clinically-tested mindfulness, from which to build and expand upon towards religious living and engagement that both serve as a supplement to addressing issues related to stress and trauma as well as having the potential to incorporate the overall sense of meaning and purpose in the practitioner's life.

⁵⁷ MBCT is an adaptation of MBSR (Mindfulness-Based Stress Reduction) that uses the same basic format and structure – an 8-week class with an all-day retreat; a class structure that includes psychoeducation, formal meditation and movement practices, and teacher-led discussion and inquiry; and daily home practices and exercises.

Buddhism is very much a minority religion in the United States comprising less than 2% of the total population, with the Pew Research Center estimating some 5.4 million Buddhists currently reside in the US⁵⁸, while the total number of declared Buddhists in the military is a little over five thousand. This means that Buddhist military chaplains are expected to provide care to a majority non-Buddhist organization. Having access to secular treatment options increases the overall effectiveness of care the Buddhist chaplain is capable of providing to their assigned units. Having a familiarity with scientific standards used to test the efficacy of Mindfulness-based treatment options empowers the individual Buddhist military chaplain to market these options to their Commanding Officers for further consideration and implementation in standardized offerings that would not necessarily fall under religious programming. At the conclusion of an 8-week course of MBSR, the Chaplain can then offer further development in a religious context, to take place outside of the standardized MBSR programming. This allows the chaplain to offer both secular and religious Mindfulness practice and development, regardless of background or interest in religion.

Overview of the structure, methods, and key program characteristics of MBSR

The following is an overview of the key aspects of MBSR programming that go into designing and facilitating an MBSR course, as detailed in the MBSR manual of training⁵⁹:

⁵⁸ Pew Research Center, *The Future of World Religions: Population Growth Projections, 2010-2050* (New York: Pew Research Center, 2010), 8.

⁵⁹ Center for Mindfulness in Medicine, *Health Care & Recovery, Mindfulness-Based Stress Reduction (MBSR): Standards of Practice* (Boston: University of Massachusetts, 2014), 12.

Structure and methods

- a) Group Pre-program Orientation Sessions (2.5 hours) followed by a brief individual interview (5- 10 minutes)
- b) Eight-weekly classes 2.5-3.5 hours in duration
- c) An all-day silent retreat during the sixth week of the program (7.5 hrs)
- d) “Formal” Mindfulness Meditation Methods:

Body Scan Meditation - a supine meditation

Gentle Hatha Yoga - practiced with mindful awareness of the body

Sitting Meditation - mindfulness of breath, body, feelings, thoughts, emotions,

and choiceless awareness

Walking Meditation

- e) “Informal” Mindfulness Meditation Practices (mindfulness in everyday life): Awareness of pleasant and unpleasant events
 Awareness of breathing
 Deliberate awareness of routine activities and events such as: eating, weather, driving walking, awareness of interpersonal communications
- f) Daily home assignments including a minimum of 45 minutes per day of *formal* mindfulness practice and 5-15 minutes of *informal* practice, 6 days per week for the entire duration of the course

- g) Individual and group dialogue and inquiry oriented around weekly home assignments including an exploration of hindrances to mindfulness and development and integration of mindfulness- based self-regulatory skills and capacities
- h) Incorporation of exit assessment instruments and participant self-evaluation in Class 8

- Total in-class contact: 30+ hours
- Total home assignments: minimum of 42-48 hours
- Total group Orientation Session time: 2.5 hours

Key characteristics

- ☐ A fundamental component of good medical care
- ☐ Participants are referred by their physicians or other health care professionals or via self- referral
- ☐ Intensive training in mindfulness meditation
- ☐ Educational orientation
- ☐ Group format - 15-40 participants per class
- ☐ Individually tailored instruction
- ☐ Experiential, highly participatory format
- ☐ Highly challenging and strongly supportive
- ☐ Self-responsibility emphasized within the context of a collaborative relationship between participant, MBSR provider, and referring physician or other health care professional

- Array of mindfulness methods to meet individual participant needs and learning styles
 - Interactive instructor and patient-initiated dialogue and inquiry intended to explore perceptions, mental and behavioral habits and patterns that maybe inhibiting learning, growth, and healing.
 - Short-term intervention: MBSR is relatively brief in duration (8 weeks). The structure is intended to foster participant self-regulation and self-reliance
 - Life-long learning: MBSR is both an immediate and deliberate shift in health orientation and a method for enhancing health and well-being across the life span
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Scope

Mindfulness-Based Stress Reduction (MBSR) is a treatment modality that has shown to have positive results on a range of maladies, from simple stress management, to addressing comorbid states of mental disorders such as PTSD. The chaplain considering learning these standards should be aware of the limitations of MBSR and where it fits in the grand scheme of things, in regards to providing a comprehensive battery of care. According to the Department of Veteran Affairs manual on clinical practice guidelines for PTSD, Mindfulness is considered as a supplementary care treatment, falling into the category of complementary and alternative medicine (CAM):

CAM approaches that facilitate a relaxation response (e.g. mindfulness, yoga, acupuncture, massage, and others) may be considered for adjunctive treatment of hyperarousal symptoms, although there is no evidence that these are more effective than standard stress inoculation techniques.⁶⁰

While Mindfulness research has shown to be effective in treating symptoms of PTSD, treatments such as MBSR should be seen as supplemental to treatments available via qualified therapists, and chaplains who encounter potential sufferers of PTSD should encourage these individuals to seek qualified mental health professionals or make a referral with their consent. The important aspect for a chaplain to remember in regards to PTSD is that *techniques such as MBSR have shown to help with hyperarousal symptoms and not addressing the main causal factors*. In instances such as these, it is paramount that the chaplain sees their potential therapeutic role as a supportive one rather than that of a primary care giver. In addition, being aware that there are a host of potential supplemental therapeutic options means that the military chaplain can still encourage potential sufferers of PTSD to continue to seek therapies more agreeable to the individual, should they find Mindfulness practice not to their liking.

In some cases, soldiers may be apprehensive to seek out mental health professionals provided by the military due to their conditions potentially showing up in their personnel files. In such instances, the chaplain can encourage meeting with a non-military mental health professional to maintain discretion. One resource to help chaplains encourage seeking mental health professionals without disclosure are question batteries designed to test if the individual is potentially suffering from PTSD; These screenings

⁶⁰ US Department of Veterans Affairs, "CAM for PTSD," 2016, <http://www.ptsd.va.gov/professional/treat/txessentials/complimentary>.

can be found on the Veteran's Affairs website's page, "*PTSD: National Center for PTSD*."⁶¹

Certification in MBSR

A chaplain wanting to provide a clinically proven, secular standard of Mindfulness is encouraged to train and certify as a Mindfulness-Based Stress Reduction facilitator, which can be done online or in person via the Center for Mindfulness at University of Massachusetts. Courses are offered in 8-week courses on campus as well as online, or 5-day retreat intensives. There is also a course for self-paced learning via video instruction.

Prior to entering facilitator training, perspective trainees are expected to attend an orientation session, which is preceded by a phone call to insure the candidate meets the standards of the facilitator training and is capable of completing the training and continuing on from there. The orientation process is conducted on a perspective basis and the candidate is not admitted to the training program until an individual review of the candidate is completed to assure the candidate is ready to meet the rigors of the Stress Reduction Program. The ideal candidate will have integrated or show sensitivity to cultivating the following aspects of practice:

[SRP] primary focus of attention is directed toward the development of a person's first hand understanding of the body, mind, and body-mind interactions leading to the incremental development of greater somato-psychic awareness that can be fluidly integrated into the life of program participants as a means of 1) mitigating the negative consequences of patterned, habitual conditioning, 2) becoming more capable of self-regulation, 3) coping more effectively

⁶¹ US Department of Veterans Affairs, "PTSD: National Center for PTSD," Accessed April 20, 2021, <https://www.ptsd.va.gov/professional/assessment/screens/index.asp>.

with the challenges and demands of everyday life and 4) discovering and becoming increasingly familiar with one's hidden yet innate resources for learning, growing, healing, and thriving.⁶²

The program coordinators discriminate on the basis of substance dependencies or those in recovery for less than a year. The center also limits students on language barriers. Both of these factors aren't likely to be issues for a Buddhist military chaplain unless they're discretely in a private recovery program. The potential facilitator must also not be suffering from psychological issues such as psychosis, PTSD, anxiety, depression, or suicidal ideation. If one of the following issues is a factor for a potential facilitator, the center does consider exceptions on a case-by-case basis when the potential candidate is highly motivated. Details of these course parameters can be found online at the following web location: <https://www.umassmed.edu/cfm/mindfulness-based-programs/mbsr-courses/>.

Standards of practice

The MBSR training program provides principles and standards of practice for the facilitator to follow. The Mindfulness Center at UMass provides the standards for teacher readiness and competency, for those pursuing certifications, albeit the perspective Buddhist Military Chaplain is trained and prepared to meet the following criteria:

⁶² Center for Mindfulness in Medicine, Health Care & Recovery, *Mindfulness-Based Stress Reduction (MBSR): Standards of Practice* (Boston: University of Massachusetts, 2014), 6.

Certain principles are important for effective teaching of the MBSR curriculum and for adhering to its professional standards of practice. A non-exclusive list of essential elements of training programs to develop MBSR teachers would include:

- The teacher of MBSR teachers him or herself needs to have a longstanding grounding in meditative practices and be a committed student of the dharma, as it is expressed both within the Buddhist meditation traditions and in more mainstream and universal contexts exemplified by MBSR. This has nothing to do with being or not being a Buddhist.
- MBSR is a vehicle for embodying and transmitting the dharma in a wholly secular and universal idiom. It is a recontextualizing of dharma, not a decontextualizing of it.
- MBSR instructors need to have their own personal meditation practice and attend retreats in the spirit of "continuing education" and the ongoing deepening of their practice and understanding.
- MBSR instructors follow the principle that we never ask more of program participants than we do of ourselves on a daily basis in terms of both formal and informal mindfulness practices. This needs to be the case for teachers of MBSR teachers as well.
- The teaching of mindfulness is never a matter of merely teaching or operationalizing techniques. Mindfulness is a way of being in a wiser relationship to one's experience, not one particular mental state to be pursued and attained. Thus, the non-instrumental dimensionality of the work and of the practice of mindfulness is the foundation of effective practice and teaching.

- Teaching MBSR is an opportunity for right livelihood. Thus, it is important to develop fair and non-exploitative pricing structure for both MBSR and for the training of teachers of MBSR.⁶³

Standards of instruction

Regarding the instruction of students, the MBSR program provides the following guidelines in methods of approach.

There is no one size fits all approach to Mindfulness courses but the adept facilitator will take the time and sensitivity to craft their approach to the audience and environment.

However, there are key principles and aspects of MBSR which are universally important to consider and to embody within any context of teaching that the UMass center emphasize. These include ⁶⁴:

- making the experience a challenge rather than a chore and thus turning the observing of one's life mindfully into an adventure in living rather than one more thing one "has" to do for oneself to be healthy.
- an emphasis on the importance of individual effort and motivation and regular disciplined practice of the meditation in its various forms, whether one "feels"

⁶³ Center for Mindfulness in Medicine, Health Care & Recovery, *Mindfulness-Based Stress Reduction (MBSR): Standards of Practice* (Boston: University of Massachusetts), 2014.

⁶⁴ Center for Mindfulness in Medicine, Health Care & Recovery, *Mindfulness-Based Stress Reduction (MBSR): Standards of Practice* (Boston: University of Massachusetts), 2014.

like practicing on a particular day or not.

- the immediate lifestyle change that is required to undertake formal mindfulness practice, since it requires a significant time commitment (in our clinic 45 minutes a day, six days a week minimally).
- the importance of making each moment count by consciously bringing it into awareness during practice, thus stepping out of clock time into the present moment.
- an educational rather than a therapeutic orientation.
- A heterogeneous environment.

Axioms of mindfulness practice

The following represent the recommended foundational building blocks on which to build an enduring practice from the MBSR course:

- *Non-judging*

Mindfulness is cultivated as we become aware of the momentary changes of our mind. To become aware of this process first requires the participant to not get wrapped up in the content generated by the process of mind. In order not to become preoccupied with the noumena of mind, one takes a position of non-judgement to that which arises within the frame of conscious awareness.

- *Patience*

Although many have a reason to practice Mindfulness, the motivation that brings one to practice can push us into expectation or boredom with the practice itself. The cultivation of patience is necessary so that when one practices

Mindfulness, they can let go of the intention or expectation and just practice without anticipation, which can become a paradoxical pursuit towards insight.

- *Beginner's mind*

The cultivation of Mindfulness is not the cultivation of knowledge. Those coming into practice with preconceived notions only handicap their practice especially if they are anticipating some insight or change to take place. Beginner's Mind is an attitude that can acknowledge one's ignorance as well as the unknown. This attitude becomes very helpful in the approach to the practice of Mindfulness.

- *Trust*

Trust refers to the trust of the process in the context of that which arises during Mindfulness practice. Unpleasant thoughts and feelings may arise during the process that may push us towards aversion/suppression. Trust in these uncomfortable states of mind is where the cultivation of mind can be the most profound in terms of growth.

- *Non-striving*

While there is usually an underlying motive for those coming to Mindfulness practice, while practicing Mindfulness these motives to attain something or 'get somewhere' undermines the practice and paradoxically, non-striving is the place where insights are more likely to arise. Those who learn to practice Mindfulness successfully, do so without expectation of payoff other than the practice in of itself.

- *Acceptance*

In the absence of judgement, phenomena are nothing more and nothing less than that as it manifests in the present moment. There is a freedom in not incessantly judging the phenomenon of experience and allowing things to be as they are. Even when we make it an intention of practice, cultivating acceptance can take time to allow things to arise just as they are, without pre-judgement.

- *Letting Go*

Letting go refers to the culmination of Mindfulness practice, which is the letting go of attachments that the mind can cling to. Letting go is essentially the letting go of the dissonance of our innate beliefs to the freedom of experience without pre-judgement.

Commitment, self-discipline, and intentionality

A purposeful cultivation of attitudes of non-judgement, patience, trust, beginner's mind, non-striving, acceptance, and letting go will deepen the facilitator's understanding of the Mindfulness practice, and a sustained commitment to clearing the fog of one's own mind is crucial for those going through the facilitator training because the facilitator's instruction is only as good as the practice that informs them of the nuance of Mindfulness. Body movement such as yoga is also encouraged to maintain a sensitivity to the body as well as taking care of the body so that the practitioner is not stiff or in pain from meditation postures.

Maintaining the scientific paradigm

While a Buddhist Military Chaplain may take it upon themselves to model a secular meditation course based on MBSR, the substantial benefit of going through

MBSR training is that training includes the clinical science that makes the case for the utilization of Mindfulness as an effective method of care outside of a larger religious context. The benefit of certification includes training in how the practical method matches up to the scientific paradigm of biopsychology in an applied setting.

Certification comes with an education and a community that is on the forefront of that information as they are actively adding to it. A chaplain attempting to create a secular mindfulness program that can promise the same standards and results must both understand the current science of Mindfulness and how it applies in a clinically measured module. Without this understanding, claiming scientific congruence as a basis for offering Mindfulness becomes a potentially dubious claim as maintaining such standards require heavy commitments in terms of research. For this reason, the researcher will make efforts to certify and maintain certification as an MBSR instructor, from which to offer further methods of religious engagement and potential therapies.

SECTION II: BUDDHIST DOCTRINE AND NEUROSCIENCE

This section provides the chaplain with corresponding information regarding the topic, placed in bold, with both scriptural doctrine and relevant neuroscience that discusses the phenomenon alluded to in the doctrinal discussion. This will allow the chaplain to research and discuss topics for interested personnel and interchange the source material between doctrine and science.

Causes of suffering/the evolution of suffering

Doctrine

When you know in yourself ‘These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering,’ then you should abandon them. What do you think? Is there greed?” — “Yes, venerable sir.” — “Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery, and utters falsehood, and he gets another to do likewise. Will that be long for his harm and suffering?” — “Yes, venerable sir.” — “What do you think, is there hate?” — “Yes, venerable sir.” — “Ill-will is the meaning of that, I say. Through hate a malevolent man kills breathing things... Will that be long for his harm and suffering?” — “Yes, venerable sir.” — “What do you think? Is there delusion?” — “Yes, venerable sir.” — “Ignorance is the meaning of that, I say. Through ignorance a deluded man kills breathing things... Will that be long for his harm and suffering?” — “Yes, venerable sir.”⁶⁵

And this, monks is the noble truth of the origination of dukkha: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.⁶⁶

Science

“The modern cortex has great influence over the rest of the brain, and it’s been shaped by evolutionary pressures to develop ever-improving abilities to parent, bond, communicate, cooperate, and love.” - Shultz, Susanne, and R I M Dunbar. “*Evolution in the Social Brain*,” *Science* 317 (2007): 1344-1347.

⁶⁵ Thannisaro Bhikkhu, “Sahla Sutta: To Salha,” Access to Insight, 1994, <https://www.accesstoinight.org/tipitaka/an/an03/an03.066.nymo.html>.

⁶⁶ Thannisaro Bhikkhu, “Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion,” Access to Insight, 1994, <https://www.accesstoinight.org/ptf/dhamma/sacca/sacca2/index.html>.

“Empathy and love naturally attune you to other people, so your mind moves into resonance with theirs.” - Siegel, D.J. *The Mindful Brain: Reflection and Attunement in the Cultivation of Well-Being*. New York: W.W. Norton and Co, 2007.

“For you to stay healthy, each system in your body and mind must balance two conflicting needs. It must remain open to inputs during ongoing transactions with its local environment while on the other hand, each system must also preserve a fundamental stability, staying centered around a good set-point and within certain ranges.” - Thompson, E. *Mind in Life: Biology, Phenomenology, and the Sciences of Mind*. Cambridge, MA: Harvard University Press, 2007.

“The hippocampus compares what it witnesses to a short list of dangers, which when fired sends a general alert to the brain while also engaging a fast-track signal to fight or flight neural and hormonal systems.” - Rasia-Filho, Londero, and Achaval. “Functional Activities of the Amygdala: An Overview.” *Journal of Psychiatry and Neuroscience* 25:14-23. 2000.

“The pleasant, unpleasant, neutral feeling tones are produced mainly by the amygdala.” - LeDoux J.E. Emotion: “Clues from The Brain.” *Annual Review of Psychology* 46 (1995: 209-235.

“The Cingulet Cortex tracks whether the rewards you expected—fun with your friend, good food—actually arrive.” - Eisenberger, N.I., and M.D. Lieberman. “Why Rejection Hurts: A Common Neural Alarm System for Physical and Social Pain.” *Trends in Cognitive Science* 8 (2004): 294-300.

“Vigilance and Anxiety baseline resting states activate a ‘default network’ and one of its functions seems to be tracking your environment and body for possible threats.” - Raichle, M.E., MacLeod, Snyder, A. M. Powers, A.Z. Gusnard, W.J. and Shulman, G. A. “Default Mode of Brain Function.” *Proceedings of the National Academy of Sciences* 98 (2001: 676-682.

“We are prey as well as predators. In addition, most primate social groups have been full of aggression from males and females alike.” - Sapolsky, R. M. *Why Zebras Don't Get Ulcers*. New York: W. H. Freeman Co, 1998.

“In hunter-gatherer societies, violence has been a leading cause of death for men.” - Bowles, S. “Group Competition, Reproductive Leveling, and The Evolution of Human Altruism.” *Science* 314 (2006: 1569-1572.

“Fearful faces are perceived much more rapidly than happy or neutral ones, probably fast-tracked by the amygdala.” - Yang, Zald, and Blake “Fearful Expressions Gain Preferential Access to Awareness During Continuous Flash Suppression.” *Emotion*. 7 (2007:882-886.

“Even when fearful faces invisible to conscious awareness, the amygdala still lights up.” - Jiang, Y., and S. He. “Cortical Responses to Invisible Faces: Dissociating Subsystems for Facial-Information Processing.” *Current Biology* 16 (2006: 2023-2029.

“Negative trumps positive: It's easy to acquire feelings of learned helplessness from a few failures, but hard to undo those feelings, even with many successes.” - Seligman, M. *Learned Optimism: How to Change Your Mind and Your Life*. New York: Random House, 2006.

“People do more to avoid loss than to acquire a comparable gain.” - Baumeister, R., E. Bratlavsky, C. Finkenauer, and K. Vohs. “Bad is Stronger Than Good.” *Review of General Psychology* 5 (2001): 323-370.

“Compared to lottery winners, accident victims usually take longer to return to their original baseline of happiness.” - Brickman, Coates, and Janoff-Bulman “Lottery Winners or Accident Victims: Is Happiness Relative?” *Journal of Personality and Social Psychology* 36 (1978: 917-927.

“In relationships it typically takes about five positive interactions to overcome the effects of a single negative one.” - Gottman, J. *Why Marriages Succeed or Fail: And How You Can Make Yours Last*. New York: Simon and Schuster, 1995.

“Even if you’ve unlearned a negative experience, it still leaves an indelible trace in your brain.” - Quirk, Repa, and LeDoux “Fear Conditioning Enhances Short-Latency Auditory Responses of Lateral Amygdala Neurons: Parallel Recordings in The Freely Behaving Rat.” *Neuron*. 15 (1995: 1029-1039.

“The Brain has a built in “negativity bias.” - Vaish, Grossman, and Woodward. “Not All Emotions Are Created Equal: The Negativity Bias in Social-Emotional Development.” *Psychological Bulletin* 134 (2008: 383-403.

“In the simulator, much of what you see ‘out there’ is actually ‘in here’, only a small fraction of the inputs to your occipital lobe comes directly from the external world; the rest comes from internal memory stores and perceptual-processing modules.” - Raichle, M. “The Brain’s Dark Energy.” *Science* 314 (2006: 1249-1250.

“Inside the simulator, which is centered in the substrate of the pre-frontal cortex, mini-movies run continuously. These brief clips are the building blocks of much conscious mental activity.” - Niedenthal, P. “Embodying Emotion.” *Science* 316 (2007): 1002.

Integrated summary

Attachments lead to greed and aversion which leads to lusting for the immediate satisfaction of ‘acquiring’ them. Even satisfying these cravings however has consequences because ill-gotten gains at the expense of self/others negatively impacts your mind because one experiences the consequence via the brain’s mirror neurons and negativity bias. Any satisfaction that fulfilling craving has is outweighed by the negative impact as your brain tends to remember negative experience at five times the rate it recalls any potential positive experience and therefore such pursuits are unskillful and to be avoided.

Compound suffering/1st-2nd dart of suffering

The 1st and 2nd darts of suffering refer to the initial pain of existence and its subsequent compounding of the mental formations of suffering, which add an additional element to the experience of suffering.

Doctrine

Regardless of our state of mind, the experience of pain is unavoidable. In Buddhist doctrine, these are the ‘first-darts’ of existence, which can be followed by

the ‘second-darts’ of suffering, which are the compounded elements of suffering that are added onto the experience of pain. According to Buddhist doctrine we do have control of how or if these compounded elements are affixed to the initial experience of the pain of existence.

When an untaught worldling is touched by a painful (bodily) feeling, he worries and grieves, he laments, beats his breast, weeps and is distraught. He thus experiences two kinds of feelings, a bodily and a mental feeling. It is as if a man were pierced by a dart and, following the first piercing, he is hit by a second dart. So that person will experience feelings caused by two darts. It is similar with an untaught worldling: when touched by a painful (bodily) feeling, he worries and grieves, he laments, beats his breast, weeps and is distraught. So he experiences two kinds of feeling: a bodily and a mental feeling.⁶⁷

This bodily and mental feeling represent the first dart of the experience of pain, which the bearer of suffering can add to with the desire of aversion.

Having been touched by that painful feeling, he resists (and resents) it. Then in him who so resists (and resents) that painful feeling, an underlying tendency of resistance against that painful feeling comes to underlie (his mind). Under the impact of that painful feeling he then proceeds to enjoy sensual happiness. And why does he do so? An untaught worldling, O monks, does not know of any other escape from painful feelings except the enjoyment of sensual happiness. Then in him who enjoys sensual happiness, an underlying tendency to lust for pleasant feelings comes to underlie (his mind). He does not know, according to facts, the arising and ending of these feelings, nor the gratification, the danger and the escape, connected with these feelings. In him who lacks that knowledge, an underlying tendency to ignorance as to neutral feelings comes to underlie (his mind). When he experiences a pleasant feeling, a painful feeling or a neutral feeling, he feels it as one fettered by it. Such a one, O monks, is called an untaught worldling who is fettered by birth, by old age, by death, by sorrow, lamentation, pain, grief and despair. He is fettered by suffering, this I declare.⁶⁸

⁶⁷ Access to Insight, “Sallatha Sutta: The Dart,” Access to Insight, 1998, SN 36.6, <https://www.accesstoinight.org/tipitaka/sn/sn36/sn36.006.nypo.html>.

⁶⁸ Access to Insight, “Sallatha Sutta: The Dart,” Access to Insight, 1998, SN 36.6, <https://www.accesstoinight.org/tipitaka/sn/sn36/sn36.006.nypo.html>.

In the reaction to the pain, the individual attempts to resist the experience by fleeing to false refuges of pleasure and does not become aware of the end of the pain as he experiences these feelings as though they are a trap when he is in reality maintaining the suffering added to the experience.

Supporting science

“Psychological pain draws on many of the same networks as physical pain.” - Eisenberger and Lieberman “Why Rejection Hurts: A Common Neural Alarm System for Physical and Social Pain.” *Trends in Cognitive Science* 8 (2004): 294-300.

Integrated summary

Via association the 1st and 2nd darts of suffering can and often are experienced as synonymous and have compound effects on the body and mind. With practices such as mindfulness, the experience of cause and affect can be made distinct and the ‘2nd dart’ of suffering lessened overtime with practice. This can be particularly helpful for those with chronic pain/suffering.

Engaging contentment/happiness

The encouragement of happiness is prolific within society but in Buddhist and Mindfulness practice happiness/contentment are means to an end for stimulating the motivation for positive growth as well as a natural occurrence along the path.

Doctrine

In this, monks, a monk cultivates the enlightenment-factors of mindfulness... equanimity accompanied by sympathetic joy... he dwells thus, equanimous, mindful, clearly aware or, by passing utterly beyond the sphere of infinite space, thinking 'consciousness is infinite,' he attains and dwells in the sphere of infinite

consciousness. I declare that the heart's release by sympathetic joy has the sphere of infinite consciousness for its excellence. This is the attainment of a wise monk who penetrates to no higher release.

And how, monks, does a monk cultivate the heart's release by equanimity? What is its goal, its excellence, its fruit and its outcome?

In this case, monks, a monk cultivates the enlightenment-factors of mindfulness, investigation-of-states, energy, rapture, tranquility, concentration, equanimity accompanied by equanimity which is based on detachment, dispassion, leading to maturity of surrender. If he wishes to dwell... he dwells thus, equanimous, mindful and clearly aware. Or by passing utterly beyond the sphere of infinite consciousness, thinking 'there is nothing,' he attains and dwells in the sphere of nothingness. I declare that the heart's release by equanimity had the sphere of nothingness for its excellence. This is the attainment of a wise monk who penetrates to no higher release.⁶⁹

Supporting science

“Even a single episode can reshape circuits of the brain to make future episodes more likely.” - Maletic, V., Robinson, Oakes, Iyengar, Ball, and Russell. “Neurobiology of Depression: An Integrated View of Key Findings.” *International Journal of Clinical Practice* 61 (2007): 2030-2040.

“Savor positive experiences to activate more neurons so they can fire together and build stronger pathways.” - Lewis, M.D. “Self-Organizing Individual Differences in Brain Development.” *Developmental Review* 25 (2005): 252-277.

“If other things are in your mind at the same time you’re forming memory, particularly pleasant or unpleasant experiences, then your amygdala and hippocampus will automatically associate them with that neural pattern.” - Pare, D., Collins, and

⁶⁹ Thanissaro Bhikkhu, “Mettam Sutta,” Access to Insight, 2009, <https://www.accesstoinsight.org/tipitaka/sn/sn46/sn46.054x.wlsh.html>.

Pelletier. “Amygdala Oscillations and The Consolidation of Emotional Memories.”
Trends in Cognitive Science 6 (2002): 306-314.

“Neuroplasticity refers to the brains ability to learn and adapt such as when the blind repurpose parts of their brain to interpret audio sensations.” - Begley, S. *Train Your Mind, Change Your Brain: How a New Science Reveals Our Extraordinary Potential to Transform Ourselves*. New York: Ballantine Books, 2007.

“When neurons fire within a few milliseconds of each other they strengthen their existing synapses and form new ones; this is how they “wire” together.” - Tanaka, Horiike, Matsuzaki, Miyazka, Ellis-David. And Kasai. “Protein Synthesis and Neurotrophin-Dependent Structural Plasticity of Single Dendritic Spines.” *Science* 319 (2008): 1683-1687.

“Inactive synapses wither away through neuronal pruning ‘use it or lose it’ affect.” - Spear, L.P., *The Interpersonal World of the Infant*. New York: Basic Books, 2000.

“Emotional arousal facilitates learning by increasing neural excitation and consolidating synaptic change.” - Lewis, M.D. “Self-Organizing Individual Differences in Brain Development.” *Developmental Review* 25 (2005): 252-277.

“There’s evidence that negative memory—both explicit and implicit—is especially vulnerable to change soon after it’s been recalled.” - Monfils, Cowansage, Klann, and LeDoux. “Extinction-Reconsolidation Boundaries: Key to Persistent Attenuation of Fear Memories.” *Science* 324 (2002): 951-955.

Frederickson, BL.L. and R. Levenson. "Positive Emotions Speed Recovery from the Cardiovascular Sequelae of Negative Emotions." *Psychology Press* 12 (1998):191-220.

Integrated summary

Those capable of cultivating boundless joy are not bound by their surrounding conditions and those who actively cultivate joy and equanimity wire their neural networks to better locate the joy and equanimity in their experience. The more the practitioner cultivates, the less conditioning is required to be at states of joy and equanimity as a default. The most adept practitioners require no external stimulus to realize the peace, joy and equanimity of existence.

Subduing reactivity/quenching the fires of existence

Reactivity refers to the seemingly uncontrollable, unconscious reactions we have to internal and environmental stimulus within/around us. With Mindfulness practices we can both remain calm in the face of such stimulus while ultimately working towards the elimination of the associations we place on the initial stimulus.

