

Shinzen guides a mindfulness meditation for Pain. Part III of III. ~ Shinzen Young

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00:00:12 Whole body.

00:00:32 Forearms.

00:00:35 OK, good.

00:00:37 Now, I'm going to ask you a few questions.

00:00:42 Would you say at this time that there's very much

00:00:48 mental chatter going on, or it's more quiet in your head?

00:00:54 Quiet.

00:00:54 It's pretty quiet?

00:00:56 OK, good.

00:00:57 Would you say at this time that you have very much

00:01:01 mental imagery going on, or is the mental screen

00:01:04 more in a blank state?

00:01:07 Imagery.

00:01:08 You have images.

00:01:09 What sort of images do you have?

00:01:11 It's images of your body or?

00:01:14 My body.

00:01:14 The body-related images?

00:01:16 Good.

00:01:17 That's a very natural reaction, and once again,

00:01:20 excellent detection.

00:01:23