Doctrine

Indeed, the sage who's fully quenched rests at ease in every way; No sense desire adheres to him whose fires have cooled, deprived of fuel. All attachments have been severed, the heart's been led away from pain; Tranquil, he rests with utmost ease. The mind has found its way to peace. (Cullavagga 6:4.4)

Science

“When you’re very relaxed, it’s hard to feel stressed or upset.” Benson, H. *The Relaxation Response*. New York: Harper Paperback, 2000.

“The relaxation response may actually alter how your genes are expressed, reducing cellular damage of chronic stress.” - Dusek, Wohlhueter, Bhasin, Zerbini, Joseph, Benson, and Libermann. “Genomic Counter-Stress Changes Induced by The Relaxation Response.” *PLoS ONE* 3 (2008): e. 2576.

“Stress, negative emotional all decrease Heart Rate Variability and people with low HRV are less likely to recover after a heart attack.” – Kristal-Boneh, Raifel, Froom, and Ribak. “Heart Rate Variability in Health and Disease.” *Scandinavian Journal of Work, Environment, and Health* 21 (1995): 85-95.

“Preliminary studies of HRV show evidence of decreased stress, improved cardiovascular health, immune system function and mood correspondence.” - Luskin, Reitz, Newell, Quinn, and Haskell. “A Controlled Pilot Study of Stress Management Training of Elderly Patients with Congestive Heart Failure.” *Preventive Cardiology* 5 (2002): 168-174.

“Meditation: Increases gray matter in the insula.” - Holzel, Ott, Gard, Hempel, Weygandt, Morgen, and Vaitl. “Investigation of Mindfulness Meditation Practitioners with Voxel-Based Morphometry.” *Social Cognitive and Affective Neuroscience* 3 (2008): 55-61.

Lazar, Kerr, Wasserman, Gray, Greve, Treadway, McGarvey, Quinn, Dusek, Benson, Raunch, Moore, and Fischl. “Meditation Experience is Associated with Increased Cortical Thickness.” *NeuroReport* 16 (2005): 1893-1897.

Luders, E., A. W. Toga, N. Lepore, and C. Gaser. "The Underlying Anatomical Correlates of Long-Term Meditation: Larger Hippocampal and Frontal Volumes of Gray Matter." *Neuroimage* 45 (2009): 672-678.

"Meditation: reduces cortical thinning due to aging in prefrontal regions strengthen by meditation." - Lazar, Kerr, Wasserman, Gray, Greve, Treadway, McGarvey, Quinn, Dusek, Benson, Raunch, Moore, and Fischl. "Meditation Experience is Associated with Increased Cortical Thickness." *Neuro-Report* 16 (2005): 1893-1897.

"Meditation: Improves psychological functions associated with these regions, including attention." - Carter, Presti, Callistemon, Ungerer, Liu, and Pettigrew. "Meditation Alters Perceptual Rivalry in Tibetan Buddhist Monks." *Current Biology* 15 (2005): 412-413.

Tang, Ma, Wang, Fan, Feg, Lu, Yu, Sui, Rothbart, Fan, and Posner, 2007. "Short-Term Meditation Training Improves Attention and Self-Regulation." *Proceedings of the National Academy of Science* 104 (2007): 17152-17156.

"Meditation: increases compassion." - Lutz, Brefczynski-Lewis, Johnstone, and Davidson. "Regulation of The Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise" *PLoS ONE* 3(3) (2008): e1897.

"Meditation: Increases empathy." - Lazar, Kerr, Wasserman, Gray, Greve, Treadway, McGarvey, Quinn, Dusek, Benson, Raunch, Moore, and Fischl. "Meditation Experience is Associated with Increased Cortical Thickness." *Neuro Report* 16 (2005): 1893-1897.

“Meditation: Increases activation of left frontal regions, which lifts mood.” - Davidson, “Well-Being and Affective Style: Neural Substrates and Biobehavioral Correlates.” *Philosophical Transactions of the Royal Society* 359 (2004):1395-1411.

“Meditation: Increases the power and reach of fast, gamma range brainwaves in experienced Tibetan practitioners.” - Lutz, Greischar, Rawlings, Ricard, and Davidson. “Long-Term Meditators Self-Induce High-Amplitude Gamma Synchrony During Mental Practice.” *Proceedings of the National Academy of Sciences* 101 (2004):16369-16373.

“Meditation: Decreases stress-related cortisol.” - Tang, Ma, Wang, Fan, Feg, Lu, Yu, Sui, Rothbart, Fan, and Posner “Short-Term Meditation Training Improves Attention and Self-Regulation.” *Proceedings of the National Academy of Science* 104 (2007): 17152-17156.

“Meditation: Strengthens the immune system.” - Davidson, Kabat-Zinn, Schumacher, Rosenkranz, Muller, Santorelli, Urbanowski, Harrington, Bonus, and Sheridan. “Alterations in Brain and Immune Function Produced by Mindfulness Meditation.” *Psychosomatic Medicine* 65 (2003): 54-570.

Tang, Ma, Wang, Fan, Feg, Lu, Yu., Sui, Rothbart, Fan, and Posner. “Short-Term Meditation Training Improves Attention and Self-Regulation.” *Proceedings of the National Academy of Science* 104 (2007): 17152-17156.

“Meditation: Helps numerous psychological conditions, including insomnia, anxiety, phobias, and eating disorders.” - Walsh, and Shapiro. “The Meeting of Meditative Disciplines and Western Psychology: A Mutually Enriching Dialogue.” *American Psychologist* 61 (2006): 227-239.

Integrated summary

Reactivity is addressed via the practice of meditation and the subsequent results of a sustained practice are a great many positive results in health and well-being. By relinquishing the associative attachments of sense-experience one can reduce the stress factors of one's experience.

Engaging motivation for growth/practicing good intentions

Finding positive motivators for growth is as much a skill as the practice itself. Cultivating knowledge of positive motivators takes time and effort as the positive motivators sought after in Buddhism are the motivators that lead to greater motivation in wholesome factors.

Doctrine

And what is right resolve? Being resolved on renunciation, on freedom from ill-will, on harmlessness: This is called right resolve.⁷⁰

And how is right view the forerunner? One discerns wrong resolve as wrong resolve, and right resolve as right resolve. And what is wrong resolve? Being resolved on sensuality, on ill will, on harmfulness. This is wrong resolve... "One tries to abandon wrong resolve & to enter into right resolve: This is one's right effort. One is mindful to abandon wrong resolve & to enter & remain in right resolve: This is one's right mindfulness. Thus these three qualities — right view, right effort, & right mindfulness — run & circle around right resolve.⁷¹

⁷⁰ Thanissaro Bhikkhu, "Magga-vibhanga Sutta: An Analysis of the Path," Access to Insight, 1996, <https://www.accesstoinight.org/tipitaka/sn/sn45/sn45.008.than.html>.

⁷¹ Thanissaro Bhikkhu, "Maha-cattarisaka Sutta: The Great Forty," Access to Insight, 2006, <https://www.accesstoinight.org/tipitaka/mn/mn.117.than.html#s1>.

The Seven Factors for Awakening

And how are the four frames of reference developed & pursued so as to bring the seven factors for awakening to their culmination?

1. On whatever occasion the monk remains focused on the *body* in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world, on that occasion his mindfulness is steady & without lapse. When his mindfulness is steady & without lapse, then *mindfulness* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.
2. Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, & coming to a comprehension of that quality with discernment, then *analysis of qualities* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.
3. In one who examines, analyzes, & comes to a comprehension of that quality with discernment, persistence is aroused unflaggingly. When persistence is aroused unflaggingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then *persistence* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.
4. In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then *rapture* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.
5. For one enraptured at heart, the body grows calm and the mind grows calm. When the body & mind of a monk enraptured at heart grow calm, then *serenity* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.
6. For one who is at ease — his body calmed — the mind becomes concentrated. When the mind of one who is at ease — his body calmed — becomes concentrated, then *concentration* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.
7. He carefully watches the mind thus concentrated with equanimity. When he carefully watches the mind thus concentrated with equanimity, *equanimity* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.⁷²

⁷² Thanissaro Bhikkhu, "Anapanasati Sutta: Mindfulness of Breathing," Access to Insight, 2006, <https://www.accesstoinsight.org/tipitaka/mnmn.118.than.html>.

Dividing one's thinking into two sorts

The Blessed One said, "Monks, before my self-awakening, when I was still just an unawakened Bodhisatta, the thought occurred to me: 'Why don't I keep dividing my thinking into two sorts?' So I made thinking imbued with sensuality, thinking imbued with ill will, & thinking imbued with harmfulness one sort, and thinking imbued with renunciation, thinking imbued with non-ill will, & thinking imbued with harmlessness another sort.

And as I remained thus heedful, ardent, & resolute, thinking imbued with sensuality arose in me. I discerned that 'Thinking imbued with sensuality has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with sensuality had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

And as I remained thus heedful, ardent, & resolute, thinking imbued with ill will arose in me. I discerned that 'Thinking imbued with ill will has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.

As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with ill will had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.⁷³

Supporting science

“Your brain evolved from the bottom up and the inside out, along what is called the neuroaxis.” - Lewis, and Todd. “The Self-Regulating Brain: Cortical-Subcortical

⁷³ Thanissaro Bhikkhu, “Dvedhavitakka Sutta: Two Sorts of Thinking,” Access to Insight, 1997, <https://www.accesstoinsight.org/tipitaka/mn/mn.019.than.html>.

Feedback and The Development of Intelligent Action.” *Cognitive Development* 22 (2007): 406-430.

Tucker, Derryberry, and Luu. “Anatomy and Physiology of Human Emotion: Vertical Integration of Brain Stem, Limbic, and Cortical Systems.” In *Handbook of the Neuropsychology of Emotion*, edited by J. Borod. London: Oxford University Press, 2000.

“The farther down the neuroaxis, the more immediate the reactions. Thus, the farther up the brain is engaged, the wiser the intentions.” - McClure, Laibson, Loewenstein, and Cohen. “Separate Neural Systems Value Immediate and Delayed Monetary Rewards.” *Science* 306 (2004): 503-507.

“2 regions act as hubs for the neuroaxis, reaching out like spokes, the anterior cingulate cortex and the amygdala.” - Lewis, and Todd. “The Self-Regulating Brain: Cortical-Subcortical Feedback and the Development of Intelligent Action.” *Cognitive Development* 22 (2007): 406-430.

“When intention crystalizes, the experience of things coming together toward a unified aim reflects a neural coherence with regions pulsing together with matching highs and low firing rhythms, 30 to 80 times a second.” – Thompson, and Varela. “Radical Embodiment: Neural Dynamics and Consciousness.” *Trends in Cognitive Sciences*, 5 (2001): 418-425.

“The ACC is the primary overseer of your attention. These areas don’t develop until ages three to six.” - Posner, M.I., and M. K. Rothbart. “Developing Mechanisms of Self-Regulation.” *Development and Psychopathology* 12 (2000): 427-441.

“The ACC is a key site for integration of thinking and feeling therefore, strengthening the ACC via meditation helps you to think through taxing problems with clarity.” - Lewis, M.D. “Self-Organizing Individual Differences in Brain Development.” *Developmental Review* 25 (2005): 252-277.

“When you get motivated in any significant way, it means the subcortical regions that connect to the amygdala have synchronized with each other. The neural networks in the limbic system, hypothalamus, and brain stem start pulsing together, usually in the theta frequency of four to seven times a second.” - Kocsis, and Vertes. “Characterization of Neurons of the Supra-Mammillary Nucleus and Mammillary Body that Discharge Rhythmically with The Hippocampal Theta Rhythm in The Rat.” *Journal of Neuroscience* 14 (1994): 7040-7052.

Integrated summary

In both doctrine and science the practicing of certain thoughts/behaviors develops the brain/mind towards further iterations of the same thought and behaviors. The Doctrine affirms that those who bifurcate their thinking into skillful and unskillful will gain insight into cultivating what is skillful according to the doctrine while the science affirms that the brain will develop and strengthen the pathways of thought and behavior that are engaged in the mind.

Cultivating equanimity

Doctrine

Now, O monks, what is worldly equanimity? There are these five cords of sensual desire: forms cognizable by the eye... tangibles cognizable by the body that are wished for and desired, agreeable and endearing, associated with sense desire and alluring. It is the equanimity that arises with regard to these five cords of sense desire which is called 'worldly equanimity.'

Now, what is unworldly equanimity? With the abandoning of pleasure and pain, and with the previous disappearance of gladness and sadness, a monk enters upon and abides in the *fourth meditative absorption*, which has neither pain-nor-pleasure and has purity of mindfulness due to equanimity. This is called 'unworldly equanimity.'

And what is the still greater unworldly equanimity? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred and freed of delusion, then there arises equanimity. This is called a 'still greater unworldly equanimity.'⁷⁴

Science

“An aspect of equanimity is an unusually expansive ‘global workspace of consciousness.” Baars, B. J. “In the theatre of Consciousness: Global Workspace Theory, A Rigorous Scientific Theory of Consciousness.” *Journal of Consciousness Studies* (1997): 4:292.

“Rhythmic gamma wave synchronization taking place across the brain has been found in Tibetan practitioners.” Lutz, A., L. Greischar, N. Rawlings, M. Ricard, and R. Davidson. “Long-term meditators Self-Induce High-Amplitude Gamma Synchrony During Mental Practice.” *Proceedings of the National Academy of Sciences* (2004): 101:16369-16373.

“Over time, equanimity deepens into a profound inner stillness that is a defining characteristic of contemplative absorption.” Brahm, A. *Mindfulness, Bliss and Beyond: A Meditator’s Handbook*. Boston: Wisdom Publications, 2006.

⁷⁴ Thanissaro Bhikkhu, “Niramisa Sutta,” Access to Insight, 1998, <https://www.accesstoinsight.org/tipitaka/sn/sn36/sn36.031.nypo.html>.

Integrated summary

Buddhist doctrine speaks of multiple types of equanimity, which take place in either worldly or unworldly conditions of being. The supreme state of equanimity is one without conditions, which recognizes no hindrances via conditions in the worldly states of mind. The result of cultivating this state is one of symmetry where things ‘come together’ or as the research refers to it, ‘forms a global workspace of consciousness’⁷⁵

Love/fear

There are said to be only two essential emotions in Buddhism: love and fear.

Everything else can be said to be a complex of these two essential emotions.

Doctrine

Cultivate an all-embracing mind of love
For all throughout the universe,
In all its height, depth and breadth —
Love that is untroubled
And beyond hatred or enmity.⁷⁶

What if I, in whatever state I'm in when fear & terror come to me, were to subdue that fear & terror in that very state?' So when fear & terror came to me while I was walking back & forth, I would not stand or sit or lie down. I would keep walking back & forth until I had subdued that fear & terror. When fear & terror came to me while I was standing, I would not walk or sit or lie down. I would keep standing until I had subdued that fear & terror. When fear & terror came to me while I was sitting, I would not lie down or stand up or walk. I would keep sitting until I had subdued that fear & terror. When fear &

⁷⁵ B. J. Bars, “In the Theatre of Consciousness: Global Workspace Theory, a Rigorous Scientific Theory of Consciousness,” *Journal of Consciousness Studies* 4: (1997), 292.

⁷⁶ Thanissaro Bhikkhu, “Karaniya Metta Sutta,” Access to Insight, 1995, <https://www.accesstoinsight.org/lib/authors/buddharakkhita/wheel365.html#ch1>.

terror came to me while I was lying down, I would not sit up or stand or walk. I would keep lying down until I had subdued that fear & terror.⁷⁷

Science

“In evolutionary neuroscience, selecting a good mate, etc, required increase neural processing in mammals and birds.” - Shultz, Susanne, and R I M Dunbar.

“Evolution in the Social Brain.” *Science* 317 (2007): 1344-1347.

“Monkeys spend 1/6th of a day grooming and the groomer is less stressed than the groomee.” - Shutt, MacLarnon, Heistermann, and Semple. “Grooming in Barbary Macaques: Better to Give Than to Receive?” *Biology Letters* 3 (2007): 231-233.

“For both sexes of primate, social success leads to more offspring.” - Silk, J. B. “Social Components of Fitness in Primate Groups.” *Science* 317 (2007): 1347-1351.

“The more sociable a primate species is, the bigger its cortex is compared to the rest of the brain.” - Shultz, Susanne, and R I M Dunbar. “Evolution in the Social Brain.” *Science* 317 (2007): 1344-1347.

“Only the most modern family of apes, the great apes, have developed spindle cells, a remarkable type of neuron that supports advanced social capabilities.” – Allman, Hakeem, Erwin, Nimchinsky, and Hop. “The Anterior Cingulate Cortex: The Evolution of an Interface Between Emotion and Cognition.” *Annals of the New York Academy of Sciences*, 935 (2001): 107-117.

⁷⁷Thanissaro Bhikkhu, “Bhaya-bherava Sutta,” Access to Insight, 1998, <https://www.accesstoinsight.org/tipitaka/mn/mn.004.than.html>.

“Love and attachment.” - Coward, F. “Standing on The Shoulders of Giants.”
Science 319 (2008): 1493-1495.

“Losing love feels bad.” - Fisher, Aron, and Brown. “Romantic Love: A
 Mammalian Brain System for Mate Choice.” *Philosophical Transactions of the Royal
 Society* 361 (2006): 2173-2186.

“As soon as you place anyone outside of the circle of “us” the mind/brain
 automatically begins to devalue that person and justify poor treatment of them.” -
 Efferson, Lalive, and Feh. “The Coevolution of Cultural Groups and Ingroup
 Favoritism.” *Science* 321 (2008):1844-1849.

“Humans and other primates routinely restrict the wolf of hate to repair the
 damage.” Sapolsky, R. M. “A Natural History of Peace.” *Foreign Affairs* 85 (2006):
 104-121.

“Nasty and Brutish.” - Bowles, S. “Group Competition, Reproductive Leveling,
 and the Evolution of Human Altruism.” *Science* 314 (2006): 1569-1572.

Integrated summary

The experience of love is one of affirmation and joy in both the science and
 doctrine. Unconditional love does not rely on worldly conditions according to the
 dhamma and is more so a state of mind. Without worldly conditions, losing this sense
 of love is only achievable through the abandonment of the unconditional state of mind.

Fear is a debilitating emotion that prevents one from taking actions. The Buddha recommended that when fear arises to be proactive and address it rather than allowing it to abide as a residual anxiety. The arising of fear is not seen as an enemy but the disturbance to the mind is the focus of address, as per the doctrine. The science on the matter affirms that fixating on fear can lead to anxiety.

Compassion

Compassion refers to unhindered empathy for self/others and is both a reward in of itself and a means to cultivating the path into advanced levels of practice. Mindfulness creates sensitivity to all within mind and reservations of empathy create and maintain barriers within mind that form obstructions to spiritual cultivation.

Doctrine

I. Here, monks, a disciple dwells pervading one direction with his heart filled with loving-kindness, likewise the second, the third, and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with loving-kindness, abundant, grown great, measureless, free from enmity and free from distress.

II. Here, monks, a disciple dwells pervading one direction with his heart filled with compassion, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with compassion, abundant, grown great, measureless, free from enmity and free from distress.

III. Here, monks, a disciple dwells pervading one direction with his heart filled with sympathetic joy, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with sympathetic joy, abundant, grown great, measureless, free from enmity and free from distress.

IV. Here, monks, a disciple dwells pervading one direction with his heart filled with equanimity, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally

with his heart filled with equanimity, abundant, grown great, measureless, free from enmity and free from distress.⁷⁸

This awareness-release through good will should be developed whether one is a woman or a man. Neither a woman nor a man can go taking this body along. Death, monks, is but a gap of a thought away. One [who practices this awareness-release] discerns, 'Whatever evil action has been done by this body born of action, that will all be experienced here [in this life]. It will not come to be hereafter.' Thus developed, the awareness-release through good will leads to non-returning for the monk who has gained gnosis here and has penetrated to no higher release.⁷⁹

For one who clings, motion exists; but for one who clings not, there is no motion. Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither coming nor going. Where no coming nor going is, there is neither arising nor passing away. Where neither arising nor passing away is, there is neither this world nor a world beyond, nor a state between. This, verily, is the end of suffering.⁸⁰

Science

“There appears to be a central network in the middle and lower regions of the brain that evolved to integrate multiple social-emotional capabilities.” - Siegel, D. J. *The Mindful Brain: Reflection and Attunement in the Cultivation of Well-Being*. New York: W.W. Norton and Co, 2007.

“Being mindful of your inner world seems to help heal significant shortages of empathy you may have experienced when you were young.” - Siegel, D. J. *The Mindful Brain: Reflection and Attunement in the Cultivation of Well-Being*. New York: W.W. Norton and Co, 2007.

⁷⁸ Maurice Walshe, *The Long Discourses of the Buddha, Digha Nikaya* (Somerville: Wisdom Publications, 2012), DN 13.

⁷⁹ Thanissario Bhikkhu, “Brahmavihara Sutta,” Access to Insight, 1998, <https://www.accesstinsight.org/tipitaka/an/an10/an10.208.than.html>.

⁸⁰ Thanissaro Bhikkhu, “Kuddaka Nikaya,” Udana 8:3., Access to Insight, 1998, <https://www.accesstinsight.org/tipitaka/kn/ud/index.html>.

“You can deliberately cultivate compassion, which will stimulate and strengthen its underlying neural substrate, including your ACC and insula.” - Lutz, Brefczynski - Lewis, Johnstone, and Davidson. “Regulation of the Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise.” *PLoS ONE* 3(3)(2008): e1897.

“Focusing on universal, nonreferential compassion, helps to cultivate compassion throughout the mind.” - Lutz, Brefczynski - Lewis, Johnstone, and Davidson. “Regulation of the Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise.” *PLoS ONE* 3(3)(2008): e1897.

“You can use the power of embodied emotion to aid in the expression of it.” - Niedenthal, P. “Embodying Emotion.” *Science* 316 (2007): 1002.

“You can differ vigorously with people while simultaneously holding them in your heart.” Brehony, K. A. *After the Darkest Hour: How Suffering Begins the Journey to Wisdom*. New York: Macmillan, 2001.

Integrated summary

Compassion forms one of the most useful and rewarding skills of cultivating Mindfulness practice in that it generates a supreme sensitivity and empathy for both the phenomenon of mind and those beings within mind, the fullest states withholding no reservation. Such states lend themselves with dispelling stress and resolving conflicts while bringing the full faculties of mind to the fore.

Relaxing self-identity

Identity is a helpful construct in helping to create a working knowledge of our interactions in the world. Identity however is also a barrier to knowledge beyond any sense of itself, which maintains dissonance between the factors of cause and effect related to the nature of the self and how it comes to be as it is. Without a knowledge of self, we are subject to the karma of its arising and passing away.

Doctrine

Furthermore, there is the case where the mind of a monk, when attending to self-identity, doesn't leap up at self-identity, doesn't grow confident, steadfast, or released in self-identity. But when attending to the cessation of self-identity, his mind leaps up at the cessation of self-identity, grows confident, steadfast, & released in the cessation of self-identity. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from self-identity, then whatever fermentations, torments, & fevers there are that arise in dependence on self-identity, he is released from them. He does not experience that feeling. This is expounded as the escape from self-identity.⁸¹

Science

“Self has many aspects: The reflexives self, the emotional self, etc.” - Lewis, Marc D., and Rebecca M. Todd. “The Self-Regulating Brain: Cortical-Subcortical Feedback and the Development of Intelligent Action.” *Cognitive Development* 22 (2007: 406-430.

“Different parts of your brain recognize different parts of your face in a photo and interpret things from your perspective.” - Gillihan, S., and M. Farah. “Is self special? A Critical Review of Evidence from Experimental Psychology and Cognitive Neuroscience.” *Psychological Bulletin* 131 (2005: 76-97.

⁸¹ Thanissaro Bhikkhu, “Nissaraniya Sutta: Leading to Escape,” *Anguttara Nikaya*, (2000), 5.200, <https://www.accesstoinsight.org/tipitaka/an/an05/an05.200.than.html>.

“The autobiographical-self incorporates the reflective self and some of the emotional self, and provides the sense of “I” having a unique past and future.” D’Amasio, A. *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*. Orlando, FL: Harvest Books., 2000.

“The core self, involving underlying and largely nonverbal feelings of I, is the neural and mental foundation of the autobiographical self.” - D’Amasio, A. *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*. Orlando, FL: Harvest Books., 2000.

“Self as object arises when you deliberately think about yourself, stringing things which create the narrative of me together.” - Gallagher, S. “Philosophical Conceptions of The Self: Implications for Cognitive Science.” *Trends in Cognitive Sciences*, 4 (2000): 14-21.

“Self-referencing also relies on the junction of temporal and parietal lobes but these areas of the brain perform other functions too and so aren’t specifically related to the self.” - Legrand, D. and Ruby, P. “What is self-specific? Theoretical Investigation and Critical Review of Neuroimaging Results.” *Psychological Review* 116 (2009): 252-282.

“Subjectivity arises from the inherent distinction between this body and that world, which is generated in the ongoing interactions the body has with the world.” - Thompson, E. *Mind in Life: Biology, Phenomenology, and the Sciences of Mind*. Cambridge, MA: Harvard University Press, 2007.

“The brain indexes across moments of subjectivity to create an apparent subject who-over the course of development, from infancy to adulthood-is elaborated and layered

through the maturation of the brain, notably the prefrontal cortex.” - Zelazo, Gao, and Todd. The development of consciousness. In, *The Cambridge Handbook of Consciousness*, New York: Cambridge University Press, 2003.

“In meditation, bare awareness requires subjectivity but it does not require a subject.” - Amaro. *Small Boat, Great Mountain: Theravadin Reflections of the Natural Great Perfection*. Redwood Valley, CA: *Abhayagiri Buddhist Monastery*, 2003.

“Whatever aspect of self that is momentarily active engages only a small fraction of the brain’s many networks.” - Gusnard, Abuja, Schulman, and Raichle. “Medial Prefrontal Cortex and Self-Referential Mental Activity: Relation to a Default Mode of Brain Function.” *Proceedings of the National Academy of Sciences* 98 (2001): 4259-4264.

“The less self the better, since that improves many kinds of task performance and emotional functioning.” - Koch and Tsuchiya 2006. “Attention and Consciousness: Two Distinct Brain Processes.” *Trends in Cognitive Sciences* 11 (2006): 16-22

“In a deep sense, you’re fundamentally joined with the world.” - Thompson, and Varela. “Radical Embodiment: Neural Dynamics and Consciousness.” *Trends in Cognitive Sciences* 5:418-425. 2001.

Integrated summary

The self forms a necessary survival function to the being that manifests it, while at the same time creating a burden of maintaining the self-identity, which has the effect of creating egoistic experience which causes the illusion of seeing

experience as outside or inside of the ego, while everything that the identity deems self or not-self is ultimately within the realm of mind and therefore a part of mind, which plays an interdependent role that the self-identity cannot comprehend as it cannot relate beyond a sense of self.

CHAPTER 3: BUDDHIST PRACTICE AS THERAPY

The purpose of this chapter is to present the therapeutic aspects of Buddhist practice as prescribed by the Buddha in the case of Angulimala -- an Arahant with a past that includes a body count and a terrifying reputation. Angulimala is here used as a case example of the utilization of Buddhist practice to address mind-dependent suffering with skill and mindfulness. While it may be tempting to diagnose Angulimala with some form of trauma related disorder, historic diagnoses are speculative at best, regardless, chaplains do not make diagnoses and therefore speculating on the mental state of Angulimala is irrelevant.

In the field, chaplains do their best to assess the situation and apply the spiritual care modalities at their disposal. In this chapter, analysis of the story of Angulimala is used as a field case study of how the Buddha assesses and recommends Mindfulness practices to get to the heart of Angulimala's suffering, which is shown to be successful, although Angulimala must still endure some of the consequences of his actions. Worthy of mention is the focus on the suffering in this life and what to do about suffering in this lifetime.

Scriptural material related to Angulimala can be found in various sources such as the Jataka Tales, Dhammapada and Tripitika as well as commentary sources. The following quotations are taken from the compendium, *Great Disciples of The Buddha*,⁸² Chapter 8: *Angulimala: A Murderer's Road to Sainthood*, which tells the story of Angulimala as well as providing some subtext to the relationship between the Buddha

⁸² Thera H, *Great Disciples of the Buddha* (Somerville, MA: Wisdom Publications, 2003).

and Angulimala. This work forms the most authoritative collection of knowledge regarding Angulimala, that can be found in English. The entire story of Angulimala isn't the focus for this research, rather, aspects of the story which reveal Angulimala's mind and the deficits therein take prominence as it is this state of mind which the Buddha means to address via the Buddha-dhamma. With this central theme, the beginning of the telling of the mind of Angulimala starts with considerations of the environment or karma that the child Ahimsaka was born into, which represents the reality that we are all thrust into the environment which we are born unto:

The father cast the boy's horoscope and to his consternation found that his son was born under the "robber constellation," indicating that the boy had an innate disposition to a life of crime. One can well imagine what the father must have felt when confronted with that shocking and unexpected revelation.⁸³

Those subject to a series of misfortunes or bad judgements are, to this day, considered ill-fated or 'born under a bad sign' (especially in retrospect). Sometimes the environmental factors are such that one can reasonably predict a life of hardship and struggle. Such was not entirely the case for Ahimsaka, who was born to a noble family (although under a bad sign). Even in more ideal environments, warning signs may arise that require consideration. Our response to such situations can make all the difference in the world and the next decision made on behalf of Ahimsaka would eventually lead to the realization of his worst potential, although with the best of intentions. Because the babe

⁸³ Hellmuth Hecker, *Angulimala: A Murderer's Road to Sainthood In Great Disciples of the Buddha*. Ed. Bhikkhu Bodhi (Boston: Wisdom Publications, 2003), 322.

was predicted to be a loner, it was believed he could be educated into preventing future misdeeds and acting on evil possibilities.

Will he be a lone robber or the chief of a gang?” “He will be a loner, your majesty. What if we were to kill him now and prevent future misdeeds?” “As he would be a loner, teacher, let him be raised and properly educated. Then, perhaps, he may lose his evil propensities.⁸⁴

The boy was given the name Ahimsaka (harmless) as further guidance towards goodness, and in time he excelled in his studies and was a diligent student, which pleased his family. Ahimsaka grew strong and powerful as well however and so his potential to express his physical power grew as well.

The boy was named Ahimsaka, which means “Harmless.” The name was given to him with the hope it would plant in his mind an ideal toward which to strive. When he grew up he was physically strong and powerful, but he was also quite well behaved and intelligent. As he was diligent in his studies, his parents had good reason to think that his evil proclivities were being held in check by his education and by the religious atmosphere of their home. This, of course, made them very happy.⁸⁵

Unfortunately, the diligence of Ahimsaka began to drive a wedge between him and the other students, by way of jealousy. Perhaps Ahimsaka’s focus on studies and not on his peers was to blame but for whatever reason, Ahimsaka failed to impress his peers:

He also served his teacher so faithfully and humbly that he soon became his teacher’s favorite pupil. He even received his meals from his teacher’s family. This made his fellow students resentful and envious. They discussed the problem among themselves: “Since that young Ahimsaka came we are almost forgotten. We must put a stop to this and cause a break between him and the teacher.” The well-tried way of calumny was not easy, for neither Ahimsaka’s studiousness nor his conduct and noble ancestry gave an opportunity for denigrating him. “We have to alienate the

⁸⁴ Hecker, *Angulimala: A Murderer*, 322.

⁸⁵ Hecker, *Angulimala: A Murderer*, 322.

teacher from him and thus cause a break,” they thought, and so they decided that three groups of people should approach the teacher at intervals.⁸⁶

Thanks to Ahimsaka’s exceptional ability as a student, his peers began to scheme against him, and thanks to his noble background, the scheme required was an elaborate deception to divorce teacher from student by way of a steady stream of preponderant evidence. The scheme was not directed at Ahimsaka however but rather his teacher, who grew in fear as stories continued to flow in about his model student, so much so that his fear made him an accessory to the fraud as he began to conspire as to how to rid himself of the problem of Ahimsaka. Although Ahimsaka was seemingly cursed by fate, he was equally damned by those around him. This represents a ‘*1st and 2nd Darts*’ of existence in that birth comes with inheritance factors that are then compounded by those in the environment. Eventually, Ahimsaka’s guru would take action to rid himself of this problem without raising suspicions:

Finally, the poisonous seed of suspicion took root in his heart, and he came to believe that Ahimsaka, so strong in body and mind, actually wanted to push him out. Once suspicion is roused, one can always find something that seems to confirm it. So the teacher’s suspicion grew into conviction. “I must kill him or get him killed,” he thought. But then he considered: “It will not be easy to kill such a strong man. Besides, if he is slain while living here as my pupil, it will harm my reputation and students may no longer come to me. I must think of some other device to get rid of him as well as punish him.”⁸⁷

⁸⁶ Hecker, *Angulimala: A Murderer*, 323.

⁸⁷ Hecker, *Angulimala: A Murderer*, 323.

Ahimsaka's story is marked by others wishing to pass off the burden of Ahimsaka and his karma, while avoiding the collateral damage of ridding themselves of him. Ahimsaka's main character distinctions are that he's diligent but born under a bad sign. Ahimsaka's worst potential is realized when both misfortune and the utilization of his loyalty and diligence is used to undo him as his guru requested he take up a self-destructive task of collecting 1000 pinky fingers, figuring he would die or be arrested in the process:

My dear Ahimsaka, for one who has completed his studies, it is a duty to give a gift of honor to his teacher. So give it to me!" "Certainly, master! What shall I give?" "You must bring me a thousand human little fingers of the right hand. This will then be your concluding ceremonial homage to the science you have learned." The teacher probably expected that Ahimsaka, in his attempt to complete that deed, would either be killed himself or would be arrested and executed. Perhaps the teacher may also have secretly cast Ahimsaka's horoscope, seen from it his latent propensity to violence, and now tried to incite it.⁸⁸

Ahimsaka did not receive this request without some protest but both his sense of duty to his family and to his guru overwhelmed any potential to refuse:

Faced with such an outrageous demand, Ahimsaka first exclaimed: "O master! How can I do that? My family has never engaged in violence. They are harmless people." "Well, if the science does not receive its due ceremonial homage, it will yield no fruit for you." So, after suitable persuasion, Ahimsaka finally consented. After worshipping his teacher, he left.⁸⁹

In addition to duty, Ahimsaka's latent potential for evil may have been stirred by the request as well as challenged his sense of pride in his physical prowess.

Tradition reports that in one of his former lives Ahimsaka had been a powerful spirit, a so - called *yakkha*, who used his superhuman strength to

⁸⁹ Hecker, *Angulimala: A Murderer*, 323.

⁹⁰ Hecker, *Angulimala: A Murderer*, 324.

kill human beings to satisfy his appetite for human flesh. In all his past existences that are reported in the Jātakas, two traits are prominent in him: his physical strength and his lack of compassion. This was the dark heritage of his past which broke into his present life, submerging the good qualities of his early years. So, in his final response to his teacher's demand, Ahimsaka did not even think of the alternative: to gather the fingers from corpses thrown into India's open charnel grounds. Instead he equipped himself with a set of weapons, including a large sword, and went into the wild Jālini forest in his home state, Kosala. There he lived on a high cliff where he could observe the road below. When he saw travelers approaching, he hurried down, slew them, and took one finger from each of his victims.⁹⁰

Ahimsaka could have possibly collected the pinky fingers of the dead, over time, but so ambitious and aggressive was Ahimsaka that he instead moved in the direction of expediency to achieve his goal without further consideration. Soon Ahimsaka earned the title of Angulimala, or, 'Finger Neckless' for the finger bones that hung around his neck. Soon, Angulimala had a reputation and locals avoided the forests. The king was alerted and soon Angulimala would be hunted down by a sizeable force. Angulimala's mother heard both about the description of the man as well as his crimes and presumed Angulimala was in fact Ahimsaka. Filled with both love and fear for her son, she rushed to warn him:

out of love for her son she set out alone for the forest area where Aṅgulimāla was reported to have been hiding. She wanted to warn him and save him, and to implore him to renounce his evil ways and return with her.⁹¹

⁹⁰ Hecker, *Angulimala: A Murderer*, 324.

⁹¹ Hecker, *Angulimala: A Murderer*, 324.

Unbeknownst to all, Angulimala was almost ready to leave the forest, save one last pinky finger:

At that time Aṅgulimāla had already gathered 999 fingers, and only one more was needed to complete the target of a thousand set by his teacher. To bring his task to an end he may well have killed his mother, who was drawing ever closer along the road. But matricide is one of the five heinous offenses that produce, irreversibly, an immediate rebirth in hell. Thus, without knowing it, Aṅgulimāla was hovering close to the rim of hell.⁹²

Without knowing it, Angulimala even threatens the one who loves him unconditionally, literally Hellbent on fulfilling his macabre mission that has consumed his entire being to the point of obsessive focus, without consideration for himself or others.

In the Jataka tale, the Buddha and Angulimala have a history that spans multiple life times and their karmas are interlinked, and have even fought in past lives. The Buddha is routinely victorious as Angulimala is subdued with the Buddha's superior mind. While the tale is told of two external characters, the story can also be seen as an allegory for the internal process of the mind being able to subdue strength of body:

On just this occasion—it was the twentieth year of the Buddha's teaching career—the Master, when surveying the world with great compassion, became aware of Aṅgulimāla. To the Buddha, with his faculty of remembering former existences, this person was not unknown. In many lives they had met before, and often the Bodhisatta had conquered Aṅgulimāla's strength of body by his strength of mind. Once Aṅgulimāla had even been the Bodhisatta's uncle. Now, when their lives had crossed again and the Buddha saw the grave danger toward which Aṅgulimāla was

⁹² Hecker, *Angulimala: A Murderer*, 324.

heading, he did not hesitate to walk the thirty miles to save him from irreparable spiritual disaster.⁹³

When the Buddha sets out on the journey to reunite with Angulimala, his followers implore him to stay, fearing he will succumb to Angulimala's superior strength as many have before:

Men have come along this road in groups of ten, twenty, thirty, and even forty, but still they have fallen into Aṅgulimāla's hands." When this was said, the Blessed One went on in silence. For a second time and a third time those people warned him, but still the Blessed One went on in silence.⁹⁴

And so, the stage is set with both the Buddha and Angulimala's mother journeying to the forest to intercept Angulimala before he can do any further harm, while caring little for their own safety, moving out of *unconditional love and compassion* for Angulimala, represented by the Buddha and Angulimala's mother. Much in the way the more reactive aspects of mind take the initiative, Angulimala's purpose is still focused to the task at hand, when he first spots his mother:

From his lookout Aṅgulimāla first saw his mother approaching. Though he recognized her, so steeped was his mind in the heartless thrill of violence that he still intended to complete the thousand fingers by killing the very woman who had brought him into this world. just at that moment the Buddha appeared on the road between Aṅgulimāla and his mother. Seeing him, Aṅgulimāla thought: "Why should I kill my mother for the sake of a finger when there is someone else? Let her live. I will kill the recluse and cut off his finger."⁹⁵

⁹³ Hecker, *Angulimala: A Murderer*, 324.

⁹⁴ Hecker, *Angulimala: A Murderer*, 324.

⁹⁵ Hecker, *Angulimala: A Murderer*, 324.

Angulimala, still thinking only of himself, was in that moment willing to kill his mother if not for the appearance of a stranger to provide an immediate alternative. His mother's unconditional love for him is insufficient in stopping him from his goal, although a portion of him did not want harm to come to her, this motivation was of self-interest, and so the potential appeal would have failed due to Angulimala's relentless obsession. It is at this point in the story that the Buddha enters the scene as Angulimala sets out to ambush and kill him:

Aṅgulimāla then took up his sword and shield, buckled on his bow and quiver, and followed close behind the Blessed One. Then the Blessed One performed such a feat of supernormal power that the bandit Aṅgulimāla, though walking as fast as he could, could not catch up with the Blessed One, who was walking at his normal pace. Then the bandit Aṅgulimāla thought: "It is wonderful! It is marvelous! Formerly I could catch up even with a swift elephant and seize it; I could catch up even with a swift horse and seize it; I could catch up even with a swift chariot and seize it; I could catch up even with a swift deer and seize it. But now, though I am walking as fast as I can, I cannot catch up with this recluse who is walking at his normal pace."⁹⁶

What can be gleaned from this supernatural feat is that, in the pursuit of the Buddha (or the Buddha-mind) Angulimala is incapable of reaching it in spite his agility. Without being able to catch up to the Buddha, Angulimala requests the Buddha to stop:

He stopped and called out to the Blessed One, "Stop, recluse! Stop, recluse!" "I have stopped, Aṅgulimāla. You stop, too." Then the bandit Aṅgulimāla thought; "These recluses, followers of the Sakyan scion, speak truth, assert truth; but though this recluse is walking yet he says, 'I have stopped, Aṅgulimāla. You stop, too.' Suppose I question the recluse?" Then he addressed the Blessed One in stanzas thus: "While you are walking, recluse, you tell me you have stopped; But now, when I have stopped, you say I have not stopped. I ask you now, O recluse, what is the meaning of it; How is it that you have stopped and I have not?" And the Blessed One replied: "Aṅgulimāla, I have stopped forever, I abstain from

⁹⁶ Hecker, *Angulimala: A Murderer*, 325.

violence towards living beings; But you have no restraint towards things that breathe: So that is why I have stopped and you have not.

This passage's significance is that the mind of Angulimala is moving, ever onward towards his goal and it is this behavior that is both suffering and the cause of suffering. It is paradoxically moving away from that which it pursues. When the Buddha confronts the mind of obsession, he points towards Angulimala's malady, while also providing an example of an alternative (ahimsa). After the issue is illuminated to him, Angulimala immediately recognizes the superior position of the Buddha as well as the truth of his own suffering, and once Angulimala recognizes the Dharma, he has an immediate change of heart:

When Angulimāla heard these words, a second and greater change of heart came over him. The suppressed current of his nobler and purer urges broke through the dam of hardened cruelty to which he had become habituated in all those last years of his life. He realized that the ascetic standing before him was no ordinary bhikkhu but the Blessed One himself, and he knew intuitively that the Master had come to the forest entirely on his account, to pull him back from the bottomless abyss of misery into which he was about to tumble. Moved to the very roots of his being, he threw away his weapons and pledged himself to adopt a totally new way of life: "Oh, at long last this recluse, a venerated sage, has come to this great forest for my sake. Having heard your stanza teaching me the Dhamma, I will indeed renounce evil forever." So saying, the bandit took his sword and weapons And flung them in a gaping chasm's pit; The bandit worshiped the Sublime One's feet, And then and there asked for the going forth. The Enlightened One, the sage of great compassion, The teacher of the world with all its gods, Addressed him with the words "Come, bhikkhu," And that was how he came to be a bhikkhu.⁹⁷

With the Buddha as a counter-balance, Angulimala recognizes his delusion and the reality of the situation he has created for himself, and bows at the feet of the Buddha.

⁹⁷ Hecker, *Angulimala: A Murderer*, 325.

This recognition awakens Angulimala's capacity for wholesomeness, which leads him to abandoning his evil ways.

In spite of any internal redemption, Angulimala was still subject to the karmas he had crafted for himself. The King's men were actively seeking him out, although they had little information other than the superficial descriptions of his size, strength, ferocity, and his terrifying neckless of fingers. It would be the Buddha who would appeal on Angulimala's behalf:

But, great king, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, had put on the saffron robe, and had gone forth from the home life into homelessness; that he was abstaining from killing living beings, from taking that which is not given, and from false speech; that he was refraining from eating at night, ate only in one part of the day, and was celibate, virtuous, of good character. If you were to see him thus, how would you treat him?" "Venerable sir, we would pay homage to him, or rise up for him, or invite him to be seated; or we would invite him to accept the four requisites of a monk, and we would arrange for his lawful guarding, defense, and protection. But, venerable sir, he is an immoral man, one of evil character. How could he ever have such virtue and restraint?" Then the Master extended his right arm and said to King Pasenadi: "Here, great king, this is Aṅgulimāla." The king was now greatly alarmed and fearful, and his hair stood on end. He had entirely lost his composure, so terrifying was Aṅgulimāla's reputation. But the Buddha said: "Do not be afraid, great king. There is nothing for you to fear."⁹⁸

Prefacing his introduction with the custom of renunciation, the Buddha secures a pardon for Angulimala after impressing the king with the taming of Angulimala's mind. On learning that Angulimala is actually Ahimsaka, he recalls the circumstances of his birth and shows sympathy to both he and his family by offering support:

On hearing that his father was a Gagga by clan and his mother a Mantāni, he was greatly surprised to find that this Aṅgulimāla was the son

⁹⁸ Hecker, *Angulimala: A Murderer*, 326.

of his own royal chaplain, and he remembered well the strange circumstances of his birth. It moved him deeply that the Buddha had been able to turn this cruel man into a gentle member of the Sangha. The king now offered to support “the noble Gagga Mantāniputta” with all the monk’s requisites, that is, robes, food, shelter, and medicine. But Aṅgulimāla had taken upon himself four of the strict ascetic observances (dhutaṅga): he was a forest dweller, lived on alms round, was a refuse-rag wearer, and restricted himself to one set of three robes. Hence he replied: “I have enough, great king, my triple robe is complete.”⁹⁹

It’s likely Angulimala took up the stricter observances as a means of repentance for his past deeds. Both within the community and within mind, Angulimala’s past deeds were recalled and locals tended to avoid him out of fear so much that Angulimala was often short of food. Angulimala was also disturbed by the memories of the people he harmed so much so that the Buddha again intervened:

The Blessed One knew that Aṅgulimāla had been short of almsfood because people became frightened when they saw him and ran away. To help him in that situation, he let Aṅgulimāla perform an act of truth. Thereby people would think: “Having aroused a thought of loving-kindness, the Elder Aṅgulimāla can now bring safety to people by an act of truth,” and they would no longer be afraid of him. Then Aṅgulimāla will not go short of almsfood and will be fit to do a monk’s work. Until then, Aṅgulimāla had not been able to focus his mind on his basic meditation subject. Though he practiced day and night, always there would appear before his mind’s eye the place in the jungle where he had slain so many people. He heard their plaintive voices imploring him: “Let me live, my lord! I am a poor man and have many children!” He saw the frantic movements of their arms and legs when in fear of death. When he was faced with such memories, deep remorse gripped him and he could not remain sitting comfortably on his meditation seat. Therefore, the Blessed One let him perform this act of truth about his noble birth. He wanted to make Aṅgulimāla consider his “birth” as a monk to be something very special, so that he would be inspired to strengthen his insight and attain arahantship. The episode proved to be of great help to Aṅgulimāla, and he showed his gratitude to his Master in the best way possible, namely, by perfecting the task set him by the Buddha: Before long, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Aṅgulimāla, by realizing it for himself with direct knowledge, here and now entered upon

⁹⁹ Hecker, *Angulimala: A Murderer*, 327.

and dwelt in that supreme goal of the holy life for the sake of which noble sons rightly go forth from the home life into homelessness . He knew directly: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more of this to come.” And the Venerable Āṅgulimāla became one of the arahants.¹⁰⁰

By tasking Angulimala to provide a dharma talk, the Buddha provided a means of positive growth for Angulimala to realize that his entry into the sangha was a rebirth as well as an opportunity to realize his goodness. This opportunity not only afforded Angulimala a means of earning a sufficient amount of food to survive on in order to practice but more importantly allowed a kind of acknowledgement from the community to be provided to Angulimala that he could realize his nature as Ahimsaka (Harmless) and in time become an arahant.

Even though personal transformations can and do take place, the results of past karmas still arise and Ahimsaka was occasionally set upon by the locals of Savatthi who likely lost relatives to his evil deeds:

Most of the people had gained full confidence in his inner transformation and there was also no lack of support when he went on alms round in Sāvattthī. However, a resentful few could not forget that Āṅgulimāla the bandit was responsible for the deaths of their loved ones. Unable to win revenge through the law, they took matters into their own hands and attacked Āṅgulimāla with sticks and stones as he walked for alms. Their assault must have been quite brutal, for Āṅgulimāla returned to the Buddha seriously injured, with blood running from his head, with his bowl broken, and with his outer robe torn. The Master saw him coming and called out to him: “Bear it, brahmin! Bear it, brahmin! You are experiencing here and now the result of deeds on account of which you might have been tortured in hell for many years, for many hundreds of years, for many thousands of years.”¹⁰¹

¹⁰⁰ Hecker, *Angulimala: A Murderer*, 326.

¹⁰¹ Hecker, *Angulimala: A Murderer*, 327.

The Buddha implores Ahimsaka to bear the pain of his suffering in order not to compound his situation and as a means of processing and eliminating his karma. Later, having realized the Buddha-dhamma, Ahimsaka rejoices in his liberation:

So welcome to that choice of mine and let it stand, it was not ill made; Of all the Dhammas known to men, I have come to the very best. So welcome to that choice of mine and let it stand, it was not ill made; I have attained the triple knowledge and done all that the Buddha teaches. I stayed in forests, at the root of a tree, I dwelt in the mountain caves but no matter where I went, I always had an agitated heart. But now I rest and rise in happiness and happily I spend my life. For now, I am free of Māra's snares Oh! for the pity shown me by the Master! A brahmin was I by decent, On both sides high and purely born. Today I am the Master's son, My teacher is the Dhamma-king. Free of craving, without grasping, With guarded senses, well restrained, Spewn forth have I the root of misery, The end of all taints have I attained. The Master has been served by me full well, And all the Buddha's bidding has been done. The heavy load was finally laid down; What leads to new becoming is cut off.¹⁰²

Conclusion

Although confronted with a seemingly insurmountable amount of bad karma, Ahimsaka is able to find liberation with the help of unconditional love, represented in the form of his mother, and universal compassion, represented in the form of the Buddha. With the taking up of these qualities Ahimsaka learns not to further contribute to his negative deeds, winning the support of rulers and commoners, in time. In the case of Ahimsaka's suffering, obsessions drove Angulimala to violence and it was the taming of this obsessive mind that lead to his liberation. When Angulimala meets his counter-example in the form of the Buddha, he recognizes the superior mode of being and abandons his violent ways to calm his mind and cease from obsessive pursuits.

¹⁰² Hecker, *Angulimala: A Murderer*, 327.

CHAPTER 4: US BASED BUDDHIST CHAPLAIN DEMOGRAPHIC

RESEARCH SURVEY STUDY

Research summary

Demographic research of Buddhist US military chaplains was conducted following up on initial research considerations suggesting opportunities for expanding the effectiveness of this demographic to aid others not only in religious and practical matters but potentially being able to provide a therapeutic supplement with or without the religious aspects of the therapeutic modality of Mindfulness. This would be particularly helpful among military service members, as they experience a high rate of stress and PTSD related issues and disorders that can result in the service of their country.

All chaplains surveyed were provided guidance on addressing potential PTSD issues. Military Chaplains are expected to provide spiritual care, regardless of the situation and so must work with or around any potential circumstance. Chaplains know they can provide reflective listening as a supplement for helping those around them cope. In addition, chaplains are providing trainings to inform them on how to recognize signs and make referrals for military personnel and families in certain situations, although those surveyed reported that they tend to rely on their religious background training(s) to deal with the typical stresses of a soldier's life. Regardless of the situation, a chaplain is expected to provide spiritual care, even after making referrals.

Most Chaplains surveyed expressed using Mindfulness for stress/PTSD related cases, but in a religious context. One exception to this rule was participant #11, who spent time in a specialized unit with special focus into the utilization of Mindfulness as

therapy for PTSD. Most are aware that Mindfulness has shown positive results with working with stress and PTSD but lack any knowledge of data showing how effective the practice is and what exactly it's good for, in terms of supplemental therapy. While only 2 participants were familiar with the research, all participants expressed a desire to know more, which will be provided, as the conclusion of this research.¹⁰³

Not only do Chaplains recommend meditation, they also practice it themselves, in addition to other practices such as chanting, and dharma study. One mentioned dynamic movement as a secular practice that they use to address stress in addition to using this method as a guide for others.¹⁰⁴ Meditation was the most popular recommendation for those interested in Buddhist practice, so in addition to connecting the chaplains with the research data on Mindfulness, one way of potentially furthering Buddhist chaplain utility and maximization is researching therapeutic potential of chanting/hymns.

Of those surveyed, most military chaplains wanted to provide spiritual care in a general context, later finding military chaplaincy as a catalyst to realize that ambition, later on. Two exceptions reported that they became chaplains in the wake of 9/11. Chaplain Commands in Army Reserve Units seem preoccupied and at times overwhelmed in providing the basic level of spiritual care, not providing guidance on furthering effectiveness of the chaplain corps. For the Air Force Reservist, Command was reported as being rather proactive in sending him to various bases across the country to teach Mindfulness. Should the individual chaplain decide to provide additional modules

¹⁰³ See *Chaplain Handout Manual attachment*.

¹⁰⁴ The discovery of the range of practical modalities employed by chaplains to address their day-to-day stresses would be a novel research project on its own but is outside of the scope of the research conducted here.

they may have to do so individually, as a further expression of their spiritual ministry rather than from the command position. That said, research data exists that the chaplain can further use to present potential modules to command with the according data to show the potential outcome/result for supplemental therapies such as Mindfulness.¹⁰⁵ Active-duty Chaplains reported more supportive Commands who encouraged development. One Chaplain's Command specialized in developing approaches to stress/PTSD related issues reported enthusiastic support and proactive development in treating these issues, with specialized psychologists attached to the unit.

With all surveyed expressing interest in furthering their knowledge of the secular research regarding such practices as Mindfulness, the opportunity to further their effectiveness comes down to being able to provide the research data in a consumable portion that the chaplain can incorporate into an already busy schedule providing care. With a more supportive Command, chaplains may be encouraged to take on innovations in a group/team setting.

Demographic Summary

There is a total of 16 former and current US military Buddhist chaplains. It would be ideal to have surveyed all of them, given the small size of the surveyed group. After 3 months of attempting contact via email, text and phone, research concluded with the understanding that these individuals were either unavailable or uninterested in

¹⁰⁵ During the research it became evident that chaplains would likely benefit significantly via communication among each other to share expertise/experience. The potential to address collective needs would benefit Buddhist chaplains in their overall performance, should individuals or groups take a leadership role in developing symposia to bring this about.

contributing. Of the 16 Buddhist chaplains in the US military, 12 were able to participate in the study.

Of the 12 surveyed, five are active-duty Army chaplains with six in the Army reserve and 1 in the Air Force Reserve. Almost all twelve participants are familiar with the researcher and their willingness to participate and take time out of their busy schedules may have been due to these connections. With such a small population, a difference of +/- of even 1 participant could significantly skew the dataset. That said, significant patterns did emerge and although the survey may potentially be limited to the experience of US Army Buddhist chaplains, these measures represent the most accurate measurements of this population to date, with 75% of all US Buddhist chaplains surveyed for this study, making this study a fair representation of this population group.¹⁰⁶

All subjects were asked to self-describe their gender.¹⁰⁷ 1 subject declared female gender, 10 subjects declared male gender, with an average age of 43. Seven are originally from Thailand, with two originally from Vietnam and 2 from the US. Ethnically, there were 5 Thai, 1 Laotian, and 1 European, 1 mixed, with an average of 6.6 years of time served in the military.

Some 4 chaplains declared multiple schools/lineages as their Buddhist denomination, with 6 Theravadins, 2 Korean Zen Buddhists, 1 Japanese Shingon, and 2

¹⁰⁶ Research for conducting population sampling techniques for smaller populations was provided by University of the West as well as other sources such as the general handout provided by The University of Seville's Mathematics department (Barreiro, 2019).

¹⁰⁷ The researcher was prepared to accept all claims of gender preference. Subjects were presented with no prompts or lists to choose from. All participants claimed either male or female freely.

claims as general Buddhist practitioners, 1 Pure Land Buddhist, 1 Bamboo lineage Zen Buddhist, and 1 Vajrayana, with Theravadins representing the majority of those surveyed.

Table 4.1 Demographic Survey Results of Participating Buddhist Military Chaplains

<u>Demographic information</u>	<u>Group answers</u>
Current Duty Status	1 AF reserve, 5 active, 6 reserve
Education Background	11MDIV, 1 Doctorate, 1 Mstr Buddhist Studies
Age	38, 39, 39, 41, 43, 45, 49, 49, 36, 47, 51, 35 Ave= 42
Gender	1 female, 11 male
Country of Origin	2 Vietnam, 3 United States, 7 Thai
Ethnic/Cultural Identity	1 Laotian, 1 mixed, 2 Viet, 2 European, 5 Thai
Buddhist Denomination	1 Jap. Shingon, 1 Gen, 1 Pure Land, 1 Vajrayana, 2 Maha., 2 Korean, 6 Theravada
Primary Language	1 Laotian, 2 Viet, 3 English, 5 Thai,
Time Spent in Military	3, 5, 5, 5, 5, 6, 9, 12, 3, 7, 13, 7 Ave= 6.6 years

Survey answers

Question 1: “Chaplain Bio: What led you to becoming a military chaplain?”

Research Intention: The biography question was to learn of the ambitions and pursuits of military chaplains; to see if they were pursuing their goals and achieving them as well as their overall intent for joining the military chaplaincy corps, and potentially novel information.

Answers:¹⁰⁸

“The main thing was that I wanted to help the people. As a chaplain, I can help and support people in a spiritual capacity and can guide them. I know we can’t help everyone but everyone can help someone.”

“Our primary place of practice is out in the world and we go out and serve communities that are being underserved and serve them. I was first introduced to chaplaincy in 2008 in a job fair, I went back to the home temple and they encouraged me to pursue it.”

“I thought about being a military chaplain since I was in Thailand, but when I came to America I tried to learn and find out how I could be Buddhist chaplain in the US

¹⁰⁸ Answers are presented to maintain anonymity of such a small population sample in order to maintain the fidelity of trust between the researcher and subjects. Subjects are listed by number and can be revealed upon request by the committee. The researcher has insured those names will not be published with the given answers.

military. I met with the first Buddhist Chaplain in the Army to find out how to become a chaplain in the military. After that meeting I enrolled in an MDIV program, following the school and chaplain candidate program.”

“I wanted to use my experience as a Buddhist monk to help people work out their problem and share the teaching of the Buddha and the practice as I have found it to be helpful for me and I’ve seen many people helped with issues of the mind/body.”

“It was my dream to be in the military and my experience as a monk led me to be a chaplain.”

“I always liked soldiers and wanted to join the army but couldn’t. When I came to America, I found out that there was a chaplain position where I could help Buddhist soldiers.”

“I wanted to come to America to share the Dhamma and when I came to the US I found out about the opportunity to serve others as a chaplain in the military.”

“I came to the United States with the hope of sharing the dhamma with the people, as a missionary monk. After arriving, I learned from other monks who had joined the military to serve as chaplains; I very much liked the idea of being able to serve my new country, as well as serving the people, so I joined as well.”

“I had prior service before chaplaincy. Then after 9/11 and the start of all the conflict and see if chaplaincy could be something I could help with. I may have been the 1st or 2nd Buddhist chaplain.”

“To learn more about myself and my limitations”

“I was a Buddhist monk for 22 years but it kept me in my Thai Buddhist community and I felt like I wasn’t serving my missionary intent so I wanted to do something totally different and challenge to me so I decided to be a military chaplain. The military is very challenging and Buddhism is very new in the army so it was very much needed and I feel like I’m able to share Buddhism somewhere where Buddhism was not before.”

“I had a calling after September 11th when Buddhists were deployed and requested that I become a Buddhist chaplain to serve the Buddhists in need.”

“I knew I wanted to study Buddhism but when I found out about Chaplaincy, I realized I wanted to serve as a Chaplain in the military, as at the time there were few Buddhist chaplains to serve the needs of Buddhists in the military.”

Summary analysis:

Most military chaplains surveyed generally want to provide spiritual care to others, that then found military chaplaincy as a specific way of providing care. Only one expressed a specific desire to be a military chaplain prior to beginning training in an MDIV program, with another expressing a desire to be in the military, then finding the opportunity via chaplaincy. 2 became chaplains in the wake of 9/11.

Beyond being a general servant of care via military chaplaincy, no specific intentions were conveyed by those surveyed, for furthering the field of Buddhist military chaplaincy beyond the duty description.

Question 2: “How has the military prepared you to deal with stress-related issues regarding the soldiers under your care?”

Research Intention: The question was to find out the standard level of care that the Army attempts to maintain, if any, regarding approaches to stress-related issues.

Answers:

“The military prepared me to deal with stress-related issues regarding the soldiers under my care was in the Chaplain Leadership Basic Training School at Fort Jackson. It was 3 months and from practicum in Cadet Summer training. We were given resilience training and encouraged to support each other in battle buddy teams and be proactive in talking to each other.”

“There’s trainings like traumatic event management, things like that. My command is focused on mission rather than soldiers so I’ve not been given many opportunities to expand on training.”

“The military provides general resources such as psychiatrists and psychologists that we can refer to as well as supplemental practices provided on base. There are also supplemental trainings that have to be scheduled and I haven’t been able to attend the classes due to scheduling.”

“The military expects a us to deal with stress related issues as a part of our clerical background.”

“The military has provided guidance on referrals, reflective listening/counseling, provide general religious services to help soldiers deal with stress.”

“The military has provided a 3-month initial training on how to provide guidance on referrals, reflective listening and counseling.”

“The military prepared me to deal with stress-related issues regarding the soldiers under my care during the Chaplain leadership Basic Training School at Fort Jackson.”

“They would provide a yearly training but they didn’t really provide training. They expected that training to be achieved in seminary.”

“The military provided guidance in counseling techniques, strong bonds instructor trainings, master resiliency trainings and so forth.”

“We have all kinds of stress in the Army. At Chaplain training school we trained to identify and treat stress. In my experience some of the deployed had PTSD symptoms and I was able to learn from them and gain experience and the effects on their daily lives.”

“The military provided a couple different trainings for addressing stress and PTSD related issues. Recognize symptoms of potential PTSD/stress and how to make referrals if we see anything.”

“Counseling training during Chaplain Basic Course.”

Summary analysis:

The Chaplain Corps provides trainings to its Chaplain candidates to inform them on how to recognize warning signs and make referrals for military personnel and families

in certain situations but those surveyed reported that they tend to rely on their religious background training(s) to deal with the typical stresses of life.

Question 3: “Has the military provided you any guidance on encountering potential cases of PTSD?”

Research Intention: This question was to register any potential standard level of care the military may have regarding PTSD related issues.

Answers:

“Yes, they encourage us to keep an eye on soldiers with potential PTSD and as chaplains keep watch over them. Practice ACE, which is Ask, Care, Escort to make sure they are okay. We also can make referrals to therapists.”

“That’s what my unit expects me to do all the time is to provide emotional support even though that is the last description of a chaplain’s MOS.”

“Have the chaplain provide general spiritual care and for difficult cases you can refer to behavioral health or psychologists.”

“We can make referrals to counselors but also provide council and reflective listening for the soldier and their families and help facilitate dialogue if need be.”

“I employ mindfulness training to help people deal with stress with mindfulness.”

“We can provide counseling and reflective listening to soldiers and make referrals.”

“The military provided some guidance on encountering cases of PTSD such as to provide counseling in the form of reflective listening and make referrals.”

“They would provide occasional training on PTSD.”

“Not yet.”

“Yes, at chaplain school but its like a microwave form of counseling so they provided us with guidelines. They trained us to identify and listen to whatever symptoms are present. So I use active listening skills to hear them express their stress and if they need further treatment, I’m able to make referrals.”

“Yes, they advise make referrals to psychologists.”

“Not a lot. We’re trained to make a referral but can continue to provide religious support, as requested.”

Summary analysis:

All chaplains surveyed were provided guidance on addressing potential PTSD issues. Military Chaplains are expected to provide spiritual care, regardless of the situation and so must work with or around any potential circumstance. Chaplains know they can provide reflective listening as a supplement for helping those around them cope. Even if a Psych referral is made, the chaplain is still expected to support the individual soldier’s spiritual needs.

Question 4: “Can you describe a time when you used your Buddhist background to address soldiers’ stress or PTSD related issue?”

Research Intention: This question was meant to register how the chaplain went about implementing their religious training to address stress/PTSD related issues.

Answers:

“I usually recommend to teach them mindfulness practice by dynamic movement meditation to bring them to be attended to themselves and bring them to inner peace, if they’re open to it.”

“Yes, when don’t I? I am guided by the model of the Buddha, living by compassion and interpreting actions. Mindfulness has worked to bring people out of their shell and just breathing.”

“I had a combat medic whose leader was shot and he could not save his life and he came to me after a year of feeling guilty and depressed. I recommended mindfulness training and chanting and offered a referral to a psychologist if he wished to follow up.”

“Providing space and time for meditation and being present which is helpful for PTSD. I allow them time to share their feelings then return to meditation to reflect on their feelings. Being present during meditation helps share peace of mind.”

“Yes, I use mindfulness practice to help them with awareness of their internal processes. I also provide dharma talks based on the stories of Arahants and practitioners working with stress/suffering.”

“I use mindfulness practice and compassion to guide them. To bring them to the present moment so as not to worry about the past or future and return to the moment in order to relax the mind.”

“I usually teach them mindfulness practice of meditation. I use the meditation to guide them to be calm at the present moment, not too worry in the past, or the future. Guide them in breathing meditation and so on.”

“Not really. Just general relaxation and calming techniques, nothing really religious.”

“There was a time when one of my Soldiers was stressful due to his relationship issues. I offered my compassionate listening which I followed the teaching of Avalokitesvara Bodhisattva. The Soldier felt better after sharing with me his struggles.”

“When I introduce myself to soldiers, I tell them about my background and share my background of Buddhist meditation. I recommend meditation but without the religious aspects so they don’t feel like they have to change their religion to participate or attempt meditation techniques.”

“I invited soldiers to meditate with me and use mindfulness to calm soldiers down and help them stabilize their mind, and that helped. I practiced meditation with soldiers many times, and offered mindfulness and relaxation meditation in a group setting and those presentations helped a lot in my opinion.”

“I’ve developed an approach of working with Mindfulness in a secular manner to work with individuals.”

Summary analysis:

Most Chaplains surveyed already implement Mindfulness meditation for potential stress/PTSD related issues, although in religious context. A few were comfortable with providing a more secularized form of Mindfulness for certain groups, with one even developing their own approach to presenting secularized Mindfulness.

Question 5: “Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training?”

Research Intention: This question was to probe the background knowledge the chaplain had regarding secular research and if they preferred their religious training background to the implementation of secular methods of approaching stress/PTSD.

Answers:

“My Buddhist training has been in dynamic movement meditation and walking meditation. I have had more success in Buddhist practice than with secular forms.”

“I’m familiar with secularized mindfulness through Buddhist sources but I have no specific secular mindfulness training.”

“I was provided training in my 9 units of Clinical Pastoral Education, where I trained under chaplains at the hospital. The benefits of religious context is the confidentiality which allows for the soldier’s to be open, which means the religious practices are effective.”

“Meditation can be secularized for all uses. My religious training is more effective and comprehensive in understanding the human being’s role.”

“Yes, I went through CPE training in an Army Hospital. We went over various methods via a textbook. Accept, Forgive, learn was the method of processing trauma/stress. My religious training in mindfulness was most helpful in addressing”

“Not really”

“I’m familiar with secular mindfulness research such as Jon Kabat Zinn.”

“We didn’t use our religious training to help people deal with mental health issues.”

“Yes, I am familiar with secular forms of addressing stress. I learned those techniques in Professional Trainings for Chaplains.

“I have found that the methods I have learned via my religious training are more effective and efficient when I combined with those secular forms.”

“Meditation has been very effective in addressing stress but I recommend it in a secular way so it’s a bit of both.”

“I am with a background in psychology. I identify the issues successfully and make good referrals often to make good diagnostic referrals. Many soldiers reached out to me to find alternative means of addressing PTSD without medication. Many soldiers reported that they didn’t need to take intervention pill when they practiced mindfulness.”

“I’ve learned other things but I think what I’ve been attracted to is secularized forms of Buddhist practice. Doctrinal based is more affective but secularized forms are more accessible.”

Summary analysis:

Of the Chaplains surveyed, most are vaguely familiar with the research surrounding things like mindfulness, albeit not much more than that. There were two exceptions to this rule, who stated that he had had some secular training via a seminar. Another received weeks of specialized trainings because of his specialized unit attachment.

Question 6: “How do you use your religious background to deal with your own stress?”

Research Intention: This was to probe to see which practices were most commonly invoked by military chaplains in dealing with their own issues and what had worked for them and to see if they used any differing approach when it came to addressing their own needs.

Answers:

“I use my Buddhist meditation tradition: breathing exercises, be at the present moment and focus at the present moment, the truth and understand it and except it to help to release and relax from stress. I also use single pause breathing and deep inhalation and exhalation to train and calm my mind. Chanting. Rituals.”

“I do a lot of chanting, I do a lot of reflection, I put together little pilgrimages inspired by the marathon monks.”

“My religious background helps me a lot. Meditation and mindfulness are very practical and have been very helpful in practices self-care and managing stress. The teachings of the Buddha have been helpful in letting go of troublesome attachments that are not skillful.”

“Mindfulness Meditation helps me to understand myself which helps me understand my own stress and share my experience for the people. Silent meditation taught me to sit deeply without moving and this helped me to listen deeply to the benefit of myself as well as others.”

“Buddhism is very helpful for me. Sometimes I sit in meditation and listen to a dharma talk. I also enjoy talking to friends. Reflecting on non-attachment.”

“Meditation in breathing exercises to return to the present moment, accept the truth of what is and release attachments.”

“I use my Buddhist meditation tradition: breathing exercises, be at the present moment and focus at the present moment, the truth and understand it and except it to release and relax from stress.”

“I would say that Jodo Shinshu practice helps the practitioner understand that they can’t fight their problems. It encourages seeking help from others rather than tough it out or believe it can go away.”

“I meditate and chant.”

“I engage in simple mindfulness and try not to get tied in up in attachments but I follow a lot of secular practices that my community engages in such as exercise.”

“I meditate every day; I reflect on past action and make amendments for my moral misgivings.”

“My daily practice of meditation and sutra study is really important to helping my personal resilience.”

Summary analysis:

Most Buddhist chaplains use a form of meditation for self-care, while 5 mentioned their chanting practices in dealing with stress-related issues. 2 mentioned chanting as important and 3 mentioned dharma talk/sutra study.

Question 7: “What are the primary practices of your Buddhist denomination?”

Research Intention: This question is to find out what practices the chaplain is already acting upon for the potential to connect those practices with any secular research that may be available, which will help the chaplain to describe and recommend these practices. This was also used to compare which practices from their own traditions they use for self-care versus the practices available.

Answers:

“Mindfulness Meditation, Dynamic movement meditation, chanting, rituals, sutra study.”

“Chanting as a form of meditation, rituals such as memorials. Chanting as a form of meditation, rituals such as memorials.”

“Mindfulness, chanting, prostrations, walking meditation, living meditation.”

Summary Analysis:

“Chanting, mindfulness meditation, bodhichitta, charity, Sila samadhi meditation.”

“Chanting, meditation, dharma talks, danna.”

“Chanting, meditation, danna.”

“Chanting, meditation.”

“Nimbutsu recitation.”

“Chanting the name of Amitabha Buddha and Great Compassion Mantra.”

“Chanting, meditation, Mindfulness.”

“In zen, mostly we meditate both passive and active meditation and occasionally do rituals.”

“Nundro, Mahamudra, Tonglin, Meditation, Sutra study.”

Summary analysis:

All participants surveyed reported chanting and meditation as primary practices, with 5 mentioning charity as a primary practice as well. 1 mentioned dynamic movement and another brought up ritual practice.

Question 8: “What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism?”

Research Intention: This question assesses what typical approaches chaplains use when speaking to soldiers about Buddhist topics.

Answers:

“I always recommend meditation to reflect on your own body and meditation to concentrate on your mind to remain calm.”

“I don’t. I ask them what their traditions are then work for their traditions. I invite them to meditation events if they’re really interested.”

“Mindfulness meditation.”

“Practice generosity of mind in all things and convey loving-kindness. Meditation to help calm the mind.”

“I’m very familiar with the MBSR, I use Jon Kabat-Zinn’s book, and trained with MBSR trainer at the Insight Center.”

“I recommend practices from all branches of Buddhism, if I think they will be helpful.”

“I recommend simple meditation and follow with what they might be interested in.”

“Meditation/mindfulness practice; something very simple but not extreme and short in duration.”

“Mindfulness Meditation and Chanting.”

“Mindfulness meditation, particularly mindfulness in activity to make the process more approachable.”

“I recommend a few books for beginners to use Buddhism to cultivate peace and mindfulness. Heart Sutra, Peace in Every Step, Dhammapada.”

“Basic Mindfulness practice and Tonglin, Maitri.”

Summary analysis:

When recommending Buddhist Practices to soldiers, meditation is popular with all those surveyed. It may be useful to provide other practical Buddhist practices for chaplains that don't necessarily require religious commitments to further their utility.

Question 9: “Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you’re familiar with.”

Research Intention: The ideal for this research is to provide chaplains with content that can help supplement them in their spiritual missions. Registering a standard of knowledge was important in being able to provide useful information in the future.

Answers:

“Yes, Jon Kabat-Zinn MBSR, I follow the research and what he suggests for myself and my soldiers.”

“Yes. I’m familiar with Dr. Jaj work whose done some research into secular meditation.”

“I used to follow the research of an organization that I’m no longer an active member in, they’re called Mindfulness Fitness Center. I also followed the work of Howard Kabat-Zinn for some time.”

“I’m not familiar with the research.”

“I’m not familiar with the research.”

“No, I’m not aware of the research.”

“Yes, I’m aware of the work of Jon kabat-zinn’s work with MBSR and MBCT as supplemental therapies.”

“Dialectical-behavioral treatment (DBT) based on ideas of Mindfulness. Jon Kabat-Zinn is somewhat familiar.”

“Yes, I am familiar with secular forms of addressing stress. I learned those techniques in Professional Trainings for Chaplains.

“I have found that the methods I have learned via my religious training are more effective and efficient when I combined with those secular forms.”

“Not really, I didn’t study the research.”

“I know a little bit. Recently, I read one from the military; They had research for mindfulness for soldier and veterans, which surprised me (Mindfulness for soldier and veteran). I used that survey to help veterans in the VA. I utilized all kind of resources to help them with PTSD and moral injury.”

“On a basic level, yeah. The stuff I’m familiar with is the benefits that science has verified and I use a lot of those when I introduce the practice to a lot of people.”

Summary analysis:

4 chaplains communicated some knowledge of secular research regarding Mindfulness although all were aware that there is a body of secular research, even if they hadn’t taken the time to familiarize themselves with it.

Question 10: “Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context?”

Research Intention: This is simply to assess if they would like to be informed of research results in the future.

Answers:

“Yes, of course, I am Open to learn new things always. I enjoy learning new things.”

“Yes”

“Yes”

“Yes”

“Yes”

“Yes, I would like to learn more about that.”

“Yes”

“Yes, that would be interesting.”

“Yes, I would.”

“Yes. I have to learn from other people and most of the people we work with will largely not be Buddhist so secular methods would help to come to the people.”

“Yes”

“Yes”

Summary analysis:

All chaplains surveyed are interested in knowing more about the secular research around such practices as Mindfulness.

Question 11: “Is your command proactive in expanding care? If so, what innovations are they interested in?”

Research Intention: Locating opportunities for growth is important in providing useful content to potentially expand care via Buddhist chaplains. Assessing the desire for command to expand care would suggest if providing data to be provided to command to expand further care modules is a worthwhile project.

Answers:

“In my unit they encourage us to provide the care that we can but no innovations are advised regularly.”

“No”

“Yes but it’s difficult to innovate because our timeline is full due to the soldier’s training schedules being so active in the field.”

“My command emphasizes healthy family relationships and to be proactive in making sure families are strong borne.”

“Yes, the command team is very active in encouraging soldiers in seeking engagement of resources.”

“Command seems interested in expanding care but seem to leave it up to individual chaplains. “

“We see soldiers 2 to 3 days a month, so we provide a basic level of care and are satisfied with that.”

“No, they weren’t proactive, if almost the opposite.”

“Yes, they are. They are interested in any method which helps soldiers enhance their spiritual resilience, deal with PTSD and suicide.”

“Chaplains are expected to lead and be proactive as a chaplain. We are a special advisor to the commanders so we have to look for ways to innovate.”

“They tried to innovate. My command had a high degree of psychology expertise and were very proactive. We would find many ways to do “mindfulness PT” and the soldiers loved it.”

“Yes they are. I get invited to bases around the country to teach mindfulness.”

Summary analysis:

Some military Chaplain Commands, particularly Reserve units, seem to be too engaged providing their standard levels of care to entertain possible proactive expansions. Yet it was also communicated that individual chaplains have the potential opportunity to expand the level of care they offer, on the individual level.

Question 12: “Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice?”

Research Intention: This question was to assess if the chaplains had any potential research information that would be beneficial to this research and to other chaplains in the field that the researcher could further investigate.

Answers:

“I’m familiar with some practical research regarding meditation.”

“I’ve vaguely heard of research around sound but as far as chanting proper, I can’t say I have much information but would appreciate more data.”

“I am familiar with some of the research around mindfulness.”

“No”

“No”

“No”

“Yes, for mindfulness as well as chanting.”

“Studies in meditation in general lowering stress/blood pressure.”

“No, I am not. Rituals and practices that I perform are from my Buddhist traditions’ scriptures.”

“No, I didn’t take the time to study that, but I’m interested in it”

“I’ve read many reports on moral injury which includes ritual practice use. One such report regarding moral injury was writing a letter, presenting the letter then burning the letter, which is really helpful. Other than that, I haven’t seen much research.”

“I think I read a study that meditation on emptiness could be more beneficial than mindfulness.”

Summary analysis:

Of the chaplains surveyed, a general interest for more knowledge was conveyed. The researcher interpreted the typical day-to-day routine of a chaplain to be fully loaded, with several chaplains still in university courses, meaning their time is already committed elsewhere. If chaplains are to be provided supplemental material, it would be advisable to keep the data summaries concise while providing something the chaplain can implement in a relatively short amount of time.

Subject # 1

Demographic Questions

1. Current Duty Status: Reserve
2. Educational Background: Bachelor's in Buddhist Studies, Masters of Divinity (MDIV)
3. Age: 39
4. Gender: Male
5. Country of Origin: Thailand
6. Ethnic/cultural identity: Thai
7. Buddhist Denomination(s): Thai Theravada, Chinese Mahayana
8. Primary Language: Thai, Khmer
9. Time spent in the military: 5 years

Research Questions:

1. Chaplain biography: What led you to becoming a military chaplain? – The main thing was that I wanted to help the people. As a chaplain, I can help and support people in a spiritual capacity and can guide them. I know we can't help everyone but everyone can help someone.
2. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care? The military prepared me to deal with stress-related issues regarding the soldiers under my care was in the Chaplain Leadership Basic Training School at Fort

Jackson. It was 3 months and from practicum in Cadet Summer training. We were given resilience training and encouraged to support each other in battle buddy teams and be proactive in talking to each other.

3. Has the military provided you any guidance on encountering potential cases of PTSD?

Yes, they encourage us to keep an eye on soldiers with potential PTSD and as chaplains keep watch over them. Practice ACE, which is Ask, Care, Escort to make sure they are okay. We also can make referrals to therapists.

4. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue? I usually recommend to teach them mindfulness practice by dynamic movement meditation to bring them to be attended to themselves and bring them to inner peace, if they're open to it.

5. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training? My Buddhist training has been in dynamic movement meditation and walking meditation. I have had more success in Buddhist practice than with secular forms.

6. How do you use your religious background to deal with your own stress? I use my Buddhist meditation tradition: breathing exercises, be at the present moment and focus at the present moment, the truth and understand it and except it to help to release and relax from stress. I also use single pause breathing and deep inhalation and exhalation to train and calm my mind. Chanting. Rituals.

7. What are the primary practices of your Buddhist denomination? Mindfulness Meditation, Dynamic movement meditation, chanting, rituals, sutra study.

8. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism? I always recommend meditation to reflect on your own body and meditation to concentrate on your mind to remain calm.
9. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with. Yes, Jon Kabat-Zinn MBSR, I follow the research and what he suggests for myself and my soldiers.
10. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context? Yes, of course, I am Open to learn new things always. I enjoy learning new things
11. Is your command proactive in expanding care? If so, what innovations are they interested in? In my unit they encourage us to provide the care that we can but no innovations are advised regularly.
12. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice? I'm familiar with some practical research regarding meditation.

Subject # 2

Demographic Questions

1. Current Duty Status: Active
2. Educational Background: BA Religious Studies, MDIV
3. Age: 38
4. Gender: Male
5. Country of Origin: USA
6. Ethnic/cultural identity: White
7. Buddhist Denomination(s): Japanese Shingon, Chou-Chu Lineage
8. Primary Language: English
9. Time spent in the military: 9 years

Research Questions:

1. Chaplain biography: What led you to becoming a military chaplain? Our primary place of practice is out in the world and we go out and serve communities that are being underserved and serve them. I was first introduced to chaplaincy in 2008 in a job fair, I went back to the home temple and they encouraged me to pursue it.
2. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care? ? There's trainings like traumatic event management, things like that. My command is focused on mission rather than soldiers so I've not been given many opportunities to expand on training.

3. Has the military provided you any guidance on encountering potential cases of PTSD?
That's what my unit expects me to do all the time is to provide emotional support even though that is the last description of a chaplain's MOS.
4. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue? Yes, when don't I? I am guided by the model of the Buddha, living by compassion and interpreting actions. Mindfulness has worked to bring people out of their shell and just breathing.
5. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training? I'm familiar with secularized mindfulness through Buddhist sources but I have no specific secular mindfulness training.
6. How do you use your religious background to deal with your own stress? I do a lot of chanting, I do a lot of reflection, I put together little pilgrimages inspired by the marathon monks.
7. What are the primary practices of your Buddhist denomination? Chanting as a form of meditation, rituals such as memorials. Chanting as a form of meditation, rituals such as memorials.
8. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism? I don't. I ask them what their traditions are then work for their traditions. I invite them to meditation events if they're really interested.
9. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with. Yes. I'm familiar with Dr. Jaj work whose done some research into secular meditation.

10. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context? Yes.
11. Is your command proactive in expanding care? If so, what innovations are they interested in? No.
12. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice? I've vaguely heard of research around sound but as far as chanting proper, I can't say I have much information but would appreciate more data.

Subject # 3

Demographic Questions

1. Current Duty Status: Active-Duty
2. Educational Background: Associate's in Community Development, Bachelor's Degree-Philosophy and Religion, Master's Degree in Buddhist Studies, MDIV Buddhist Chaplaincy.
3. Age: 45
4. Gender: Male
5. Country of Origin: Thailand
6. Ethnic/cultural identity: Thai
7. Buddhist Denomination(s): Thai Theravada
8. Primary Language: Thai
9. Time spent in the military: 5 years

Research Questions:

1. Chaplain biography: What led you to becoming a military chaplain? I thought about being a military chaplain since I was in Thailand, but when I came to America I tried to learn and find out how I could be Buddhist chaplain in the US military. I met with the first Buddhist Chaplain in the Army to find out how to become a chaplain in the military. After that meeting I enrolled in an MDIV program, following the school and chaplain candidate program.

I wanted to use my experience as a Buddhist monk to help people work out their problem and share the teaching of the Buddha and the practice as I have found it to be helpful for me and I've seen many people helped with issues of the mind/body.

2. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care? The military provides general resources such as psychiatrists and psychologists that we can refer to as well as supplemental practices provided on base. There are also supplemental trainings that have to be scheduled and I haven't been able to attend the classes due to scheduling.
3. Has the military provided you any guidance on encountering potential cases of PTSD? Have the chaplain provide general spiritual care and for difficult cases you can refer to behavioral health or psychologists.
4. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue? I had a combat medic whose leader was shot and he could not save his life and he came to me after a year of feeling guilty and depressed. I recommended mindfulness training and chanting and offered a referral to a psychologist if he wished to follow up.
5. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training? I was provided training in my 9 units of Clinical Pastoral Education, where I trained under chaplains at the hospital. The benefits of religious context is the confidentiality which allows for the soldier's to be open, which means the religious practices are effective.

6. How do you use your religious background to deal with your own stress? My religious background helps me a lot. Meditation and mindfulness are very practical and have been very helpful in practicing self care and managing stress. The teachings of the Buddha have been helpful in letting go of troublesome attachments that are not skillful.
7. What are the primary practices of your Buddhist denomination? Mindfulness, chanting, prostrations, walking meditation, living meditation.
8. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism? Mindfulness meditation
9. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with. I used to follow the research of an organization that I'm no longer an active member in, they're called Mindfulness Fitness Center. I also followed the work of Howard Kabat-Zinn for some time.
10. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context? Yes.
11. Is your command proactive in expanding care? If so, what innovations are they interested in? Yes but its difficult to innovate because our timeline is full due to the soldier's training schedules being so active in the field.
12. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice? I am familiar with some of the research around mindfulness.

Subject # 4

Demographic Questions

1. Current Duty Status: Reserve
2. Educational Background: BS Philosophy, MDIV
3. Age: 39
4. Gender: Male
5. Country of Origin: Thailand
6. Ethnic/cultural identity: Thai
7. Buddhist Denomination(s): Taego Korean Buddhism, Theravada
8. Primary Language: Thai
9. Time spent in the military: 3 years

Research Questions:

1. Chaplain biography: What led you to becoming a military chaplain? It was my dream to be in the military and my experience as a monk led me to be a chaplain.
2. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care? The military expects a us to deal with stress related issues as a part of our clerical background.
3. Has the military provided you any guidance on encountering potential cases of PTSD? We can make referrals to counselors but also provide council and reflective listening for the soldier and their families and help facilitate dialogue if need be.

4. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue? Yes, when don't I? Providing space and time for meditation and being present which is helpful for PTSD. I allow them time to share their feelings then return to meditation to reflect on their feelings. Being present during meditation helps share peace of mind.
5. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training? Meditation can be secularized for all uses. My religious training is more effective and comprehensive in understanding the human being's role.
6. How do you use your religious background to deal with your own stress? Mindfulness Meditation helps me to understand myself which helps me understand my own stress and share my experience for the people. Silent meditation taught me to sit deeply without moving and this helped me to listen deeply to the benefit of myself as well as others.
7. What are the primary practices of your Buddhist denomination? Chanting, mindfulness meditation, bodhichitta, charity, Sila samadhi meditation.
8. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism? Practice generosity of mind in all things and convey loving-kindness. Meditation to help calm the mind.
9. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with. I'm not familiar with the research.

10. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context? Yes.
11. Is your command proactive in expanding care? If so, what innovations are they interested in? My command emphasizes healthy family relationships and to be proactive in making sure families are strong borne.
12. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice? No.

Subject # 5

Demographic Questions

1. Current Duty Status: Active Duty
2. Educational Background: BS Buddhist Studies, MDIV
3. Age: 49
4. Gender: Male
5. Country of Origin: Thailand
6. Ethnic/cultural identity: Laotian
7. Buddhist Denomination(s): Theravada, General Buddhism
8. Primary Language: Laotian
9. Time spent in the military: 6 years

Research Questions:

1. Chaplain biography: What led you to becoming a military chaplain? I always liked soldiers and wanted to join the army but couldn't. When I came to America, I found out that there was a chaplain position where I could help Buddhist soldiers.
2. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care? The military has provided guidance on referrals, reflective listening/counseling, provide general religious services to help soldiers deal with stress.
3. Has the military provided you any guidance on encountering potential cases of PTSD? I employ mindfulness training to help people deal with stress with mindfulness.

4. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue? Yes, when don't I? I use mindfulness practice to help them with awareness of their internal processes. I also provide dharma talks based on the stories of Arahants and practitioners working with stress/suffering.
5. Are you familiar with secular forms of addressing stress and potential PTSD? Yes, I went through CPE training in an Army Hospital. We went over various methods via a textbook. Accept, Forgive, Learn was the method of processing trauma/stress. My religious training in mindfulness was most helpful in addressing
6. How do you use your religious background to deal with your own stress? Buddhism is very helpful for me. Sometimes I sit in meditation and listen to a dharma talk. I also enjoy talking to friends. Reflecting on non-attachment.
7. What are the primary practices of your Buddhist denomination? Chanting, meditation, dharma talks, danna.
8. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism? If so, please describe the research you're familiar with. I'm very familiar with the MBSR, I use Jon Kabat-Zinn's book, and trained with MBSR trainer at the Insight Center.
9. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with. I'm not familiar with the research.
10. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context? Yes.

11. Is your command proactive in expanding care? If so, what innovations are they interested in? Yes, the command team is very active in encouraging soldiers in seeking engagement of resources.
12. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice? No.

Subject # 6

Demographic Questions

1. Current Duty Status: Active Duty
2. Educational Background: MDIV
3. Age: 41
4. Gender: Male
5. Country of Origin: Thailand
6. Ethnic/cultural identity: Asian
7. Buddhist Denomination(s): Theravada
8. Primary Language: Thai
9. Time spent in the military: 5 years

Research Questions:

1. Chaplain biography: What led you to becoming a military chaplain? I wanted to come to America to share the Dhamma and when I came to the US I found out about the opportunity to serve others as a chaplain in the military.
2. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care? The military has provided a 3-month initial training on how to provide guidance on referrals, reflective listening and counseling.
3. Has the military provided you any guidance on encountering potential cases of PTSD? We can provide counseling and reflective listening to soldiers and make referrals.

4. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue? I use mindfulness practice and compassion to guide them. To bring them to the present moment so as not to worry about the past or future and return to the moment in order to relax the mind.
5. Are you familiar with secular forms of addressing stress and potential PTSD? Not really.
6. How do you use your religious background to deal with your own stress? Meditation in breathing exercises to return to the present moment, accept the truth of what is and release attachments.
7. What are the primary practices of your Buddhist denomination? Chanting, meditation, danna.
8. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism? If so, please describe the research you're familiar with. I recommend practices from all branches of Buddhism, if I think they will be helpful.
9. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with. No, I'm not aware of the research.
10. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context? Yes, I would like to learn more about that.
11. Is your command proactive in expanding care? If so, what innovations are they interested in? command seems interested in expanding care but seem to leave it up to individual chaplains.
12. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice? No.

Subject # 7

Demographic Questions

1. Current Duty Status: Reserve
2. Educational Background: MDIV, DBMIN
3. Age: 43
4. Gender: Male
5. Country of Origin: Thailand
6. Ethnic/cultural identity: Asian
7. Buddhist Denomination(s): Theravada, Korean
8. Primary Language: Thai
9. Time spent in the military: 5 years

Research Questions:

1. Chaplain biography: What led you to becoming a military chaplain? I came to the United States with the hope of sharing the dhamma with the people, as a missionary monk. After arriving, I learned from other monks who had joined the military to serve as chaplains; I very much liked the idea of being able to serve my new country, as well as serving the people, so I joined as well.
2. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care? The military prepared me to deal with stress-related issues regarding the

soldiers under my care during the Chaplain leadership Basic Training School at Fort Jackson.

3. Has the military provided you any guidance on encountering potential cases of PTSD?

The military provided some guidance on encountering cases of PTSD such as to provide counseling in the form of stress and make referrals.

4. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue? I usually teach them mindfulness practice of meditation. I use the meditation to guide them to be calm at the present moment, not too worry in the past, or the future. Guide them in breathing meditation and so on.

5. Are you familiar with secular forms of addressing stress and potential PTSD? I'm familiar with secular mindfulness research such as Jon kabat-zinn.

6. How do you use your religious background to deal with your own stress? I use my Buddhist meditation tradition: breathing exercises, be at the present moment and focus at the present moment, the truth and understand it and except it to release and relax from stress.

7. What are the primary practices of your Buddhist denomination? Chanting, meditation

8. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism? I recommend simple meditation and follow with what they might be interested in.

9. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with. Yes, I'm aware of the work of Jon kabat-zinn's work with MBSR and MBCT as supplemental therapies.

10. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context? Yes.
11. Is your command proactive in expanding care? If so, what innovations are they interested in? We see soldiers 2 to 3 days a month, so we provide a basic level of care and are satisfied with that.
12. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice? Yes, for mindfulness as well as chanting.

Subject #8

Demographic Questions:

1. Current Duty Status? (active/guard/reserve/decom/retired) (Decommissioned)
2. Education Background? (degrees) Masters of Buddhist Studies
3. Age? 49
4. Gender? Female
5. Country of Origin? United States
6. Ethnic/cultural identity? Mixed, multi-racial
7. What is your Buddhist denomination? Jodo Shinshu
8. What is your primary language? English
9. How long have you been in the military? 12 years, 8 as chaplain.

Research Questions:

1. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care? They would provide a yearly training but they didn't really provide training. They expected that training to be achieved in seminary.
2. Has the military provided you any guidance on encountering potential cases of PTSD? They would provide occasional training on PTSD.
3. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue?

Not really. Just general relaxation and calming techniques, nothing really religious.

4. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training?

We didn't use our religious training to help people deal with mental health issues.

5. How do you use your religious background to deal with your own stress?

I would say that Jodo Shinshu practice helps the practitioner understand that they can't fight their problems. It encourages seeking help from others rather than tough it out or believe it can go away.

6. What are the primary practices of your Buddhist denomination?

Nimbutsu recitation (chanting)

7. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism?

Meditation/mindfulness practice; something very simple but not extreme and short in duration.

8. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with.

Dialectical-behavioral treatment (DBT) based on ideas of Mindfulness. Jon Kabat-Zinn is somewhat familiar.

9. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context?

Yes, that would be interesting.

10. Is your command proactive in expanding care? If so, what innovations are they interested in?

No, they weren't proactive, if almost the opposite.

11. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice?

Studies in meditation in general lowering stress/blood pressure.

12. Chaplains biography: What led you to becoming a military chaplain?

I had prior service before chaplaincy. Then after 9/11 and the start of all the conflict and see if chaplaincy could be something I could help with. I may have been the 1st or 2nd Buddhist chaplain.

Subject #9

Demographic Questions:

1. Current Duty Status? (active/guard/reserve/decom/retired): Active Duty
2. Education Background? (degrees): MDIV
3. Age? 36
4. Gender? Male
5. Country of Origin? Vietnam
6. Ethnic/cultural identity? Asian
7. What is your Buddhist denomination? Pure Land
8. What is your primary language? Vietnamese
9. How long have you been in the military? 3 years

Research Questions:

1. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care?

Counseling techniques, Strong Bonds Instructor Trainings, Master Resiliency Training,...

2. Has the military provided you any guidance on encountering potential cases of PTSD?
Haven't trained for that particular group yet.
3. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue?

There was a time when one of my Soldiers was stressful due to his relationship issues. I offered my compassionate listening which I followed the teaching of Avalokitesvara Bodhisattva. The Soldier felt better after sharing with me his struggles.

4. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training?

Yes, I am familiar with secular forms of addressing stress. I learned those techniques in Professional Trainings for Chaplains.

I have found that the methods I have learned via my religious training are more effective and efficient when I combined with those secular forms.

5. How do you use your religious background to deal with your own stress?

Meditation and chanting

6. What are the primary practices of your Buddhist denomination?

Chanting the name of Amitabha Buddha and Great Compassion Mantra

7. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism?

Mindfulness Meditation and Chanting

8. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with.

No, I am not.

9. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context?

Yes, I would.

10. Is your command proactive in expanding care? If so, what innovations are they interested in?

Yes, they are. They are interested in any method which helps Soldiers enhance their spiritual resilience, deal with PTSD and Suicide.

11. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice?

No, I am not. Rituals and Practices that I perform are from my Buddhist traditions' scriptures.

12. Chaplains biography: What led you to becoming a military chaplain?

To learn more about myself and my limitation.

Subject #10

Demographic Questions:

10. Current Duty Status? (active/guard/reserve/decom/retired) Reserve
11. Education Background? (degrees) MDIV
12. Age? 47
13. Gender? Male
14. Country of Origin? Thailand
15. Ethnic/cultural identity? Asian/Thai
16. What is your Buddhist denomination? Theravada
17. What is your primary language? Thai
18. How long have you been in the military? 7 years

Research Questions:

13. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care?

We have all kinds of stress in the Army. At Chaplain training school we trained to identify and treat stress. In my experience some of the deployed had PTSD symptoms and I was able to learn from them and gain experience and the affects on their daily lives.

14. Has the military provided you any guidance on encountering potential cases of PTSD?

Yes, at chaplain school but its like a microwave form of counseling so they provided us with guidelines. They trained us to identify and listen to whatever symptoms are present.

So I use active listening skills to hear them express their stress and if they need further treatment, I'm able to make referrals.

15. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue?

When I introduce myself to soldiers, I tell them about my background and share my background of Buddhist meditation. I recommend meditation but without the religious aspects so they don't feel like they have to change their religion to participate or attempt meditation techniques.

16. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training?

Meditation has been very effective in addressing stress but I recommend it in a secular way so it's a bit of both.

17. How do you use your religious background to deal with your own stress?

I engage in simple mindfulness and try not to get tied in up in attachments but I follow a lot of secular practices that my community engages in such as exercise.

18. What are the primary practices of your Buddhist denomination?

Chanting, Meditation, Mindfulness

19. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism?

Mindfulness meditation, particularly mindfulness in activity to make the process more approachable.

20. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with.

Not really, I didn't study the research.

21. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context?

Yes. I have to learn from other people and most of the people we work with will largely not be Buddhist so secular methods would help to come to the people.

22. Is your command proactive in expanding care? If so, what innovations are they interested in?

Chaplains are expected to lead and be proactive as a chaplain. We are a special advisor to the commanders so we have to look for ways to innovate.

23. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice?

No, I didn't take the time to study that, but I'm interested in.

24. Chaplains biography: What led you to becoming a military chaplain?

I was a Buddhist monk for 22 years but it kept me in my Thai Buddhist community and I felt like I wasn't serving my missionary intent so I wanted to do something totally different and challenge to me so I decided to be a military chaplain. The military is very challenging and Buddhism is very new in the army so it was very much needed and I feel like I'm able to share Buddhism somewhere where Buddhism was not before.

Subject #11

Demographic Questions:

1. Current Duty Status? (active/guard/reserve/decom/retired) Decommissioned Reserve
2. Education Background? (degrees) MDIV
3. Age? 51
4. Gender? Male
5. Country of Origin? Vietnam
6. Ethnic/cultural identity? Asian, Vietnamese
7. What is your Buddhist denomination? Mahayana Vietnamese Bamboo lineage Zen
8. What is your primary language? Vietnamese
9. How long have you been in the military? 13 years

Research Questions:

1. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care?

The military provided a couple different trainings for addressing stress and PTSD related issues. Recognize symptoms of potential PTSD/stress and how to make referrals if we see anything.

2. Has the military provided you any guidance on encountering potential cases of PTSD?

Yes, they advise make referrals to psychologists.

3. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue?

I invited soldiers to meditate with me and use mindfulness to calm soldiers down and help them stabilize their mind, and that helped. I practiced meditation with soldiers many times, and offered mindfulness and relaxation meditation in a group setting and those presentations helped a lot in my opinion.

4. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training?

I am with a background in psychology. I identify the issues successfully and make good referrals often to make good diagnostic referrals. Many soldiers reached out to me to find alternative means of addressing PTSD without medication. Many soldiers reported that they didn't need to take intervention pill when they practiced mindfulness.

5. How do you use your religious background to deal with your own stress?

I meditate every day; I reflect on past action and make amendments for my moral misgivings.

6. What are the primary practices of your Buddhist denomination?

In Zen, mostly we meditate both passive and active meditation and occasionally do rituals.

7. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism?

I recommend a few books for beginners to use Buddhism to cultivate peace and mindfulness.

Heart Sutra, Peace in Every Step, Dhammapada.

8. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with.

I know a little bit. Recently, I read one from the military; They had research for mindfulness for soldier and veterans, which surprised me (Mindfulness for soldier and veteran). I used that survey to help veterans in the VA. I utilized all kind of resources to help them with PTSD and moral injury.

9. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context?

Yes.

10. Is your command proactive in expanding care? If so, what innovations are they interested in?

They tried to innovate. My command had a high degree of psychology expertise and were very proactive. We would find many ways to do "mindfulness PT" and the soldiers loved it.

11. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice?

I've read many reports on moral injury which includes ritual practice use. One such report regarding moral injury was writing a letter, presenting the letter then burning the letter, which is really helpful. Other than that, I haven't seen much research

12. Chaplains biography: What led you to becoming a military chaplain?

I had a calling after September 11th when Buddhists were deployed and requested that I become a Buddhist chaplain to serve the Buddhists in need.

Subject #12

Demographic Questions:

- 19. Current Duty Status? (active/guard/reserve/decom/retired) Reserve AF
- 20. Education Background? (degrees) MDIV
- 21. Age? 35
- 22. Gender? Male
- 23. Country of Origin? US
- 24. Ethnic/cultural identity? Caucasian
- 25. What is your Buddhist denomination? Tibetan Buddhism
- 26. What is your primary language? English
- 27. How long have you been in the military? 7 years.

Research Questions:

- 25. How has the military prepared you to deal with stress-related issues regarding the soldiers under your care?
Counseling training during Chaplain basic
- 26. Has the military provided you any guidance on encountering potential cases of PTSD?
Not a lot. We're trained to make a referral.
- 27. Can you describe a time when you used your Buddhist background to address soldiers' stress or PTSD related issue?

I've developed a program of working with mindfulness in a secular manner to work with individuals.

28. Are you familiar with secular forms of addressing stress and potential PTSD? If so, where did you learn these techniques and are they as effective in addressing stress as the methods taught via your religious training?

I've learned other things but I think what I've been attracted to is secularized forms of Buddhist practice. Doctrinal based is more affective but secularized forms are more accessible.

29. How do you use your religious background to deal with your own stress?

My daily practice is really important. Meditation and sutra study.

30. What are the primary practices of your Buddhist denomination?

Nundro, Mahamudra, Tonglin, Meditation, Sutra study

31. What Buddhist practices, if any, do you recommend to Buddhist soldiers or soldiers interested in Buddhism?

Basic Mindfulness practice and Tonglin, Maitri

32. Are you familiar with the secular research regarding mindfulness and other practices? If so, please describe the research you're familiar with.

On a basic level, yeah. The stuff I'm familiar with is the benefits that science has verified and I use a lot of those when I introduce the practice to a lot of people.

33. Would you be interested in learning more about opportunities for expanding care via scientifically researched forms of practice that can be offered in a potentially secular context?

Yes

34. Is your command proactive in expanding care? If so, what innovations are they interested in?

Yes they are. I get invited to bases to teach mindfulness.

35. Of the rituals and practices that you perform, are you familiar with any research regarding the practicality of the ritual/practice?

I think I read a study that meditation on emptiness could be more beneficial than mindfulness.

36. Chaplains biography: What led you to becoming a military chaplain?

I knew I wanted to study Buddhism but when I found out about Chaplaincy I realized I wanted to serve as a Chaplain in the military, as at the time there were few Buddhist chaplains.

Conclusion

Research showed a number of opportunities for expanding care and maximizing the effectiveness of Buddhist chaplains. Some of those surveyed were already using Mindfulness as a general aid as well as spiritual practice, albeit largely unaware of clinical research that has revealed what such practices are particularly good for as well as their limitations. Should the researcher be able to provide a concise presentation of

research data, Buddhist chaplains would have knowledge of the clinical data that they can use interchangeably with the religious practices they already invoke, while being able to provide practices to the overwhelming majority of soldiers who are not religiously inclined towards Buddhism or religion in general. This would also have the effect of being able to present the overall effectiveness of their supplemental therapeutic modalities to their chain of commands to encourage further provisions, provided those commands have an interest in such expansions. Regardless, the individual chaplain can invoke the data and the religious invocations of such practices interchangeably, adjusting to their audience's level of interest in the subject.

**Buddhist chaplain's manual for integrating clinical research into practical
and religious applications**

Purpose

The purpose of this manual is to introduce Buddhist military chaplains to the opportunities of integrating secular and clinical understandings of Mindfulness meditation practices and their recorded benefits with the intention of providing supplemental therapies from a clinically informed position, thereby increasing the utility and potential effectiveness of the Buddhist Military Chaplain as a care provider.

Opportunity

Based on prior research, there are opportunities to expand care via meditative practices, based on Buddhist chaplain's meditation expertise. Buddhist chaplains who study the secular research can benefit a number of ways, from being able to cite meditation research, to having a range of how effective mindfulness is in treating an array of issues. With competence, Buddhist chaplains can also use this information to offer potential solutions to command, should they choose to offer regular events to address mission specific issues.

When considering the therapeutic potential of approaches to Mindfulness such as Mindfulness Based Stress Reduction (MBSR), with the issues facing our military service members, there is significant opportunity to apply the utility of MBSR towards better managing experiences of stress and trauma and providing both interventional aid and supporting therapy in the treatment of stress/trauma disorders.

(EXAMPLE: When Chaplains learn how practices like chanting “OM” lowers blood pressure and heart rate, they can see the interventional opportunity in using such a practice in cases of heightened anxiety.)

Challenge

Buddhist Chaplains interested in expanding their knowledge of clinical Mindfulness research can use this manual as a foundational survey on which they can expand their knowledge through further research and training.

Clinical science, not scientism

Chaplains interested in invoking research conducted on such practices as Mindfulness should understand that clinical research affirming the effectiveness of such practices is not an affirmation of the scientific authority of Buddhist practice in the general sense but only that which has been tested. Chaplains should also be sensitive to the effectiveness and limitations of Mindfulness as a therapy for stress and trauma related disorders.

Presenting clinically researched mindfulness

When presenting secular forms of Mindfulness, chaplains should take care to present the aspects of practice free from the religious basis and present the practice from a standpoint of clinically tested models. Based on the formative work led by Jon Kabat-Zinn, focus should be given to the cultivation of non-judgmental, non-striving, moment-to-moment attention framed within the context of a gentle yet persistent commitment to on-going, daily practice to achieve similar results as in testing.

Defining and presenting mindfulness based stress reduction (MBSR)

Mindfulness-Based Stress Reduction (MBSR) is a well-defined and systematic patient-centered educational approach which uses relatively intensive training in mindfulness meditation as the core of a program to teach people how to take better care of themselves and live healthier and more adaptive lives. The

prototype program was developed at the Stress Reduction Clinic at the University of Massachusetts Medical Center. This model has been successfully utilized with appropriate modifications in a number of other medical centers, as well as in non-medical settings such as schools, prisons, athletic training programs, professional programs, and the workplace. We emphasize that there are many different ways to structure and deliver mindfulness-based stress reduction programs. The optimal form and its delivery will depend critically on local factors and on the level of experience and understanding of the people undertaking the teaching. Rather than "clone" or "franchise" one cookie-cutter approach, mindfulness ultimately requires the effective use of the present moment as the core indicator of the appropriateness of particular choices. However, there are key principles and aspects of MBSR which are universally important to consider and to embody within any context of teaching. These include:

- a) making the experience a challenge rather than a chore and thus turning the observing of one's life mindfully into an adventure in living rather than one more thing one "has" to do for oneself to be healthy.
- b) an emphasis on the importance of individual effort and motivation and regular disciplined practice of the meditation in its various forms, whether one "feels" like practicing on a particular day or not.
- c) the immediate lifestyle change that is required to undertake formal mindfulness practice, since it requires a significant time commitment (in our clinic 45 minutes a day, six days a week minimally).
- d) the importance of making each moment count by consciously bringing it into awareness during practice, thus stepping out of clock time into the present moment.
- e) an educational rather than a therapeutic orientation, which makes use of relatively large "classes" of participants in a time-limited course structure to provide a community of learning and practice, and a "critical mass" to help in cultivating ongoing motivation, support, and feelings of acceptance and belonging. The social factors of emotional support and caring and not feeling isolated or alone in one's efforts to cope and adapt and grow are in all likelihood extremely important factors in healing as well as for providing an optimal learning environment for ongoing growth and development in addition to the factors of individual effort and initiative and coping/problem solving.¹⁰⁹

¹⁰⁹ John Kabat-Zinn, *Mindfulness Meditation: What It Is, What It Isn't, And It's Role in Health Care and Medicine* (Netherlands: Eburon Publishing, 1996), 160.

General practice methods for MBSR

MBSR emphasizes incorporating formal, informal, home assignments and individual/group dialogue and inquiry.

Formal Methods – Formal methods include body Scan Meditation, supine meditation, walking meditation, sitting meditation with mindfulness of breath, body, feelings, thoughts, emotions, and choiceless awareness.

Informal Methods – Simple practices of momentary Mindfulness ‘interventions’ in daily life are encouraged, such as, awareness of pleasant and unpleasant events, awareness of breathing, deliberate awareness of routine activities and events such as mindful eating, mindful driving, mindful walking, mindful interpersonal communications.

Individual/Group instruction – Instructors can encourage further engagement by providing individual exercises such as journaling and group engagement via discussion on topics such as the exploration of hindrances to mindfulness or integrating mindfulness based self-regulatory skills and capacities.

Instructors should be prepared to recommend resources available for participants to continue practicing and studying mindfulness. Resources include knowledge of local active groups and relevant books.

Resource Preparation - Instructors should be familiar with and able to recommend a host of community resources available to participants following the completion of MBSR. It is helpful for the instructor to develop and provide program graduates with a list of reading materials, retreat centers, and other suggestions for fostering the continuity of mindfulness practice, which can also include an ongoing Mindfulness group practice.

Environment specific considerations

The potential for Mindfulness practices in the lifestyle of the average military personnel can vary to a significant extent, depending on the individual's profession, if on deployment or engaged in training; if participants want to see comparable results, they need to participate in formal practices between 3 – 6 times per week with 40-minute meditation sessions. In certain cases, providing MBSR for family members would be more sustainable. For personnel active in the field, informal practices and practices shown to have more immediate effects can be recommended.

Overview of the structure, methods, and key program characteristics of MBSR

The following is an overview of the key aspects of MBSR programming that go into designing and facilitating an MBSR course, as detailed in the MBSR manual of training¹¹⁰:

Structure and Methods

- i) Group Pre-program Orientation Sessions (2.5 hours) followed by a brief individual interview (5- 10 minutes)
- j) Eight-weekly classes 2.5-3.5 hours in duration
- k) An all-day silent retreat during the sixth week of the program (7.5 hrs)
- l) “Formal” Mindfulness Meditation Methods:

¹¹⁰ Kabat-Zinn, *Mindfulness Meditation*, 160.

Body Scan Meditation - a supine meditation

Gentle Hatha Yoga - practiced with mindful awareness of the body

Sitting Meditation - mindfulness of breath, body, feelings, thoughts, emotions,

and choiceless awareness

Walking Meditation

- m) “Informal” Mindfulness Meditation Practices (mindfulness in everyday life): Awareness of pleasant and unpleasant events
 Awareness of breathing
 Deliberate awareness of routine activities and events such as: eating, weather, driving walking, awareness of interpersonal communications
 - n) Daily home assignments including a minimum of 45 minutes per day of *formal* mindfulness practice and 5-15 minutes of *informal* practice, 6 days per week for the entire duration of the course
 - o) Individual and group dialogue and inquiry oriented around weekly home assignments including an exploration of hindrances to mindfulness and development and integration of mindfulness- based self-regulatory skills and capacities
 - p) Incorporation of exit assessment instruments and participant self-evaluation in
- Class 8

- Total in-class contact: 30+ hours

- Total home assignments: minimum of 42-48 hours
- Total group Orientation Session time: 2.5 hours

Key Characteristics

- A fundamental component of good medical care
- Participants are referred by their physicians or other health care professionals or via self-referral
- Intensive training in mindfulness meditation
- Educational orientation
- Group format - 15-40 participants per class
- Individually tailored instruction
- Experiential, highly participatory format
- Highly challenging and strongly supportive
- Self-responsibility emphasized within the context of a collaborative relationship between participant, MBSR provider, and referring physician or other health care professional
- Array of mindfulness methods to meet individual participant needs and learning styles
- Interactive instructor and patient-initiated dialogue and inquiry intended to explore perceptions, mental and behavioral habits and patterns that maybe inhibiting learning, growth, and healing.
- short-term intervention: MBSR is relatively brief in duration (8 weeks). The structure is intended to foster participant self-regulation and self-reliance

- Life-long learning: MBSR is both an immediate and deliberate shift in health orientation and a method for enhancing health and well-being across the life span

Scope

Mindfulness-Based Stress Reduction (MBSR) is a treatment modality that has shown to have positive results on a range of maladies, from simple stress management, to addressing comorbid states of mental disorders such as PTSD. The chaplain considering learning these standards should be aware of the limitations of MBSR and where it fits in the grand scheme of things, in regards to providing a comprehensive battery of care. According to the Department of Veteran Affairs manual on clinical practice guidelines for PTSD, Mindfulness is considered as a supplementary care treatment, falling into the category of complementary and alternative medicine (CAM):

CAM approaches that facilitate a relaxation response (e.g. mindfulness, yoga, acupuncture, massage, and others) may be considered for adjunctive treatment of hyperarousal symptoms, although there is no evidence that these are more effective than standard stress inoculation techniques.¹¹¹

While Mindfulness research has shown to be effective in treating symptoms of PTSD, treatments such as MBSR should be seen as supplemental to treatments available via qualified therapists, and chaplains who encounter potential sufferers of PTSD should encourage these individuals to seek qualified mental health professionals or make a referral with their consent. The important aspect for a chaplain to remember in regards to PTSD is that *techniques such as MBSR have shown to help with hyperarousal symptoms*

¹¹¹ Jennifer L. Strauss, "US Department of Veterans Affairs: CAM for PTSD," Last Updated October 14, 2019, https://www.ptsd.va.gov/professional/treat/txessentialscomplimentary-alternative_for_ptsd.asp.

and not addressing the main causal factors. In instances such as these, it is paramount that the chaplain sees their potential therapeutic role as a supportive one rather than that of a primary care giver. In addition, being aware that there are a host of potential supplemental therapeutic options means that the military chaplain can still encourage potential sufferers of PTSD to continue to seek therapies more agreeable to the individual, should they find Mindfulness practice not to their liking.

In some cases, soldiers may be apprehensive to seek out mental health professionals provided by the military due to their conditions potentially showing up in their personnel files. In such instances, the chaplain can encourage meeting with a non-military mental health professional to maintain discretion. One resource to help chaplains encourage seeking mental health professionals without disclosure are question batteries designed to test if the individual is potentially suffering from PTSD; These screenings can be found on the Veteran's Affairs website's page, "*PTSD: National Center for PTSD.*"¹¹²

Certification in MBSR

A chaplain wanting to provide a clinically proven, secular standard of Mindfulness is encouraged to train and certify as a Mindfulness-Based Stress Reduction facilitator, which can be done online or in person via the Center for Mindfulness at University of Massachusetts. Courses are offered in 8-week courses on campus as well as

¹¹² US Department of Veteran Affairs, "PTSD Screening Instruments," Last updated June 24, 2021, <https://www.ptsd.va.gov/professional/assessment/screens/index.asp>.

online, or 5-day retreat intensives. There is also a course for self-paced learning via video instruction.

Prior to entering facilitator training, perspective trainees are expected to attend an orientation session, which is preceded by a phone call to insure the candidate meets the standards of the facilitator training and is capable of completing the training and continuing on from there. The orientation process is conducted on a perspective basis and the candidate is not admitted to the training program until an individual review of the candidate is completed to assure the candidate is ready to meet the rigors of the Stress Reduction Program. The ideal candidate will have integrated or show sensitivity to cultivating the following aspects of practice:

[MBSR's] primary focus of attention is directed toward the development of a person's first hand understanding of the body, mind, and body-mind interactions leading to the incremental development of greater somato-psychic awareness that can be fluidly integrated into the life of program participants as a means of 1) mitigating the negative consequences of patterned, habitual conditioning, 2) becoming more capable of self-regulation, 3) coping more effectively with the challenges and demands of everyday life and 4) discovering and becoming increasingly familiar with one's hidden yet innate resources for learning, growing, healing, and thriving.¹¹³

The program coordinators discriminate on the basis of substance dependencies or those in recovery for less than a year. The center also limits students on language barriers. Both of these factors aren't likely to be issues for a Buddhist military chaplain unless they're discretely in a private recovery program. The potential facilitator must also not be suffering from psychological issues such as psychosis, PTSD, anxiety, depression, or suicidal ideation. If one of the following issues is a factor for a potential facilitator, the

¹¹³ Kabat-Zinn, *Mindfulness Meditation*, 160.

center does consider exceptions on a case-by-case basis when the potential candidate is highly motivated. Details of these course parameters can be found online at the following web location: <https://umassmed.edu/cfm/mindfulness-based-programs/mbsr-courses/>.

Standards of practice

The MBSR training program provides principles and standards of practice for the facilitator to follow. The Mindfulness Center at UMass provides the standards for teacher readiness and competency, for those pursuing certifications, albeit the perspective Buddhist Military Chaplain is trained and prepared to meet the following criteria:

Certain principles are important for effective teaching of the MBSR curriculum and for adhering to its professional standards of practice. A non-exclusive list of essential elements of training programs to develop MBSR teachers would include:

- The teacher of MBSR teachers him or herself needs to have a longstanding grounding in meditative practices and be a committed student of the dharma, as it is expressed both within the Buddhist meditation traditions and in more mainstream and universal contexts exemplified by MBSR. This has nothing to do with being or not being a Buddhist.
- MBSR is a vehicle for embodying and transmitting the dharma in a wholly secular and universal idiom. It is a recontextualizing of dharma, not a decontextualizing of it.
- MBSR instructors need to have their own personal meditation practice and attend retreats in the spirit of "continuing education" and the on going deepening of their practice and understanding.

- MBSR instructors follow the principle that we never ask more of program participants than we do of ourselves on a daily basis in terms of both formal and informal mindfulness practices. This needs to be the case for teachers of MBSR teachers as well.
 - The teaching of mindfulness is never a matter of merely teaching or operationalizing techniques. Mindfulness is a way of being in a wiser relationship to one's experience, not one particular mental state to be pursued and attained. Thus, the non-instrumental dimensionality of the work and of the practice of mindfulness is the foundation of effective practice and teaching.
 - Teaching MBSR is an opportunity for right livelihood. Thus, it is important to develop fair and non-exploitative pricing structure for both MBSR and for the training of teachers of MBSR.¹¹⁴
-

Standards of Instruction

Regarding the instruction of students, the MBSR program provides the following guidelines in methods of approach.

There is no one size fits all approach to Mindfulness courses but the adept facilitator will take the time and sensitivity to craft their approach to the audience and environment.

¹¹⁴ Kabat-Zinn, *Mindfulness Meditation*, 161-169.

However, there are key principles and aspects of MBSR which are universally important to consider and to embody within any context of teaching that the UMass center emphasize. These include¹¹⁵:

- making the experience a challenge rather than a chore and thus turning the observing of one's life mindfully into an adventure in living rather than one more thing one "has" to do for oneself to be healthy.
- an emphasis on the importance of individual effort and motivation and regular disciplined practice of the meditation in its various forms, whether one "feels" like practicing on a particular day or not.
- the immediate lifestyle change that is required to undertake formal mindfulness practice, since it requires a significant time commitment (in our clinic 45 minutes a day, six days a week minimally).
- the importance of making each moment count by consciously bringing it into awareness during practice, thus stepping out of clock time into the present moment.
- an educational rather than a therapeutic orientation.
- A heterogeneous environment.

Axioms of Mindfulness Practice

¹¹⁵ Kabat-Zinn, *Mindfulness Meditation*, 161-169.

The following represent the recommended foundational building blocks on which to build an enduring practice from the MBSR course:

- *Non-judging*

Mindfulness is cultivated as we become aware of the momentary changes of our mind. To become aware of this process first requires the participant to not get wrapped up in the content generated by the process of mind. In order not to become preoccupied with the noumena of mind, one takes a position of non-judgement to that which arises within the frame of conscious awareness.

- *Patience*

Although many have a reason to practice Mindfulness, the motivation that brings one to practice can push us into expectation or boredom with the practice itself. The cultivation of patience is necessary so that when one practices Mindfulness, they can let go of the intention or expectation and just practice without anticipation, which can become a paradoxical pursuit towards insight.

- *Beginner's mind*

The cultivation of Mindfulness is not the cultivation of knowledge. Those coming into practice with preconceived notions only handicap their practice especially if they are anticipating some insight or change to take place. Beginner's Mind is an attitude that can acknowledge one's ignorance as well as the unknown. This attitude becomes very helpful in the approach to the practice of Mindfulness.

- *Trust*

Trust refers to the trust of the process in the context of that which arises during Mindfulness practice. Unpleasant thoughts and feelings may arise during

the process that may push us towards aversion/suppression. Trust in these uncomfortable states of mind is where the cultivation of mind can be the most profound in terms of growth.

- *Non-striving*

While there is usually an underlying motive for those coming to Mindfulness practice, while practicing Mindfulness these motives to attain something or 'get somewhere' undermines the practice and paradoxically, non-striving is the place where insights are more likely to arise. Those who learn to practice Mindfulness successfully, do so without expectation of payoff other than the practice in of itself.

- *Acceptance*

In the absence of judgement, phenomena are nothing more and nothing less than that as it manifests in the present moment. There is a freedom in not incessantly judging the phenomenon of experience and allowing things to be as they are. Even when we make it an intention of practice, cultivating acceptance can take time to allow things to arise just as they are, without pre-judgement.

- *Letting go*

Letting go refers to the culmination of Mindfulness practice, which is the letting go of attachments that the mind can cling to. Letting go is essentially the letting go of the dissonance of our innate beliefs to the freedom of experience without pre-judgement.

Commitment, self-discipline, and intentionality

A purposeful cultivation of attitudes of non-judgement, patience, trust, beginner's mind, non-striving, acceptance, and letting go will deepen the facilitator's understanding of the Mindfulness practice, and a sustained commitment to clearing the fog of one's own mind is crucial for those going through the facilitator training because the facilitator's instruction is only as good as the practice that informs them of the nuance of Mindfulness. Body movement such as yoga is also encouraged to maintain a sensitivity to the body as well as taking care of the body so that the practitioner is not stiff or in pain from meditation postures.

Maintaining the scientific paradigm

While a Buddhist Military Chaplain may take it upon themselves to model a secular meditation course based on MBSR, the substantial benefit of going through MBSR training is that training includes the clinical science that makes the case for the utilization of Mindfulness as an effective method of care outside of a religious context and allows for greater access to the practical aspects of the Buddhist tradition. The benefit of certification includes training in how the practical method matches up to the scientific paradigm of biopsychology in an applied setting. Certification comes with an education and a community that is on the forefront of that information as they are actively adding to it. A chaplain attempting to create a secular mindfulness program that can promise the same standards and results must both understand the current science of Mindfulness and how it applies in a clinically measured module. Without this understanding, claiming scientific congruence as a basis for offering Mindfulness becomes a potentially dubious claim as maintaining such standards require heavy commitments in terms of research. For this reason, the

researcher will make efforts to certify and maintain certification as an MBSR instructor, from which to offer further methods of religious engagement and potential therapies.

Further reading on the integration of doctrine and research

The purpose of this section is to provide a correspondence between Buddhist doctrine and contemporary neuroscience that affirms the practice of Mindfulness as therapy. With this understanding the chaplain can invoke the theory and intentions of practice between science and doctrine interchangeably to fit the audience.¹¹⁶

The chaplain can use this section as a source guide to locate corresponding doctrine and science to address specific issues in practice and study.

Causes of suffering/the evolution of suffering

Doctrine

When you know in yourself 'These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering,' then you should abandon them. What do you think? Is there greed?" — "Yes, venerable sir." — "Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery, and utters falsehood, and he gets another to do likewise. Will that be long for his harm and suffering?" — "Yes, venerable sir." — "What do you think, is there hate?" — "Yes, venerable sir." — "Ill-will is the meaning of that, I say. Through hate a malevolent man kills breathing things... Will that be long for his harm and suffering?" — "Yes, venerable sir." — "What do you think? Is there delusion?" — "Yes, venerable sir." — "Ignorance is the meaning of that, I say. Through ignorance a deluded

¹¹⁶ In order to stay abreast of the science in relation to the Dharma, the chaplain can train in secular methods as encouraged in section I, while they can also subscribe to journals such as the Wellspring Institute for Neuroscience and Contemplative Wisdom and/or the Wise Brain Bulletin.

man kills breathing things... Will that be long for his harm and suffering?" —
 "Yes, venerable sir."¹¹⁷

And this, monks is the noble truth of the origination of dukkha: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.¹¹⁸

Science

“The modern cortex has great influence over the rest of the brain, and it’s been shaped by evolutionary pressures to develop ever-improving abilities to parent, bond, communicate, cooperate, and love.” - Dunbar, R.I.M., and Schultz, S. “*Evolution in the Social Brain*,” *Science* 317 (2007): 1344-1347.

“Empathy and love naturally attune you to other people, so your mind moves into resonance with theirs.” - Siegel, D.J. *The Mindful Brain: Reflection and Attunement in the Cultivation of Well-Being*. New York: W.W. Norton and Co., 2007.

“For you to stay healthy, each system in your body and mind must balance two conflicting needs. It must remain open to inputs during ongoing transactions with its local environment while on the other hand, each system must also preserve a fundamental stability, staying centered around a good set-point and within certain ranges.” -
 Thompson, E. *Mind in Life: Biology, Phenomenology, and the Sciences of Mind*.
 Cambridge, MA: Harvard University Press., 2007.

¹¹⁷ Thannisarō Bhikkhu, “Sahla Sutta: To Salha,” Access to Insight, 1994, <https://www.accesstoinsight.org/tipitaka/an/an03/an03.066.nymo.html>.

¹¹⁸ Thannisarō Bhikkhu, “Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion,” Access to Insight, 1994, SN 56.11, <https://www.accesstoinsight.org/ptf/dhamma/sacca/sacca2/index.html>.

“The hippocampus compares what it witnesses to a short list of dangers, which when fired sends a general alert to the brain while also engaging a fast-track signal to fight or flight neural and hormonal systems.” - Rasia-Filho, Londero, and Achaval. “Functional Activities of the Amygdala: An Overview.” *Journal of Psychiatry and Neuroscience* 25:14-23., 2000.

“The pleasant, unpleasant, neutral feeling tones are produced mainly by the amygdala.” - LeDoux J.E. Emotion: “Clues from The Brain.” *Annual Review of Psychology* 46 (1995): 209-235.

“The Cingulet Cortex tracks whether the rewards you expected—fun with your friend, good food—actually arrive.” - Eisenberger, N.I., and M.D. Lieberman. “Why Rejection Hurts: A Common Neural Alarm System for Physical and Social Pain.” *Trends in Cognitive Science* 8 (2004): 294-300.

“Vigilance and Anxiety baseline resting states activate a ‘default network’ and one of its functions seems to be tracking your environment and body for possible threats.” - Raichle, M.E., MacLeod, Snyder, A. M. Powers, A.Z. Gusnard, W.J. and Shumlan, G. A. “Default Mode of Brain Function.” *Proceedings of the National Academy of Sciences* 98 (2001): 676-682.

“We are prey as well as predators. In addition, most primate social groups have been full of aggression from males and females alike.” - Sapolsky, R. M. *Why Zebras Don't Get Ulcers*. New York: W. H. Freeman Co., 1998.

“In hunter-gatherer societies, violence has been a leading cause of death for men.” - Bowles, S. “Group Competition, Reproductive Leveling, and The Evolution of Human Altruism.” *Science* 314 (2006): 1569-1572.

“Fearful faces are perceived much more rapidly than happy or neutral ones, probably fast-tracked by the amygdala.” - Yang, Zald, and Blake “Fearful Expressions Gain Preferential Access to Awareness During Continuous Flash Suppression.” *Emotion*. 7 (2007): 882-886.

“Even when fearful faces invisible to conscious awareness, the amygdala still lights up.” - Jiang, Y., and S. He. “Cortical Responses to Invisible Faces: Dissociating Subsystems for Facial-Information Processing.” *Current Biology* 16 (2006): 2023-2029.

“Negative trumps positive: It’s easy to acquire feelings of learned helplessness from a few failures, but hard to undo those feelings, even with many successes.” - Seligman, M. *Learned Optimism: How to Change Your Mind and Your Life*. New York: Random House., 2006.

“People do more to avoid loss than to acquire a comparable gain.” - Baumeister, R., E. Bratlavsky, C. Finkenauer, and K. Vohs. “Bad is Stronger Than Good.” *Review of General Psychology* 5 (2001): 323-370.

“Compared to lottery winners, accident victims usually take longer to return to their original baseline of happiness.” - Brickman, Coates, and Janoff-Bulman “Lottery Winners or Accident Victims: Is Happiness Relative?” *Journal of Personality and Social Psychology* 36 (1978): 917-927.

“In relationships it typically takes about five positive interactions to overcome the effects of a single negative one.” - Gottman, J. *Why Marriages Succeed or Fail: And How You Can Make Yours Last*. New York: Simon and Schuster., 1995.

“Even if you’ve unlearned a negative experience, it still leaves an indelible trace in your brain.” - Quirk, Repa, and LeDoux “Fear Conditioning Enhances Short-Latency Auditory Responses of Lateral Amygdala Neurons: Parallel Recordings in The Freely Behaving Rat.” *Neuron*. 15 (1995): 1029-1039.

“The Brain has a built in “negativity bias.” - Vaish, Grossman, and Woodward. “Not All Emotions Are Created Equal: The Negativity Bias in Social-Emotional Development.” *Psychological Bulletin* 134 (2008): 383-403.

“In the simulator, much of what you see ‘out there’ is actually ‘in here’, only a small fraction of the inputs to your occipital lobe comes directly from the external world; the rest comes from internal memory stores and perceptual-processing modules.” - Raichle, M. “The Brain’s Dark Energy.” *Science* 314 (2006): 1249-1250.

“Inside the simulator, which is centered in the substrate of the pre-frontal cortex, mini-movies run continuously. These brief clips are the building blocks of much conscious mental activity.” - Niedenthal, P. “Embodying Emotion.” *Science* 316 (2007): 1002.

Integrated summary

Attachments lead to greed and aversion which leads to lusting for the immediate satisfaction of ‘acquiring’ them. Even satisfying these cravings however has consequences because ill-gotten gains at the expense of self/others negatively

impacts your mind because one experiences the consequence via the brain's mirror neurons and negativity bias. Any satisfaction that fulfilling craving has is outweighed by the negative impact as your brain tends to remember negative experience at five times the rate it recalls any potential positive experience and therefore such pursuits are unskillful and to be avoided.

Compound suffering/1st-2nd dart of suffering

The 1st and 2nd darts of suffering refer to the initial pain of existence and its subsequent compounding of the mental formations of suffering, which add an additional element to the experience of suffering.

Doctrine

Regardless of our state of mind, the experience of pain is unavoidable. In Buddhist doctrine, these are the 'first-darts' of existence, which can be followed by the 'second-darts' of suffering, which are the compounded elements of suffering that are added onto the experience of pain. According to Buddhist doctrine we do have control of how or if these compounded elements are affixed to the initial experience of the pain of existence.

When an untaught worldling is touched by a painful (bodily) feeling, he worries and grieves, he laments, beats his breast, weeps and is distraught. He thus experiences two kinds of feelings, a bodily and a mental feeling. It is as if a man were pierced by a dart and, following the first piercing, he is hit by a second dart. So that person will experience feelings caused by two darts. It is similar with an untaught worldling: when touched by a painful (bodily) feeling, he worries and grieves, he

laments, beats his breast, weeps and is distraught. So he experiences two kinds of feeling: a bodily and a mental feeling.¹¹⁹

This bodily and mental feeling represent the first dart of the experience of pain, which the bearer of suffering can add to with the desire of aversion.

Having been touched by that painful feeling, he resists (and resents) it. Then in him who so resists (and resents) that painful feeling, an underlying tendency of resistance against that painful feeling comes to underlie (his mind). Under the impact of that painful feeling he then proceeds to enjoy sensual happiness. And why does he do so? An untaught worldling, O monks, does not know of any other escape from painful feelings except the enjoyment of sensual happiness. Then in him who enjoys sensual happiness, an underlying tendency to lust for pleasant feelings comes to underlie (his mind). He does not know, according to facts, the arising and ending of these feelings, nor the gratification, the danger and the escape, connected with these feelings. In him who lacks that knowledge, an underlying tendency to ignorance as to neutral feelings comes to underlie (his mind). When he experiences a pleasant feeling, a painful feeling or a neutral feeling, he feels it as one fettered by it. Such a one, O monks, is called an untaught worldling who is fettered by birth, by old age, by death, by sorrow, lamentation, pain, grief and despair. He is fettered by suffering, this I declare.¹²⁰

In the reaction to the pain, the individual attempts to resist the experience by fleeing to false refuges of pleasure and does not become aware of the end of the pain as he experiences these feelings as though they are a trap when he is in reality maintaining the suffering added to the experience.

Supporting science

¹¹⁹ Thannisarō Bhikkhu, “Sallatha Sutta: The Dart,” Access to Insight, 1998, SN 36.6., <https://www.accesstoinsight.org/tipitaka/sn/sn36/sn36.006.nypo.html>.

¹²⁰ Thannisarō Bhikkhu, “Sallatha Sutta: The Dart,” Access to Insight, 1998, SN 36.6., <https://www.accesstoinsight.org/tipitaka/sn/sn36/sn36.006.nypo.html>.

“Psychological pain draws on many of the same networks as physical pain.” - Eisenberger and Lieberman “Why Rejection Hurts: A Common Neural Alarm System for Physical and Social Pain.” *Trends in Cognitive Science* 8 (2004): 294-300.

Integrated summary

Via association the 1st and 2nd darts of suffering can and often are experienced as synonymous and have compound effects on the body and mind. With practices such as mindfulness, the experience of cause and affect can be made distinct and the ‘2nd dart’ of suffering lessened overtime with practice. This can be particularly helpful for those with chronic pain/suffering.

Engaging contentment/happiness

The encouragement of happiness is prolific within society but in Buddhist and Mindfulness practice happiness/contentment are means to an end for stimulating the motivation for positive growth as well as a natural occurrence along the path.

Doctrine

In this, monks, a monk cultivates the enlightenment-factors of mindfulness... equanimity accompanied by sympathetic joy... he dwells thus, equanimous, mindful, clearly aware or, by passing utterly beyond the sphere of infinite space, thinking 'consciousness is infinite,' he attains and dwells in the sphere of infinite consciousness. I declare that the heart's release by sympathetic joy has the sphere of infinite consciousness for its excellence. This is the attainment of a wise monk who penetrates to no higher release.

And how, monks, does a monk cultivate the heart's release by equanimity? What is its goal, its excellence, its fruit and its outcome?

In this case, monks, a monk cultivates the enlightenment-factors of mindfulness, investigation-of-states, energy, rapture, tranquility, concentration, equanimity accompanied by equanimity which is based on detachment, dispassion, leading to maturity of surrender. If he wishes to dwell... he dwells thus, equanimous,

mindful and clearly aware. Or by passing utterly beyond the sphere of infinite consciousness, thinking 'there is nothing,' he attains and dwells in the sphere of nothingness. I declare that the heart's release by equanimity had the sphere of nothingness for its excellence. This is the attainment of a wise monk who penetrates to no higher release.¹²¹

Supporting science

“Even a single episode can reshape circuits of the brain to make future episodes more likely.” - Maletic, V., Robinson, Oakes, Iyengar, Ball, and Russell. “Neurobiology of Depression: An Integrated View of Key Findings.” *International Journal of Clinical Practice* 61 (2007): 2030-2040.

“Savor positive experiences to activate more neurons so they can fire together and build stronger pathways.” - Lewis, M.D. “Self-Organizing Individual Differences in Brain Development.” *Developmental Review* 25 (2005): 252-277.

“If other things are in your mind at the same time you’re forming memory, particularly pleasant or unpleasant experiences, then your amygdala and hippocampus will automatically associate them with that neural pattern.” - Pare, D., Collins, and Pelletier. “Amygdala Oscillations and The Consolidation of Emotional Memories.” *Trends in Cognitive Science* 6 (2002): 306-314.

“Neuroplasticity refers to the brains ability to learn and adapt such as when the blind repurpose parts of their brain to interpret audio sensations.” - Begley, S. *Train Your*

¹²¹ Thanissaro Bhikkhu, “Mettam Sutta,” Access to Insight, 2009, <https://www.accesstoinsight.org/tipitaka/sn/sn46/sn46.054x.wlsh.html>.

Mind, Change Your Brain: How a New Science Reveals Our Extraordinary Potential to Transform Ourselves. New York: Ballantine Books., 2007.

“When neurons fire within a few milliseconds of each other they strengthen their existing synapses and form new ones; this is how they “wire” together.” - Tanaka, Horiike, Matsuzaki, Miyazka, Ellis-David. And Kasai. “Protein Synthesis and Neurotrophin-Dependent Structural Plasticity of Single Dendritic Spines.” *Science* 319 (2008): 1683-1687.

“Inactive synapses wither away through neuronal pruning ‘use it or lose it’ affect.” - Spear, L.P., *The Interpersonal World of the Infant.* New York: Basic Books., 2000.

“Emotional arousal facilitates learning by increasing neural excitation and consolidating synaptic change.” - Lewis, M.D. “Self-Organizing Individual Differences in Brain Development.” *Developmental Review* 25 (2005): 252-277.

“There’s evidence that negative memory - both explicit and implicit - is especially vulnerable to change soon after it’s been recalled.” - Monfils, Cowansage, Klann, and LeDoux. “Extinction-Reconsolidation Boundaries: Key to Persistent Attenuation of Fear Memories.” *Science* 324 (2002): 951-955.

Frederickson, B.L. and R. Levenson. “Positive Emotions Speed Recovery from the Cardiovascular Sequelae of Negative Emotions.” *Psychology Press* 12 (1998):191-220.

Integrated summary

Those capable of cultivating boundless joy are not bound by their surrounding conditions and those who actively cultivate joy and equanimity wire their neural networks to better locate the joy and equanimity in their experience. The more the practitioner cultivates, the less conditioning is required to be at states of joy and equanimity as a default. The most adept practitioners require no external stimulus to realize the peace, joy and equanimity of existence.

Subduing reactivity/quenching the fires of existence

Reactivity refers to the seemingly uncontrollable, unconscious reactions we have to internal and environmental stimulus within/around us. With Mindfulness practices we can both remain calm in the face of such stimulus while ultimately working towards the elimination of the associations we place on the initial stimulus.

Doctrine

Indeed, the sage who's fully quenched rests at ease in every way; No sense desire adheres to him whose fires have cooled, deprived of fuel. All attachments have been severed, the heart's been led away from pain; Tranquil, he rests with utmost ease. The mind has found its way to peace. (Cullavagga 6:4.4)

Science

“When you're very relaxed, it's hard to feel stressed or upset.” Benson, H. *The Relaxation Response*. New York: Harper Paperback., 2000.

“The relaxation response may actually alter how your genes are expressed, reducing cellular damage of chronic stress.” - Dusek, Wohlhueter, Bhasin, Zerbini,

Joseph, Benson, and Libermann. “Genomic Counter-Stress Changes Induced by The Relaxation Response.” *PLoS ONE* 3 (2008): e. 2576.

“Stress, negative emotional all decrease Heart Rate Variability and people with low HRV are less likely to recover after a heart attack.” – Kristal-Boneh, Raifel, Froom, and Ribak. “Heart rate variability in health and disease.” *Scandinavian Journal of Work, Environment, and Health* 21 (1995): 85-95.

“Preliminary studies of HRV show evidence of decreased stress, improved cardiovascular health, immune system function and mood correspondence.” - Luskin, Reitz, Newell, Quinn, and Haskell. “A Controlled Pilot Study of Stress Management Training of Elderly Patients with Congestive Heart Failure.” *Preventive Cardiology* 5 (2002): 168-174.

“Meditation: Increases gray matter in the insula.” - Holzel, Ott, Gard, Hempel, Weygandt, Morgen, and Vaitl. “Investigation of Mindfulness Meditation Practitioners with Voxel-Based Morphometry.” *Social Cognitive and Affective Neuroscience* 3 (2008): 55-61.

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Luders, E., A. W. Toga, N. Lepore, and C. Gaser. “The Underlying Anatomical Correlates of Long-Term Meditation: Larger Hippocampal and Frontal Volumes of Gray Matter.” *Neuroimage* 45 (2009): 672-678.

“Meditation: reduces cortical thinning due to aging in prefrontal regions strengthen by meditation.” - Lazar, Kerr, Wasserman, Gray, Greve, Treadway, McGarvey, Quinn, Dusek, Benson, Raunch, Moore, and Fischl. “Meditation Experience is Associated with Increased Cortical Thickness.” *Neuro-Report* 16 (2005): 1893-1897.

“Meditation: Improves psychological functions associated with these regions, including attention.” - Carter, Presti, Callistemon, Ungerer, Liu, and Pettigrew.

“Meditation Alters Perceptual Rivalry in Tibetan Buddhist Monks.” *Current Biology* 15 (2005): 412-413.

Tang, Ma, Wang, Fan, Feg, Lu, Yu, Sui, Rothbart, Fan, and Posner. “Short-Term Meditation Training Improves Attention and Self-Regulation.” *Proceedings of the National Academy of Science* 104 (2007): 17152-17156.

“Meditation: increases compassion.” - Lutz, Brefczynski-Lewis, Johnstone, and Davidson. “Regulation of The Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise” *PLoS ONE* 3(3) (2008): e1897.

“Meditation: Increases empathy.” - Lazar, Kerr, Wasserman, Gray, Greve, Treadway, McGarvey, Quinn, Dusek, Benson, Raunch, Moore, and Fischl. “Meditation Experience is Associated with Increased Cortical Thickness.” *Neuro Report* 16 (2005): 1893-1897.

“Meditation: Increases activation of left frontal regions, which lifts mood.” - Davidson, “Well-Being and Affective Style: Neural Substrates and Biobehavioral Correlates.” *Philosophical Transactions of the Royal Society* 359 (2004):1395-1411.

“Meditation: Increases the power and reach of fast, gamma range brainwaves in experienced Tibetan practitioners.” - Lutz, Greischar, Rawlings, Ricard, and Davidson.

“Long-Term Meditators Self-Induce High-Amplitude Gamma Synchrony During Mental Practice.” *Proceedings of the National Academy of Sciences* 101 (2004):16369-16373.

“Meditation: Decreases stress-related cortisol.” - Tang, Ma, Wang, Fan, Feg, Lu, Yu, Sui, Rothbart, Fan, and Posner “Short-Term Meditation Training Improves Attention and Self-Regulation.” *Proceedings of the National Academy of Science* 104 (2007): 17152-17156.

“Meditation: Strengthens the immune system.” - Davidson, Kabat-Zinn, Schumacher, Rosenkranz, Muller, Santorelli, Urbanowski, Harrington, Bonus, and Sheridan. “Alterations in Brain and Immune Function Produced by Mindfulness Meditation.” *Psychosomatic Medicine* 65 (2003): 54-570.

Tang, Ma, Wang, Fan, Feg, Lu, Yu., Sui, Rothbart, Fan, and Posner. “Short-Term Meditation Training Improves Attention and Self-Regulation.” *Proceedings of the National Academy of Science* 104 (2007): 17152-17156.

“Meditation: Helps numerous psychological conditions, including insomnia, anxiety, phobias, and eating disorders.” - Walsh, and Shapiro. “The Meeting of Meditative Disciplines and Western Psychology: A Mutually Enriching Dialogue.” *American Psychologist* 61 (2006): 227-239.

Integrated summary

Reactivity is addressed via the practice of meditation and the subsequent results of a sustained practice are a great many positive results in health and well-

being. By relinquishing the associative attachments of sense-experience one can reduce the stress factors of one's experience.

Engaging motivation for growth/practicing good intentions

Finding positive motivators for growth is as much as skill as the practice itself. Cultivating knowledge of positive motivators takes time and effort as the positive motivators sought after in Buddhism are the motivators that lead to greater motivation in wholesome factors.

Doctrine

And what is right resolve? Being resolved on renunciation, on freedom from ill-will, on harmlessness: This is called right resolve.¹²²

And how is right view the forerunner? One discerns wrong resolve as wrong resolve, and right resolve as right resolve. And what is wrong resolve? Being resolved on sensuality, on ill will, on harmfulness. This is wrong resolve... "One tries to abandon wrong resolve & to enter into right resolve: This is one's right effort. One is mindful to abandon wrong resolve & to enter & remain in right resolve: This is one's right mindfulness. Thus these three qualities — right view, right effort, & right mindfulness — run & circle around right resolve.¹²³

The Seven Factors for Awakening

And how are the four frames of reference developed & pursued so as to bring the seven factors for awakening to their culmination?

1. On whatever occasion the monk remains focused on the *body* in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to

¹²² Thanissaro Bhikkhu, "Magga-vibhanga Sutta: An Analysis of the Path," Access to Insight, 1996, <https://www.accesstoinight.org/tipitaka/sn/sn45/sn45.008.than.html>.

¹²³ Thanissaro Bhikkhu, "Maha-cattarisaka Sutta: The Great Forty," Access to Insight, 2006, <https://www.accesstoinight.org/tipitaka/mn/mn.117.than.html#s1>.

the world, on that occasion his mindfulness is steady & without lapse. When his mindfulness is steady & without lapse, then *mindfulness* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

2. Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, & coming to a comprehension of that quality with discernment, then *analysis of qualities* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

3. In one who examines, analyzes, & comes to a comprehension of that quality with discernment, persistence is aroused unflaggingly. When persistence is aroused unflaggingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then *persistence* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

4. In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then *rapture* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

5. For one enraptured at heart, the body grows calm and the mind grows calm. When the body & mind of a monk enraptured at heart grow calm, then *serenity* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

6. For one who is at ease — his body calmed — the mind becomes concentrated. When the mind of one who is at ease — his body calmed — becomes concentrated, then *concentration* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

7. He carefully watches the mind thus concentrated with equanimity. When he carefully watches the mind thus concentrated with equanimity, *equanimity* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.¹²⁴

Dividing one's thinking into two sorts

The Blessed One said, "Monks, before my self-awakening, when I was still just an unawakened Bodhisatta, the thought occurred to me: 'Why don't I keep dividing my thinking into two sorts?' So I made thinking imbued with sensuality, thinking imbued with ill will, & thinking imbued with harmfulness one sort, and

¹²⁴ Thanissaro Bhikkhu, "Anapanasati Sutta: Mindfulness of Breathing," Access to Insight, 2006, <https://www.accesstoinsight.org/tipitaka/mn/mn.118.than.html>.

thinking imbued with renunciation, thinking imbued with non-ill will, & thinking imbued with harmlessness another sort.

And as I remained thus heedful, ardent, & resolute, thinking imbued with sensuality arose in me. I discerned that 'Thinking imbued with sensuality has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with sensuality had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

And as I remained thus heedful, ardent, & resolute, thinking imbued with ill will arose in me. I discerned that 'Thinking imbued with ill will has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.

As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided. Whenever thinking imbued with ill will had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.¹²⁵

Supporting science

“Your brain evolved from the bottom up and the inside out, along what is called the neuroaxis.” - Lewis, and Todd. “The Self-Regulating Brain: Cortical-Subcortical Feedback and The Development of Intelligent Action.” *Cognitive Development* 22 (2007): 406-430.

Tucker, Derryberry, and Luu. “Anatomy and Physiology of Human Emotion: Vertical Integration of Brain Stem, Limbic, and Cortical Systems.” In *Handbook of the*

¹²⁵ Thanissaro Bhikkhu, “Dvedhavitakka Sutta: Two Sorts of Thinking,” Access to Insight, 1997, <https://www.accesstoinsight.org/tipitaka/mn/mn.019.than.html>.

Neuropsychology of Emotion, edited by J. Borod. London: Oxford University Press., 2000.

“The farther down the neuroaxis, the more immediate the reactions. Thus, the farther up the brain is engaged, the wiser the intentions.” - McClure, Laibson, Loewenstein, and Cohen. “Separate Neural Systems Value Immediate and Delayed Monetary Rewards.” *Science* 306 (2004): 503-507.

“2 regions act as hubs for the neuroaxis, reaching out like spokes, the anterior cingulate cortex and the amygdala.” - Lewis, and Todd. “The Self-Regulating Brain: Cortical-Subcortical Feedback and the Development of Intelligent Action.” *Cognitive Development* 22 (2007): 406-430.

“When intention crystalizes, the experience of things coming together toward a unified aim reflects a neural coherence with regions pulsing together with matching highs and low firing rhythms, 30 to 80 times a second.” – Thompson, and Varela. “Radical Embodiment: Neural Dynamics and Consciousness.” *Trends in Cognitive Sciences*, 5 (2001): 418-425.

“The ACC is the primary overseer of your attention. These areas don’t develop until ages three to six.” - Posner, M.I., and M. K. Rothbart. “Developing Mechanisms of Self-Regulation.” *Development and Psychopathology* 12 (2000): 427-441.

“The ACC is a key site for integration of thinking and feeling therefore, strengthening the ACC via meditation helps you to think through taxing problems with clarity.” - Lewis, M.D. “Self-Organizing Individual Differences in Brain Development.” *Developmental Review* 25 (2005): 252-277.

“When you get motivated in any significant way, it means the subcortical regions that connect to the amygdala have synchronized with each other. The neural networks in the limbic system, hypothalamus, and brain stem start pulsing together, usually in the theta frequency of four to seven times a second.” - Kocsis, and Vertes. “Characterization of Neurons of the Supra-Mammillary Nucleus and Mammillary Body that Discharge Rhythmically with The Hippocampal Theta Rhythm in The Rat.” *Journal of Neuroscience* 14 (1994): 7040-7052.

Integrated summary

In both doctrine and science the practicing of certain thoughts/behaviors develops the brain/mind towards further iterations of the same thought and behaviors. The Doctrine affirms that those who bifurcate their thinking into skillful and unskillful will gain insight into cultivating what is skillful according to the doctrine while the science affirms that the brain will develop and strengthen the pathways of thought and behavior that are engaged in the mind.

Cultivating equanimity

Doctrine

Now, O monks, what is worldly equanimity? There are these five cords of sensual desire: forms cognizable by the eye... tangibles cognizable by the body that are wished for and desired, agreeable and endearing, associated with sense desire and alluring. It is the equanimity that arises with regard to these five cords of sense desire which is called 'worldly equanimity.

Now, what is unworldly equanimity? With the abandoning of pleasure and pain, and with the previous disappearance of gladness and sadness, a monk enters upon

and abides in the *fourth meditative absorption*, which has neither pain-nor-pleasure and has purity of mindfulness due to equanimity. This is called 'unworldly equanimity.'

And what is the still greater unworldly equanimity? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred and freed of delusion, then there arises equanimity. This is called a 'still greater unworldly equanimity.'¹²⁶

Science

“An aspect of equanimity is an unusually expansive ‘global workspace of consciousness.” Baars, B. J. “In the theatre of Consciousness: Global Workspace Theory, A Rigorous Scientific Theory of Consciousness.” *Journal of Consciousness Studies* (1997): 4:292.

“Rhythmic gamma wave synchronization taking place across the brain has been found in Tibetan practitioners.” Lutz, A., L. Greischar, N. Rawlings, M. Ricard, and R. Davidson. “Long-term meditators Self-Induce High-Amplitude Gamma Synchrony During Mental Practice.” *Proceedings of the National Academy of Sciences* (2004): 101:16369-16373.

“Over time, equanimity deepens into a profound inner stillness that is a defining characteristic of contemplative absorption.” Brahm, A. *Mindfulness, Bliss and Beyond: A Meditator’s Handbook*. Boston: Wisdom Publications., 2006.

Integrated summary

Buddhist doctrine speaks of multiple types of equanimity, which take place in either worldly or unworldly conditions of being. The supreme state of equanimity is one without conditions, which recognizes no hindrances via conditions in the worldly

¹²⁶ Thanissaro Bhikkhu, “Niramisa Sutta,” Access to Insight, 1998, <https://www.accesstoinsight.org/tipitaka/sn/sn36/sn36.031.nypo.html>.

states of mind. The result of cultivating this state is one of symmetry where things ‘come together’ or as the research refers to it, ‘forms a global workspace of consciousness’¹²⁷

Love/fear

There are said to be only two essential emotions in Buddhism: love and fear.

Everything else can be said to be a complex of these two essential emotions.

Doctrine

Cultivate an all-embracing mind of love
For all throughout the universe,
In all its height, depth and breadth —
Love that is untroubled
And beyond hatred or enmity.¹²⁸

What if I, in whatever state I'm in when fear & terror come to me, were to subdue that fear & terror in that very state?' So when fear & terror came to me while I was walking back & forth, I would not stand or sit or lie down. I would keep walking back & forth until I had subdued that fear & terror. When fear & terror came to me while I was standing, I would not walk or sit or lie down. I would keep standing until I had subdued that fear & terror. When fear & terror came to me while I was sitting, I would not lie down or stand up or walk. I would keep sitting until I had subdued that fear & terror. When fear & terror came to me while I was lying down, I would not sit up or stand or walk. I would keep lying down until I had subdued that fear & terror.¹²⁹

¹²⁷ B. J. Bars, *In the Theatre of Consciousness: Global Workspace Theory, a Rigorous, Scientific Theory of Consciousness*, *Journal of Consciousness Studies* 4, (1997), 292.

¹²⁸ Thanissaro Bhikkhu, “Karaniya Metta Sutta,” Access to Insight, 1995, <https://www.accesstinsight.org/lib/authors/buddharakkhita/wheel365.html#ch1>.

¹²⁹ Thanissaro Bhikkhu, “Bhaya-bherava Sutta,” Access to Insight, 1998, <https://www.accesstinsight.org/tipitaka/mn/mn.004.than.html>.

Science

“In evolutionary neuroscience, selecting a good mate, etc, required increase neural processing in mammals and birds.” - Dunbar, and Schultz “Evolution in the Social Brain.” *Science* 317 (2007): 1344-1347.

“Monkeys spend 1/6th of a day grooming and the groomer is less stressed than the groomee.” - Shutt, MacLarnon, Heistermann, and Semple. “Grooming in Barbary Macaques: Better to Give Than to Receive?” *Biology Letters* 3 (2007): 231-233.

“For both sexes of primate, social success leads to more offspring.” - Silk, J. B. “Social components of fitness in primate groups.” *Science* 317 (2007): 1347-1351.

“The more sociable a primate species is, the bigger its cortex is compared to the rest of the brain.” - Dunbar RIM, and Susanne Schultz. “Evolution in the Social Brain.” *Science* 317 (2007): 1344-1347.

“Only the most modern family of apes, the great apes, have developed spindle cells, a remarkable type of neuron that supports advanced social capabilities.” – Allman, Hakeem, Erwin, Nimchinsky, and Hop. “The Anterior Cingulate Cortex: The Evolution of an Interface Between Emotion and Cognition.” *Annals of the New York Academy of Sciences*, 935 (2001): 107-117.

“Love and attachment.” - Coward, F. “Standing on The Shoulders of Giants.” *Science* 319 (2008): 1493-1495.

“Losing love feels bad.” - Fisher, Aron, and Brown. “Romantic Love: A Mammalian Brain System for Mate Choice.” *Philosophical Transactions of the Royal Society* 361 (2006): 2173-2186.

“As soon as you place anyone outside of the circle of “us” the mind/brain automatically begins to devalue that person and justify poor treatment of them.” - Efferson, Lalive, and Feh. “The Coevolution of Cultural Groups and Ingroup Favoritism.” *Science* 321 (2008):1844-1849.

“Humans and other primates routinely restrict the wolf of hate to repair the damage.” Sapolsky, R. M. “A Natural History of Peace.” *Foreign Affairs* 85 (2006): 104-121.

“Nasty and Brutish.” - Bowles, S. “Group Competition, Reproductive Leveling, and the Evolution of Human Altruism.” *Science* 314 (2006): 1569-1572.

Integrated summary

The experience of love is one of affirmation and joy in both the science and doctrine. Unconditional love does not rely on worldly conditions according to the dhamma and is more so a state of mind. Without worldly conditions, losing this sense of love is only achievable through the abandonment of the unconditional state of mind.

Fear is a debilitating emotion that prevents one from taking actions. The Buddha recommended that when fear arises to be proactive and address it rather than allowing it to abide as a residual anxiety. The arising of fear is not seen as an enemy

but the disturbance to the mind is the focus of address, as per the doctrine. The science on the matter affirms that fixating on fear can lead to anxiety.

Compassion

Compassion refers to unhindered empathy for self/others and is both a reward in of itself and a means to cultivating the path into advanced levels of practice. Mindfulness creates sensitivity to all within mind and reservations of empathy create and maintain barriers within mind that form obstructions to spiritual cultivation.

Doctrine

I. Here, monks, a disciple dwells pervading one direction with his heart filled with loving-kindness, likewise the second, the third, and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with loving-kindness, abundant, grown great, measureless, free from enmity and free from distress.

II. Here, monks, a disciple dwells pervading one direction with his heart filled with compassion, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with compassion, abundant, grown great, measureless, free from enmity and free from distress.

III. Here, monks, a disciple dwells pervading one direction with his heart filled with sympathetic joy, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with sympathetic joy, abundant, grown great, measureless, free from enmity and free from distress.

IV. Here, monks, a disciple dwells pervading one direction with his heart filled with equanimity, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with equanimity, abundant, grown great, measureless, free from enmity and free from distress.¹³⁰

This awareness-release through good will should be developed whether one is a woman or a man. Neither a woman nor a man can go taking

¹³⁰ Maurice Walshe, *The Long Discourses of the Buddha, Digha Nikaya* (Somerville: Wisdom Publications, 2012), DN 13.

this body along. Death, monks, is but a gap of a thought away. One [who practices this awareness-release] discerns, 'Whatever evil action has been done by this body born of action, that will all be experienced here [in this life]. It will not come to be hereafter.' Thus developed, the awareness-release through good will leads to non-returning for the monk who has gained gnosis here and has penetrated to no higher release.¹³¹

For one who clings, motion exists; but for one who clings not, there is no motion. Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither coming nor going. Where no coming nor going is, there is neither arising nor passing away. Where neither arising nor passing away is, there is neither this world nor a world beyond, nor a state between. This, verily, is the end of suffering.¹³²

Science

“There appears to be a central network in the middle and lower regions of the brain that evolved to integrate multiple social-emotional capabilities.” - Siegel, D.J. *The Mindful Brain: Reflection and Attunement in the Cultivation of Well-Being*. New York: W.W. Norton and Co., 2007.

“Being mindful of your inner world seems to help heal significant shortages of empathy you may have experienced when you were young.” - Siegel, D.J. *The Mindful Brain: Reflection and Attunement in the Cultivation of Well-Being*. New York: W.W. Norton and Co., 2007.

“You can deliberately cultivate compassion, which will stimulate and strengthen its underlying neural substrate, including your ACC and insula.” - Lutz, Brefczynski - Lewis, Johnstone, and Davidson. “Regulation of the Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise.” *PLoS ONE* 3(3)(2008): e1897.

¹³¹ Thanissario Bhikkhu, “Brahmavihara Sutta.”

¹³² Thanissaro Bhikkhu, “Kuddaka Nikaya.”

“Focusing on universal, nonreferential compassion, helps to cultivate compassion throughout the mind.” - Lutz, Brefczynski - Lewis, Johnstone, and Davidson. “Regulation of the Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise.” *PLoS ONE* 3(3)(2008): e1897.

“You can use the power of embodied emotion to aid in the expression of it.” - Niedenthal, P. “Embodying Emotion.” *Science* 316 (2007): 1002

“You can differ vigorously with people while simultaneously holding them in your heart.” Brehony, K. A. *After the Darkest Hour: How Suffering Begins the Journey to Wisdom*. New York: Macmillan., 2001.

Integrated summary

Compassion forms one of the most useful and rewarding skills of cultivating Mindfulness practice in that it generates a supreme sensitivity and empathy for both the phenomenon of mind and those beings within mind, the fullest states withholding no reservation. Such states lend themselves with dispelling stress and resolving conflicts while bringing the full faculties of mind to the fore.

Relaxing self-identity

Identity is a helpful construct in helping to create a working knowledge of our interactions in the world. Identity however is also a barrier to knowledge beyond any sense of itself, which maintains dissonance between the factors of cause and effect

related to the nature of the self and how it comes to be as it is. Without a knowledge of self, we are subject to the karma of its arising and passing away.

Doctrine

Furthermore, there is the case where the mind of a monk, when attending to self-identity, doesn't leap up at self-identity, doesn't grow confident, steadfast, or released in self-identity. But when attending to the cessation of self-identity, his mind leaps up at the cessation of self-identity, grows confident, steadfast, & released in the cessation of self-identity. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from self-identity, then whatever fermentations, torments, & fevers there are that arise in dependence on self-identity, he is released from them. He does not experience that feeling. This is expounded as the escape from self-identity.¹³³

Science

“Self has many aspects: The reflexives self, the emotional self, etc.” - Lewis, and Todd. “The Self-Regulating Brain: Cortical-Subcortical Feedback and the Development of Intelligent Action.” *Cognitive Development* 22 (2007): 406-430.

“Different parts of your brain recognize different parts of your face in a photo and interpret things from your perspective.” - Gillihan, S., and M. Farah. “Is self special? A Critical Review of Evidence from Experimental Psychology and Cognitive Neuroscience.” *Psychological Bulletin* 131 (2005): 76-97.

“The autobiographical-self incorporates the reflective self and some of the emotional self, and provides the sense of “I” having a unique past and future.” D’Amasio,

¹³³ Thanissaro Bhikkhu, “Nissaraniya Sutta: Leading to Escape,” Anguttara Nikaya, (2000), 05.200, <https://www.accesstoinsight.org/tipitaka/an/an05/an05.200.than.html>.

A. *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*. Orlando, FL: Harvest Books., 2000.

“The core self, involving underlying and largely nonverbal feelings of I, is the neural and mental foundation of the autobiographical self.” - D’Amasio, A. *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*. Orlando, FL: Harvest Books., 2000.

“Self as object arises when you deliberately think about yourself, stringing things which create the narrative of me together.” -Gallagher, S. “Philosophical Conceptions of The Self: Implications for Cognitive Science.” *Trends in Cognitive Sciences*, 4 (2000): 14-21.

“Self-referencing also relies on the junction of temporal and parietal lobes but these areas of the brain perform other functions too and so aren’t specifically related to the self.” - Legrand, D. and Ruby, P. “What is self-specific? Theoretical Investigation and Critical Review of Neuroimaging Results.” *Psychological Review* 116 (2009): 252-282.

“Subjectivity arises from the inherent distinction between this body and that world, which is generated in the ongoing interactions the body has with the world.” - Thompson, E. *Mind in Life: Biology, Phenomenology, and the Sciences of Mind*. Cambridge, MA: Harvard University Press., 2007.

“The brain indexes across moments of subjectivity to create an apparent subject who-over the course of development, from infancy to adulthood-is elaborated and layered through the maturation of the brain, notably the prefrontal cortex.” - Zelazo, Gao, and

Todd. The development of consciousness. In, *The Cambridge Handbook of Consciousness*, New York: Cambridge University Press., 2003.

“In meditation, bare awareness requires subjectivity but it does not require a subject.” - Amaro. *Small Boat, Great Mountain: Theravadin Reflections of the Natural Great Perfection*. Redwood Valley, CA: *Abhayagiri Buddhist Monastery*., 2003.

“Whatever aspect of self that is momentarily active engages only a small fraction of the brain’s many networks.” - Gusnard, Abuja, Schulman, and Raichle. “Medial Prefrontal Cortex and Self-Referential Mental Activity: Relation to a Default Mode of Brain Function.” *Proceedings of the National Academy of Sciences* 98 (2001): 4259-4264.

“The less self the better, since that improves many kinds of task performance and emotional functioning.” - Koch and Tsuchiya 2006. “Attention and Consciousness: Two Distinct Brain Processes.” *Trends in Cognitive Sciences* 11 (2006): 16-22.

“In a deep sense, you’re fundamentally joined with the world.” - Thompson, and Varela. “Radical Embodiment: Neural Dynamics and Consciousness.” *Trends in Cognitive Sciences* 5:418-425., 2001.

Integrated summary

The self forms a necessary survival function to the being that manifests it, while at the same time creating a burden of maintaining the self-identity, which has the effect of creating egoistic experience which causes the illusion of seeing experience as outside or inside of the ego, while everything that the identity deems self or not-self is ultimately within the realm of mind and therefore a part of mind,

which plays an interdependent role that the self-identity cannot comprehend as it cannot relate beyond a sense of self.

CHAPTER 5: RESEARCH CONCLUSIONS

Chapter 1: Introduction to PTSD and other trauma related disorders common in military personnel

Military personnel bear a higher risk of PTSD than average populations due to increased risk of exposure to traumatic events. Not only are military personnel more likely to be exposed to combat but military personnel are more likely to experience sexual harassment/assault than other populations, on average. It is estimated that 11 – 20% of veterans suffer from PTSD.¹³⁴

History of PTSD

PTSD is relatively well documented, albeit not defined as such, in history, as the experience has been referred to by a number of names. It wasn't until after the Vietnam War that the term Post-Traumatic Stress Disorder was coined in reference to the malady, first used in the Diagnostic Service Manual (DSM) III, in the 1980s.¹³⁵ PTSD was initially listed as an anxiety related disorder as per the DSM-III but as per the DSM-V, PTSD has been recategorized as a stress/trauma related disorder rather than an anxiety-related disorder.

¹³⁴ US Department of Veterans Affairs, "How Common is PTSD in Veterans? -PTSD," Accessed August 17, 2022, https://www.ptsd.va.gov/understand/common/common_veterans.asp.

¹³⁵ Chris Cantor, *Evolution and Post Traumatic Stress: Disorders of Vigilance and Defense* (London: Routledge, 2005), 12.

Defining PTSD

PTSD is a long-term traumatic disorder in a suite of stress/trauma disorders that result from direct and sometimes 2nd hand experience of imminent death or harm. The individual will often experience intrusive thoughts that they attempt to suppress with some degree of initial success while ultimately setting the individual up for self-alienation and an inability to deal with general stress though especially triggering situations. Sufferers of trauma may often react to stress as though the stimulus posed an imminent threat. This inability to manage the regular stresses of life can lead to compound issues like anxiety and depression. Those who experience PTSD are more likely to abuse substances, seek out danger/adrenaline, and more likely to commit suicide due to the long term affects of PTSD. A full account is provided in chapter.

Diagnostic criteria of PTSD

Detailed list of signs and symptoms of PTSD, from DSM-V.

Other trauma/stress related disorders.

Stress and trauma related disorders can be seen on a spectrum, where disorders can be acute or chronic, but symptoms and conditions are essentially the same. The core malfunction is a hyper-reaction to stressors, which place the individual at risk for compound issues over time.

Chapter 1, Section II

The history of Buddhist practice and mindfulness in the West - finding potential opportunities for development

In considering the history of Buddhist practice in the West, opportunities appear to be abundant as Buddhist practices have been studied in clinical settings and verified scientifically, making the provision of such practices a potentially secular one, when chosen to be engaged that way this allows for a much wider audience as well as standardized practices that can provide supplemental therapies. Many Buddhist chaplains already have training in meditation forms and are capable of instructing meditation. These chaplains can be utilized into matching these secular standards so that they can interchangeably suggest these practices in either religious or therapeutic contexts.

Chapter 2: Standards of Secular and Scientifically Authoritative Mindfulness

Practice

Because of the work of people such as Jon Kabat-Zinn, what was originally the exclusive domain of religious practice is now accessible to those lacking an interest in religious practice. Clinical science has tested and measured the utility of Mindfulness and developed a secular approach that doesn't require or suggest religious conviction. With this, Buddhist chaplains can access their (usually) extensive background and experience in meditation to potentially offer Mindfulness instruction without approaching the topic from a place of religious doctrine. What follows is the full rundown of MBSR programming and what it means to train/certify in the program.

Overview of the structure, methods, and key program characteristics of MBSR

This section offers bullet-point overview of the Mindfulness-based Stress Reduction programming towards teaching instruction/certification.

Scope (of MBSR)

MBSR is considered a supplementary therapy in clinical medical settings. Its important for practitioners to understand the scale and limitation of the range of success that the research shows.

Certification in MBSR

Certifying in MBSR requires prior approval and vetting to ensure that candidates are prepared to handle the challenges of the course load, as well as show maturity and a commitment to practice and ongoing study.

Standards of (MBSR) practice

Lists specific practice requirements for perspective facilitators.

Standards of instruction

List of guidelines for instructors to follow when presenting a class.

Axioms of mindfulness practice

Basic tenets of instruction in MBSR courses are Non-judging, patience, beginner's mind, trust, non-striving, acceptance, letting go

Commitment, self-discipline, and intentionality

Cultivate the axioms of practice with purpose. Practice body sensitivity to care for the body over time.

Maintaining the scientific paradigm

It's important to understand that the clinical verification of Mindfulness is not an outright endorsement of all claims affirming Mindfulness, rather, only that which has been specifically studied and measured.

Chapter 2: Section II

Subjects: Causes of Suffering/The evolution of Suffering, Compound Suffering/
1st-2nd Dart of Suffering, Engaging Contentment/Happiness, Subduing Reactivity/
Quenching the Fires of Existence, Engaging Motivation for Growth/Practicing Good
Intentions, Cultivating Equanimity, Love/Fear, Compassion, Relaxing Self-identity.

Chapter 3: Life of Angulimala

The third chapter provides the case of Angulimala as an example of both an example of the Buddha-dharma as therapy, specifically mindfulness. Diagnosis of Angulimala from a contemporary position can't be performed but Angulimala is particularly afflicted by both karmas and a kind of self-fulfilling prophecy where people respond to Angulimala's foretold afflictions from previous lives in the worst way possible.

Known as Ahimsaka (harmless), he seems wholly ignorant of his own capacity for malevolence. Ahimsaka is a diligent student and means well but when commanded to kill he blindly obeys the command, due to pride and a commitment to honor his guru. He is successful in collecting his finger trophies until both his mother, who represents a mother's unconditional love, and the Buddha, who represents compassion/wisdom. The result of this meeting leaves Angulimala with an alternative existence along with the acknowledgement of his transgressions. Several allegories for dealing with stress/trauma

(suffering) are given in the interaction of the Buddha and Ahimsaka. Through engagement, Ahimsaka discovers a path out of his destructive behaviors.

Chapter 4, section I:

The purpose of this section was to collect demographic information on Buddhist chaplains in all branches of the military, for the purpose of gauging interest in the potentiality of utilizing mindfulness interchangeably as either a secular clinical approach or doctrinally based approach. Interest was generally high although one thing noted by the researcher was how time constrained chaplains generally are. A few chaplains were already actively employing Mindfulness as a general practice. The bulk of this section presents the correlated answers to each survey question.

Chapter 4, section II: chaplain handout manual

This manual formed a compiled summary of Mindfulness-based Stress Reduction (MBSR) and provided the definitions and standards of the MBSR program to introduce the chaplain by an overview of what training and certifying in MBSR would typically look like. In addition, this manual contains research showing the cross-referenced issues that both secular Mindfulness and doctrinally based Mindfulness address. The compilation of this research is considered to be ongoing.

Conclusion

This research was initiated with the intention of providing support to Buddhist chaplains serving in the US military, towards utilizing their often advanced backgrounds in meditational practices towards the benefit of those they serve. So, in addition to

considering the opportunities of having Buddhist chaplains serving military personnel, the populations those chaplains serve had to be considered as well.

Upon surveying common conditions facing today's military, evident in both high rates of suicide and PTSD diagnoses¹³⁶ is a need to assist personnel in addressing and processing the stresses of a military career. The opportunity for chaplains to apply care towards these issues, using their backgrounds, faces only one significant obstacle: Less than 2% of the population is Buddhist and may not have an interest in participating in specific religious practices. This obstacle to care is potentially overcome by the secularization of meditation practice in the form of secular Mindfulness. For decades, those such as Jon Kabat-Zinn and others have led the way on clinical research documenting the therapeutic benefits and potential of Mindfulness as a practice in its own right. This approach, scientifically documented, is a means of presenting Mindfulness in its practical form, allowing those with a potential disinterest in religion to potentially participate in Mindfulness as therapy. The likes of Jon Kabat-Zinn have specifically documented how Mindfulness is a form of supplemental therapy that, with training, can be provided by a chaplain. The unique benefit of having a Buddhist chaplain provide these potential therapies is that those few that are interested in Buddhist practice can also be taught the doctrinal basis for such practices as Mindfulness, should they express interest. Learning the secular approach also has the direct benefit of informing the chaplain of the specific benefits and limitations of Mindfulness as a therapy, allowing the chaplain to more directly recommend potential practice therapies.

¹³⁶ US Department of Veterans Affairs, "How Common is PTSD in Veterans?," Modified January 2021, https://www.ptsd.va.gov/understand/common/common_veterans.asp.

With this potential for furthering therapeutic stress-managing benefits in mind, a thorough understanding of both Stress/PTSD related disorders, as well as the current role of Mindfulness in contemporary society, and how Mindfulness arrived in its present form is necessary in order to ‘fit’ the potential therapies provided by the chaplain in a larger framework for ease of access by the practitioner should they choose to research further or participate in Mindfulness activities.

After conducting initial research, it was learned that the Diagnostic Service Manual (DSM-IV) had been updated to the current DSM-V. The definitional changes of PTSD from that of an anxiety disorder to one of a neurological disorder that causes potential hyper-responses to stress has significant outcomes on approaching PTSD and stress related disorders. It is rumored that the upcoming DSM-VI will further include moral harm into the definition of PTSD and herein lies the issue with conducting research on this subject: Research is ongoing and redefining terms redefines methodology in approaches to treatment. Understanding this, research should be conducted on an ongoing basis to keep standards of care employed by chaplains up to the current paradigm of other professionals so they can maintain their potential utility of care in team-based settings as well as maintain the current paradigm of secular Mindfulness so participants have an easier time of participating in other Mindfulness activities outside of the chaplain’s initial purview.

On researching the history of Mindfulness practice in the West, it was learned that the emphasis on meditation practice was initially led by Theosophists interested in discovering esoteric knowledge to affirm their grand unified theory of spirituality. This emphasis was maintained in newly expanded religious departments where it would

influence a number of students from the Beatnik generation, such as Jack Kerouac, to discover for themselves, not only the philosophical traditions, but the practice traditions of East-Asian religions and further influence a host of Western pilgrims that inundated Southeast Asia in the 1960's and 70's. Many of these pilgrims would go on to study with prominent figures in contemporary Buddhism such as Chogyam Trungpa, Thich Naht Hahn, Suzuki Roshi, Ajahn Chah, and S.N. Goenka, who would go on to lead the initial phase of the Mindfulness movement, as its known today, in the West. These teachers would go on to train and influence those such as Jack Kornfield and Jon Kabat-Zinn. It was Kabat-Zinn who led much of the initial neurological research into Mindfulness and led the way on further developments, studying Mindfulness practice as a practice of therapy.

Understanding that the Mindfulness movement wasn't as much an expression of serving the dharma as it was savvy teachers catering to a kind of market demand allows the chaplain some leeway in interpretation of what Mindfulness practice emphasizes in the doctrinal approach. It would make the most immediate sense to follow one's own school/tradition in regards to interpretation but this can be left to the Chaplain's discretion.

Another influence from the early Theosophical connection was the emphasis on a spiritual science that led Theosophists to emphasize science, which in turn influenced Buddhists interested in propagating the dhamma to advance arguments that affirm Buddhism as a scientifically congruent religion. This influence has allowed for a certain authority of science to abide within Buddhism as a kind of temporal (worldly) authority,

meaning the potential information learned by chaplains can easily find an appreciated home in sanghas across the Western world as supplemental and affirmative data.

With the understanding of the opportunity for Mindfulness as an interchangeable doctrinally based or secular practice, attention moves to implementing secular Mindfulness methods via study, training and integration. With this, a comprehensive overview of secular Mindfulness programming is necessary to map out ongoing development in secularized training, for chaplains interested in expanding their level of care.

Chaplains can take the opportunity to fully certify in secular Mindfulness by training in approaches such as Mindfulness-Based Stress Reduction (MBSR) at locations such as The University of Massachusetts or even online, in courses that can either be drawn out, over time, or completed in a 2-week in-person intensive training program. However, chaplains who don't choose to train or certify in such settings can still implement the scientifically researched insights on Mindfulness practice, or other practices, piecemeal and at their own pace. With this, research moved to providing a handout manual that provided cross-referenced guidance, showing both doctrine and scientific basis for addressing such issues.

With this information compiled, consideration of a classic case in Buddhism regarding an afflicted individual, Ahimsaka, was considered from the basis of the understanding of clinical research, interpreting Ahimsaka's case as one of a potential need for therapy, which the Buddha treated by proscribing the path. This consideration forms a hypothetical approach to practices such as Mindfulness as a therapy modality. This interpretation suggested a deficit in the life of Ahimsaka, in that those around him

were already so fearful of his fate that his upbringing became a kind of self-fulfilling prophecy because Ahimsaka was never shown a positive path of development due to these fears. Inevitably, Ahimsaka developed the worst kind of traits, which had to be undone by first showing him an existence contrary to the one he had been living, in the form of the Buddha. Upon seeing the Buddha, Ahimsaka was filled with an awe that allowed him to change in time. This need for positive development is emphasized in contemporary research and the deficit is spoken of in this story. This example shows that Doctrine can and does affirm practice as an expression of therapy.

With the opportunity to expand care thereby illuminated, the next phase of research consisted of surveying the group of people who would hypothetically implement the insights of such research, should they so choose to. Demographic research was conducted on all former and current US Military Buddhist chaplains available for surveying research. With 75% of the total demographic surveyed, research well represented the sum Buddhist chaplain experience in the US military in regards to the questions surveyed.

Research focused on Chaplain's experience with dealing with stress/PTSD in the military and the current paradigm of addressing such issues on the individual and unit wide levels. General population information was also collected, giving the demographic a kind of mean identity, which may be of interest in other studies regarding this relatively small demographic of people.

Research concluded that all surveyed were interested in expanding care upon the lines of integrating secular Mindfulness practice. A select few had already attempted to implement secular approaches with varying degrees of background information and

training. One chaplain was even attached to a specialized command unit where he received an abundance of training on issues such as stress and PTSD, as well as direct support from Psychologists working alongside him.

With the interest in further engagement and relatively low level of training, the opportunity to expand care via secularized Mindfulness is well established.

Moving Forward

Providing knowledge, training and integration are the ongoing steps in seizing on the opportunity of care expansion via secular methodologies. With this in mind, establishing relationships with training facilities on behalf of Buddhist military chaplains for the purpose of ensuring ease of access and population specific considerations in training would make this avenue of development more accessible to frequently time-constrained chaplains. With the issue of time being the most potential barrier, establishing this relationship to ensure chaplains have potential access to online training avenues may prove essential in engagement. One of the outcomes of engaging in trainings such as these is that it establishes relationships with long-standing research bodies who have been compiling relevant data for years. These research organizations may also take interest in the researched demographic as a vehicle for further advancements in Mindfulness research and implementation.

If chaplains can't find the time or resources to train and certify, they can still study and even contribute to furthering research about the practical aspects of Buddhist practice. With this intention, a manual was compiled, as a first edition, that cross-referenced general issues in Buddhism to show both scientific and doctrinal

understandings of these issues, for the benefit of further investigation/research on the chaplain's own time. This manual was then distributed to all participants to benefit from this first edition of research.

With this potential for furthering therapeutic stress-managing benefits in mind, a thorough understanding of both Stress/PTSD related disorders, as well as the current role of Mindfulness in contemporary society, and how Mindfulness arrived in its present form is necessary in order to 'fit' the potential therapies provided by the chaplain in a larger framework for ease of access by the practitioner should they choose to research further or participate in Mindfulness activities. Chaplains aren't only practicing Mindfulness however they also engage in other practices that studies show have therapeutic benefits. Research has shown practices such as chanting can lower blood pressure and heart rate, reducing stress.¹³⁷ Those participating in chanting practice may be interested to know such information but in the case of the chaplain such information can allow for such practices to be better proscribed such as a chanting practice for someone in a hospital setting with some anxiety or a patient with high blood pressure. Such research indicates the potential for realizing the therapeutic aspects of Buddhist practices, other than Mindfulness.

With these exciting potentialities, the compilation of research for a summative manual of Buddhist therapeutic modalities can take shape. That the manual is made for the benefit of Buddhist military chaplains, interest in participating in research may come from that same body and a few Buddhist chaplains may already possess useful -

¹³⁷ Ganagarajan, Inbaraj, Raghvendra M. Rao, Amritanshu Ram, Sapna K. Bayari Spoorthi Belur, P. V. Prathyusha, T. N. Sathyaprabha, and Kaviraja Udupa, "Immediate Effects of OM chanting on Heart Rate Variability Measures Compared Between Experienced and Inexperienced Yoga Practitioners," *International Journal of Yoga* 15, no. 1 (2022): 52-58.

information towards such a manual. With such training and research at the Buddhist chaplain's disposal, Buddhist chaplains may find that their greatest utilization is in the application of therapeutic modalities, which could work very well in a military hospital or a VA setting. Buddhist chaplains in the field however can utilize the more interventional practices for more immediate effect.

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APPENDIX A

**University of the West Institutional Review Board
Request for Approval of Research
APPLICATION PROTOCOL SUBMISSION CHECKLIST (v: 3/18/14)**

**PARTICIPANT RECRUITMENT AND DATA COLLECTION MAY NOT BEGIN
UNTIL THE IRB PROVIDES FORMAL WRITTEN APPROVAL OF THE
STUDY.**

FOR OFFICE USE ONLY:

Title of Study:

How Buddhist Military Chaplains Can Help Military Servicemen and Servicewomen Cope with the Problems in Their Lives Due to Stress, Pressure, Anxiety, Tension, Trauma, Hassle, Worry, and PTSD.

Principal Investigator (PI) **Andrew P. McPaulnarai**

The following is a list of what must be included for your protocol to be considered complete and to initiate the review process. You must submit this completed checklist with your protocol. **Incomplete protocols will not be reviewed.** Please answer all questions. **Check each item that has been completed; use N/A if an item is not applicable.**

X	IRB Request for Approval of Research, Application Protocol Form (all questions answered or N/A indicated)
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N/A	Principal Investigator Signature
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X	Faculty Sponsor Signature (required for student research).
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University of the West Institutional Review Board
Request for Approval of Research
IRB Application Protocol Form – (v: 3/18/14)

Written approval of this research by the IRB is required **PRIOR** to initiating the research (e.g., recruiting participants or collecting **ANY** data in all but archival studies). Submit this Application Protocol to your campus IRB with the **Application Protocol Submission Checklist** and supporting materials. Include required appendices as part of this document.

Date: 02/20/2018

Title of Study

How Buddhist Military Chaplains Can Help Military Servicemen and Servicewomen Cope with the Problems in Their Lives Due to Stress, Pressure, Anxiety, Tension, Trauma, Hassle, Worry, and PTSD.

PRINCIPAL INVESTIGATOR (PI)

Name: Andrew P. McPaulnarai	Title: DBMIN (Candidate)
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Mailing Address: 14372 Hawes St. Whittier, CA 90604	Email Address: andrewuwest@gmail.com
Phone Number: 301-602-9142	Student ID (if applicable): 11102766

CO-INVESTIGATORS

Name: N/A	Title: N/A
Mailing Address: N/A	Email Address: N/A

Name: N/A	Title: N/A
Mailing Address: N/A	Email Address: N/A

NOTE: If additional investigators are included, please list them below, including name, title, mailing address, and e-mail address.

Is this a revision of a previously reviewed protocol?

Yes	
No	✓

Type of research proposed (Check all that apply):

✓	Pilot
✓	Student
	Faculty
	Staff

Level of risk to human participants in proposed research (Check that which is relevant):

	1 – NO RISK (<i>No Risk</i> means that the study has no social, psychological or physical danger to participants; see <i>Systematic Guidelines for the Protection of Human Participants in Research</i> for details).
✓	2 – MINIMAL RISK (<i>Minimal Risk</i> means that the probability of harm or discomfort anticipated in the research are not greater than those ordinarily encountered during the performance of routine physical, psychological, or educational examinations or tests).
	3 – MODERATE RISK (<i>Moderate Risk</i> means that the risk to participants is beyond what would normally be experienced in typical daily life. The study may involve intrusive questions or procedures or use protected populations (e.g., infants, prisoners, etc.)).
	4 – HIGH RISK (<i>High Risk</i> means that participants may be exposed to risk that may have lasting psychological or physical consequences).

NOTE: Levels 3 and 4 must be reviewed by the full IRB Committee.

Does the research focus on or seek to enroll participants from any of the following vulnerable categories? If so, check **ALL** that apply. If none apply, check the **final box only**.

<input type="checkbox"/>	Chronic physical or mental condition
<input type="checkbox"/>	Cognitively impaired
<input type="checkbox"/>	Current and/or former patients of investigator(s) or faculty sponsor
<input type="checkbox"/>	Institutionalized (e.g., hospitalized, hospice, assisted living, residential treatment)
<input type="checkbox"/>	Limited or non-readers
<input type="checkbox"/>	Mentally ill
<input checked="" type="checkbox"/>	Military personnel to be recruited for the study by military personnel
<input type="checkbox"/>	Minors
<input type="checkbox"/>	Poor/uninsured
<input type="checkbox"/>	Pregnant women
<input type="checkbox"/>	Prisoners
<input type="checkbox"/>	Terminally ill
<input type="checkbox"/>	Wards of the state (e.g., foster children)
<input type="checkbox"/>	Students or employees of PI, study staff, or research sponsor
<input type="checkbox"/>	Students to be recruited in their educational setting (e.g., in class or at school)
<input type="checkbox"/>	Others vulnerable to coercion (Specify)
<input checked="" type="checkbox"/>	The research does NOT focus on or seek to enroll participants from vulnerable categories

Is the research funded in whole or in part by an outside agency (e.g., a grant or contract) or have you applied for funding?

<input checked="" type="checkbox"/>	No
<input type="checkbox"/>	Yes , the research has been funded
<input type="checkbox"/>	Yes , proposal is under review by outside agency

If yes, list sponsoring agency: _____ N/A _____

Grant/award number (if funded): _____ N/A _____

Principal Investigator of grant/contract: _____ N/A _____

Is any special expertise above and beyond that represented on the IRB required to evaluate this protocol? (e.g., prisoners [need prison representative to review]; medical review [for medically-related invasive procedures or interventions])

<input checked="" type="checkbox"/>	No
<input type="checkbox"/>	Yes

If yes, please explain: _____ N/A _____

Statement of Investigator(s):

The signature(s) of the investigator(s) indicates agreement with the following:

This research will be conducted in accordance with procedures described in this protocol and approved by the IRB, university policies which govern research with human participants, and applicable laws in the state and country in which the research is conducted.

Signatures: (An electronic signature is acceptable for protocols submitted in electronic form).

Principal Investigator: Andrew McPaulnarai **Date:** 02/24/2018

Student investigators must also obtain the signature of a faculty sponsor/chairperson before the protocol can be submitted. An email from the faculty sponsor's UWest email to the research office (e.g., the office that accepts IRB protocols for your campus address) is acceptable as an alternative. This email must contain the statement below along with the title of the research and the PI's name.

I have read and reviewed this application for completeness and accuracy, and I approve it as submitted.

Signature of UWest Faculty Sponsor: Jitsujo Tina Gauthier

Date: 11/23/2018

Instructions: Please provide information on each of the following. If the question is not applicable to your study, enter "NA" or "not applicable" as your answer.

I. STUDY OVERVIEW

What is the purpose of the research? Provide a brief (1 page or less) synopsis of the specific aims of the research and why the topic is important.

With the United States military actively engaged in long-term, sustained conflicts, the effects of those conflicts on the overall psychological and spiritual well being of service members throughout the military branches have had a negative impact on the individual lives of military service personnel and their family's members. These effects have also burdened the United States government in actively seeking interventional aid to personnel and their families suffering from the experience of war. In the past these effects had different names, but today, the overwhelming and debilitating experience of war is known as post traumatic stress disorder, (PTSD). The effects of PTSD have had a lasting negative impact on the effectiveness of military personnel and their units. While considerable progress has been made in developing useful therapies to address the onset and treatment of PTSD, these therapies are potentially cost-restrictive and limited in access.

Furthermore, military personnel may be hesitantly to seek out these treatments as well as they may fear that it will have a negative impact on their military careers. However, military chaplains do not have this stigma as they are the only role in the military not required to report about who said what and when in the face of command.¹³⁸ Currently there have been considerable inroads of research made in the development of mindfulness-based cognitive therapies (MBCT), which is a secular version of mindfulness, originally extracted from Buddhist practice. To do this, I will consider the historical approach given by the Buddha, the secular approach developed in the West, which has already been clinically tested, and consider what the secular approach removed, and, what opportunities Buddhist military chaplains may have in reintegrating these approaches in working with people with PTSD.

My research, the dissertation should provide resources for Buddhist chaplains to give better care as well as better understand how to use their specific backgrounds to

maximum effect. If successful, I hope this research will translate, via chaplains, into the further utilization of religion and religious care and service in the face of real world problems such as PTSD.

II. PARTICIPANTS

II.A. How many participants do you plan to recruit? Please indicate (a) the planned sample size, and (b) the minimum and maximum number in your study.

I hope to conduct Four focus groups:

- 1) Four US Buddhist Military Chaplains in active duty.
- 2) Six US Buddhist Military Chaplains in Reserved.
- 3) Two US Buddhist Military Chaplains Candidates.
- 4) Two Retired US Buddhist Military Chaplains.

NOTE: If the number increases by more than 15% above your maximum, you will need to amend your study prior to increasing enrollment size.

II.B. Age range of participants: 30 to 50

II.C. Inclusion criteria for participation in the research.

- 1) All US Buddhist Military Chaplains.

II.D. Exclusion criteria for participation in the research.

NOTE: List circumstances that will exclude someone from participation, not just the absence of inclusion criteria.

- 1) If you are not a US Buddhist Military Chaplains/Non US Buddhist Military Chaplain.
- 2)

II.E. If you plan to enroll any members of vulnerable populations (see above), provide rationale for studying them.

N/A

II.F. Describe how you will ensure that selection of participants is equitable in light of the purposes of the research and the setting in which the research will be concluded. Equity means that the opportunity to participate is available to all persons who meet the criteria for inclusion and that individuals are not excluded based on gender, ethnicity, etc., except when such exclusion is essential in light of the purpose of the research.

I will openly recruit participants and will include participants of all gender, culture, ethnicity, or sexual orientation Buddhist Military Chaplains.

III. RESEARCH PROCEDURES

III.A. Describe your recruitment procedures, including any initial screening to ensure participant eligibility (attach scripts, ads, etc. in appendices).

The recruiting procedures are as follow:

- 1) All military Buddhist chaplains will be notified about the study through email announcements, posters, word of mouth, and brief presentation about the study by the investigators or research assistants.
- 2) The recruitment will a) explain the nature of the focus group, b) explain that participation is completely voluntary, c) potential risks and benefits, and d) incentive of a \$25 gift card. e) researcher will give the consent form to participants.
- 3) Interested Buddhist Military Chaplains will sign-up with the investigators or assistants, provide their contact information, and receive a confirmation email for the date, time, and venue of the focus group.

III.B. Will the participant be audio or video recorded?

	No
✓	Yes (Specific permission must be included in the consent form; do not use a separate consent for recording. Be sure to address storage, transcription, and destruction of such materials in your application and consent form).

III.C. Describe what the participant will be asked to do. Briefly outline your procedures from entry (after recruitment and screening for inclusion) to completion of the study. Include inducements offered to participants, methods of assessment, methods of assignment to group, and procedures. Be explicit in the description of any physical, psychological, occupational, or social stressors; drugs, ingested substances; experimental conditions; aversive stimuli; or any deprivations that are planned.

After informed consent form to US Buddhist Military Chaplains. They will introduce themselves and talk about who they are. Where is their base? What are their ranks? The

Participants will be informed that an audio recording would be used to ensure that the critical content is captured accurate. All tapes would be destroying after the data are transcribed. The paper notes will be destroying after I finish my research.

III.D. Describe types and content of your measures. Include interview, questionnaire, and/or survey questions (multiple choice, fill-in-the-blank, etc.). Attach copies of demographic or biographical forms, and structured interviews, and any measures that are **NOT** in common use (common use measures include WISC, MMPI, BDI, NEO, CBCL, 16 PF, etc.) as appendices. For copyrighted measures, provide either a copy of the measure (this is permitted under the fair use doctrine) or a list of items/stimuli and the rating scale. For archival studies, describe the specific information you will retrieve from existing records.

Please see the attached demographic questionnaire and focus group guiding questions.

III.E. How long will participation take? (Describe approximate time commitment)

The participation will take approximate time from 1 hour to 1.5 hour per person. Participants may be invited to a second group, which also lasts for 1 hour to 1.5 hour per group.

III.F. Describe what will happen at the end of participants' involvement in your study. Describe any follow-up contact you plan to have with participants. If your study requires debriefing, please describe the process, including the approximate time between completing the study procedures and debriefing.

At the end of the study, the investigator(s) will thank you participants' input, iterate the theme of the study, and answer participants' questions. The participation will take approximate time from 1 hour to 1.5 hour per person.

III.G. If the study involves a treatment or intervention to ameliorate or to prevent a physical, educational, occupational, or psychological difficulty, please explain how

that treatment will differ from standard care that participants would ordinarily receive.

N/A

III.H. Describe the setting(s) in which you will conduct the study (e.g., school, business, clinic, internet). If you will collect data in an organization other than UWest (e.g., school, business, clinic), describe how and from whom you will obtain permission to use the site. Note that you must provide the IRB with a letter indicating an appropriate authority at the site has granted permission to gather data BEFORE initiating data collection at that site.

The conduct the study can be at anywhere for example at coffee shop, school or office. The researcher also can conduct the study by phone, by emails due to long distance of the participants. Note that the researcher must provide the IRB with a letter indicating an appropriate authority at the site has granted permission to gather data BEFORE initiating data collection at that site.

III.I. Will you conduct any part of the study outside the United States of America?

<input checked="" type="checkbox"/>	No
<input type="checkbox"/>	Yes (List country/countries):

If yes, describe research regulations or laws relevant to the conduct of research in the country in which the research will be done, and how you will comply with them.

N/A

IV. RISKS AND BENEFITS

IV.A. What are the potential risks and benefits of participating for the individual participant?

NOTE: The contributions of the research to science and participant compensation are not considered benefits to the individual.

The focus groups can contribute to the University of the West as well as the students by:

- 1) Gathering feedback from students regarding their needs and struggles.

- 2) Promoting the mission of self-awareness through helping participants think and express their values during the discussions.
- 3) Having the opportunity to reframe their ideas from interpersonal into cultural differences during discussions.

IV.B. Describe the steps you will take to minimize risk (if the study entails risk).

To minimize risk, investigators will:

- 1) Not require participants to provide any identifying information that will associate with their data.
- 2) Include an introduction message to tell the participants about their choices of declining to participate.
- 3) Notify students that the focus groups may illicit difficult feelings before participate in the study.
- 4) Provide referral sources for professional counseling (At least 3 referrals will be provided).
- 5) Provide contact of investigators for emergency contact.

IV.C. Greater than minimal risk research also requires investigators to describe how they will respond to research-related injury or negative events. For greater than minimal risk studies (level 3 or 4), please complete the following two items (IV.C.1 and IV.C.2). If not applicable (i.e., your study entails minimal risk or less), indicate NA or “not applicable.”

IV.C.1. Explain how the potential benefits from conducting the research for participants and for the field (including knowledge gained) outweigh the risks.

Since knowledge of this area in Buddhist Military Chaplains is limited, the research in this area will be valuable in understanding the relationships between Buddhist Military Chaplains with service personal. Also, this study will be the first study to examine the Buddhist Military Chaplains that can provide significant information on this largest group of military. The potential risks for participants in the proposed study are minimal, but the contribution of the knowledge that will be gained may benefit this population in the United State of America.

IV.C.2. Provide a detailed explanation of steps you will take to deal with any negative events that occur as a result of the participant’s involvement in the research. Specifically indicate who will be responsible for costs incurred via research-related event or injury. Remember to include this information in the consent form as well.

If the participants disclose or show signs of emotional disturbances after the study, the researcher will follow this protocol:

- 1) Investigators will talk directly to the participants to console them.
- 2) Investigators will also assess for risks such as suicidality.
- 3) If participants do not reportedly feel better after talking to the investigators.

V. CONSENT PROCEDURES

Attach all consent forms (and assent forms, if required) as appendices.

V.A. Describe how the consent process (and, for minors, the assent process) will be conducted (e.g., who will conduct the consent process and what will this process entail; who will provide consent (participants, parents or guardians of minors)).

Investigators and researcher will conduct the consent process. All participants will receive protection of their human rights as research participants. Before the focus group, investigators and trained research assistants will introduce themselves and the project, provide participant with a written consent form, a pen, and will be offered some private time for them to read through it. Investigators and trained research assistants will explain confidentiality and participants' freedom to withdraw the study anytime without penalty and encourage participants to ask any questions. After completing forms, participants will be instructed put the forms in a sealed envelope for the sake of confidentiality.

V.B. Describe steps you will take to prevent coercion.

Investigators and trained research and the informed consent will notify participants that:

- 1) Their participation is completely voluntary.
- 2) Their responses are all confidential and that no school officials can link their responses to their identities.
- 3) They can withdraw from the study anytime without penalty.

V.C. Please indicate the language(s) of the participants you plan to enroll. Consent forms and other participant materials must be in language easily understood by the participant.

✓	English
✓	Other language(s) Specify: Thai

V.D. If you are enrolling non-English speaking participants, please explain how you will ensure that (a) participants receive appropriate information about what participation in the research entails, (b) how you will ensure that the consent form is clear and understandable to participants, (c) how translations of research materials will be done to ensure clarity and correctness (professional translators, back translation, use of indigenous informants, etc.).

All participants are expected to have enough English proficiency. Thai language may be used because some Buddhist Military Chaplains may prefer emotional language of expression to facilitate their expressions.

VI. CONFIDENTIALITY

VI.A. Are the data completely anonymous? (Anonymous means that it is impossible for anyone, including the researcher, to link a specific individual with his/her data)

<input checked="" type="checkbox"/>	No
<input type="checkbox"/>	Yes

VI.B. What provisions will be made to safeguard the confidentiality of the data?

Include provisions for de-identifying research records, ensuring that internet data cannot be linked to specific participants, obtaining a Certificate of Confidentiality for sensitive information, etc.

Participants will not be required to provide any identifying information that will associate with their data. Participants will only use their first names in the focus groups and the names will be taken off during transcription. The audiotapes will be deleted as long as the transcriptions are completed. Investigators and research assistants are prohibited from disclosing participants' identities to others.

VI.C. Who will have access to the data?

The investigators, researcher, and the professional interpreter who transcribes the audio files will have access to data.

VI.D. What will be done with the data (including audio or video recordings) when the study is completed? How long will the raw data be kept? Who will destroy any data that can be linked to specific participants, when, and how?

The audiotapes will be deleted as long as the transcriptions are completed. The written transcription will be deleted within one year after the project completion.

VI.E. Will you be accessing participants' educational or medical records?

<input checked="" type="checkbox"/>	No
<input type="checkbox"/>	Yes

If yes, describe how you will comply with FERPA or HIPPA regulations if data are not completely anonymous.

N/A

SPECIAL ADDITIONAL REQUIREMENTS FOR STUDIES WITH PREGNANT WOMEN

If you plan to enroll pregnant women, **complete the following (otherwise leave blank):**

The IRB reviews research according to the requirements of Federal Regulation 45 CFR 46. One section of that regulation (45 CFR 46.204 (h), (i), (j)) requires the IRB to make specific determinations whenever pregnant women are enrolled in research. If you plan to enroll pregnant women, you must assure the board of the following by signing in the space provided below:

- No individuals involved in the research will offer any inducements, monetary or otherwise, to terminate a pregnancy;
- Individuals engaged in conducting the research will have no part in any decisions as to the timing, method, or procedures used to terminate a pregnancy; and
- Individuals engaged in conducting the research will have no part in determining the viability of a neonate.

Signature of Principal Investigator: N/A

Date: N/A

Signature of Faculty Sponsor (for student research):

 N/A

Date: N/A

APPEND ALL ADDITIONAL MATERIALS BELOW (consent forms, measures, site approval letters, etc.) as part of this file.

APPENDIX B**Informed Consent**

Thank you for your interests in this study on adjustment How Buddhist Military Chaplains Can Help Military Servicemen and Servicewomen Cope with the Problems in Their Lives Due to Stress, Pressure, Anxiety, Tension, Trauma, Hassle, Worry, and PTSD

Signing this form indicates that you agree to the following:

- 1) I have been informed that this study involves research conducted by Andrew McPaulnarai, DBMIN candidate.
- 2) I understand that my participation will require me to participate in 1-2 focus group and respond to a demographic questionnaire about my ethnicity, gender, age, education, major, culture, preferred language, place of birth, religious affiliation, and marital status.
- 3) I understand that an audio recording will be used to ensure that the critical content captured accurately but my name would not be captured on the tapes.
- 4) I understand that I may refuse to participate or withdraw from this study without any penalty or loss of services that I am entitled to.
- 5) I understand that my identity as a participant in this study will be kept in strict confidence and that no information that identifies me, such as demographic information, will be released without my explicit written approval
- 6) I have been informed that if I am feeling uncomfortable after participating in this study, by Andrew McPaulnarai, DBMIN candidate will be available to discuss my feelings with me and to determine if an appropriate referral for psychological help is necessary.
- 7) I understand that I may contact by Andrew McPaulnarai, at andrewuwest@gmail.com if I have any questions.

Written Consent to Participate:

I, _____ (Signature), have read this form and understand what it says. I would like to be a part of this study and to answer questions you would like to ask me.

Date: _____

Demographic Information for US Buddhist Military Chaplains Focus Group

		Check Box That Applies
1) What is your current active duty?	US Military, Buddhist Chaplains in Active Duty	<input type="checkbox"/>
	US Military, Buddhist Chaplains in Reserved Component	<input type="checkbox"/>
	US Military, Buddhist Chaplains, Candidate	<input type="checkbox"/>
	US Military, Buddhist Chaplains, Retired	<input type="checkbox"/>
2) Please write down your major?		
3) What is your age?		
4) What is your gender?	Male	<input type="checkbox"/>
	Female	<input type="checkbox"/>
	Other (please describe):	<input type="checkbox"/>
5) What is your country of origin?		
6) How do you identification your ethnic/cultural identity?	Caucasian American	<input type="checkbox"/>
	Latino/Hispanic American	<input type="checkbox"/>
	African American	<input type="checkbox"/>

	Asian American	
	Chinese American	
	Chinese	
	Taiwanese	
	Others (please describe):	
7) What is your religion?	Christian	
	Catholic	
	Buddhist	
	None	
	Other (please describe):	
8) What is your most preferred language?	English	
	Chinese	
	Spanish	
	Other (please describe):	

APPENDIX C

UWest Student Experiences Project

Focus Group Questions & Prompts

Beginning the Focus Group Discussion

The focus group will start with (1) Welcome, (2) Overview of the topic (3) Ground rules and then (4) First question.

Sample opening: “Good evening and welcome to our session. Thanks for taking the time to join us to talk about your experiences in the US military. In this group discussion, there are no wrong answers but rather differing points of view. Please feel free to share your point of view even if it differs from what others have said. Keep in mind that we're just as interested in negative comments as positive comments, and at times the negative comments are the most helpful. You've probably noticed the microphone. We're tape recording the session because we don't want to miss any of your comments. People often say very helpful things in these discussions and we can't write fast enough to get them all down. We will be on a first name basis tonight, and we won't use any names in our reports. You may be assured of complete confidentiality. Any question?”

Research Questions: Questions for Buddhist Military Chaplains:

Objective: To attain what Buddhist chaplains do currently to treat issues such as PTSD and other anxiety-related difficulties based on their religious and military training.

Objective: Maintain anonymity as best as possible to protect your small population sample from overly personal information being related to them individually.

Objective: Ascertain likelihood of utilizing new information in treating anxiety, depression and PTSD symptoms to assess potential utilization.

Questions

1. Demographics:

-Cultural background:

-age:

-religious background:

-rank:

-length of time in military:

-educational background:

-career interests:

2. Based on your experience, how seriously does the military take issues of PTSD, anxiety and depression? What proactive steps does the military take in providing interventions for anxiety related disorders?
3. How would you define PTSD? What are some of the signs and symptoms of PTSD?
4. How would you define anxiety? What are some of the signs and symptoms of general anxiety?
5. How would you define Depression? What are some of the signs and symptoms of depression?
6. What training has the military provided you to deal with issues such as PTSD?
7. What training has the military provided you to deal with issues of Depression?
8. What training has the military provided you to deal with Issues of Anxiety?
9. On a scale of 1 to 10(Confident), how comfortable are you in acknowledging symptoms of anxiety, depression and PTSD in individuals?
10. On a scale of 1 to 10, how comfortable are you in dealing with issues of PTSD based on your provided training?
11. On a scale of 1 to 10, how comfortable are you in dealing with issues of anxiety based on your provided training?
12. On a scale of 1 to 10, how comfortable are you in dealing with issues of depression based on your provided training?
13. If provided clinically proven methods for interventions regarding anxiety-related disorders, would you be likely to use them in an individual and/or group setting? How so?
14. What resources have your spiritual background provided you in dealing with issues of anxiety, depression and PTSD?
15. Can you describe a time you were able to implement your religious training in treating anxiety, depression or PTSD?
16. How might you help family members dealing with a loved-one suffering from PTSD? Anxiety? Depression?

Summary question

- After the brief oral summary, the researcher will ask the question: "Is this an adequate summary/questions?"

APPENDIX D

White Paper on Maximizing the Efficacy of The Buddhist Chaplain Towards the Treatment of Stress and Trauma

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[Chaplain]

Introduction

Today's US Military is as religiously diverse as it has ever been. The US Military has provided chaplains since its inception to care for the spiritual needs of its soldiers. Today, the Corp of Chaplains represents the religious diversity of those currently serving, allotting a religious denomination a chaplain for every 72 soldiers who claim the affiliation. Chaplains serve a wider communal role than providing spiritual care within their own religious orders, as they serve the communities they are attached to, and not only those who associate with their religious denomination. To this, all chaplains currently serving are challenged to relate and encourage the soldier, regardless of background or religion of preference.

Today's Buddhist chaplain is no different in the reception of this challenge to serve, however, there is also an opportunity to utilize the Buddhist chaplain's expertise in meditation modalities, beyond the scope of their religious denomination. The Buddhist chaplain is typically experienced in Buddhist Mindfulness practice; this same practice is the source of today's supplemental therapies of Mindfulness-Based Stress Reduction (MBSR) a secularized form of Mindfulness, based on clinical research. The opportunity then is to expand the overall utility of today's Buddhist Chaplain by pursuing training in this secularized form of Mindfulness as a supplement to non-Buddhist and non-Religious Soldiers needs, maximizing the ability of the Chaplain to address stress and supplement any trauma recovery via clinically proven methods. A Buddhist Chaplain training in these methods would have the ability to switch from religious to non-religious methods, depending upon their audience's preferences. They would also be able to supplement

those seeking treatment for trauma based disorders, allowing the chaplain to integrate into a larger care team approach.

Methodology

Training in MBSR is not exclusive to those with Buddhist affiliations, and could be recommended to all those in a care role, but for the Buddhist Chaplain it would provide the unique opportunity for them to expand upon their areas of expertise and serve the larger community's needs beyond shared affiliations. With Command approval, Chaplains can pursue an 8-week online course or accelerated course to certify in this clinical method, which would allow them to interchange their approach to apply meditation as a therapeutic modality for healing.

Case studies

STUDY 1: According to a study titled, *“A Pilot Study of the Effects of Mindfulness-Based Stress Reduction on Post-traumatic Stress Disorder Symptoms and Brain Response to Traumatic Reminders of Combat in Operation Enduring Freedom/Operation Iraqi Freedom Combat Veterans with Post-traumatic Stress Disorder,”*¹³⁹ significant improvements were made in the treatment of combat veterans suffering from stress and trauma related disorders.

According to testing results, *“Post-traumatic stress disorder patients treated with MBSR had an improvement in PTSD symptoms measured with the Clinician-*

¹³⁹ Frontiers in Psychiatry, *A Pilot Study of the Effects of Mindfulness-Based Stress Reduction on Post-traumatic Stress Disorder Symptoms and Brain Response to Traumatic Reminders of Combat in Operation Enduring Freedom/Operation Iraqi Freedom Combat Veterans with Post-Traumatic Stress Disorder*, 2017, 157.

Administered PTSD Scale that persisted for 6 months after treatment. MBSR also resulted in an increase in mindfulness measured with the Five Factor Mindfulness Questionnaire. MBSR-treated patients had increased anterior cingulate and inferior parietal lobule and decreased insula and precuneus function in response to traumatic reminders compared to the PCGT {control} group.”

STUDY 2: The utility of MBSR is not limited to the treatment of PTSD, it is a therapy for addressing the range of stressors. In the study, *“Mindfulness-based Mind Fitness Training: A Case Study of a High-Stress Predeployment Military Cohort,”*¹⁴⁰ A study on the efficacy of MBSR in predeployment Marines was tested with promising results showing that “More time spent engaging in practice corresponded with greater self-reported mindfulness; increases in mindfulness were associated with decreases in perceived stress.”

These studies show the range of efficacy in the treatment of stress and trauma that MBSR has the potential in addressing. [additional case studies may be attached via the Chaplain Handout Manual Provided, these two studies serve as a range of a show of efficacy of the MBSR method.]

MBSR Program Training Opportunity Overview

¹⁴⁰ Elizabeth A. Stanley, John M. Schaldach, Anastasia Kiyonaga, and Amishi P. Jha, “Mindfulness-Based Mind Fitness Training: A Case Study of a High-Stress Predeployment Military Cohort,” *Cognitive and Behavioral Practice*, Volume 18, Issue no. 4 (November 2011): 566-576, <https://www.sciencedirect.com/science/article/abs/pii/S1077722911000083>.

8-week courses are provided online for a total of 2.5-3.5 hours a day, five days a week. Cost of tuition is currently \$650.

Structure and Methods

q) Group Pre-program Orientation Sessions (2.5 hours) followed by a brief individual interview (5- 10 minutes)

r) Eight-weekly classes 2.5-3.5 hours in duration

s) An all-day silent retreat during the sixth week of the program (7.5 hrs)

t) “Formal” Mindfulness Meditation Methods:

Body Scan Meditation - a supine meditation

Gentle Hatha Yoga - practiced with mindful awareness of the body

Sitting Meditation - mindfulness of breath, body, feelings, thoughts, emotions,

and choiceless awareness

Walking Meditation

u) “Informal” Mindfulness Meditation Practices (mindfulness

in everyday life): Awareness of pleasant and unpleasant events

Awareness of breathing

Deliberate awareness of routine activities and events such as: eating, weather, driving walking, awareness of interpersonal communications

v) Daily home assignments including a minimum of 45 minutes per day of *formal* mindfulness practice and 5-15 minutes of *informal* practice, 6 days per week

for the entire duration of the course

- w) Individual and group dialogue and inquiry oriented around weekly home assignments including an exploration of hindrances to mindfulness and development and integration of mindfulness- based self-regulatory skills and capacities
- x) Incorporation of exit assessment instruments and participant self-evaluation in

Class 8

- Total in-class contact: 30+ hours
- Total home assignments: minimum of 42-48 hours
- Total group Orientation Session time: 2.5 hours

Key characteristics

- Intensive training in mindfulness meditation
- Educational orientation
- Group format - 15-40 participants per class
- Individually tailored instruction
- Experiential, highly participatory format

Conclusion

With Command approval, a chaplain would be able to integrate an 8-week course training into their schedules to maximize the opportunity of their religious background training into a more generalized secular approach for greater overall efficacy of care.

Key takeaways

- MBSR trainings allow the Buddhist chaplain to bring their background expertise into a more generalized setting, inclusive of all, regardless of religious disposition.
- A Chaplain certified in MBSR is capable of supplementing care teams in the treatment of stress/trauma related disorders, following proven therapeutic approaches.
- Command is seen to be taken a proactive role in addressing the issue of stress and trauma disorders to create a more effective and resilient military.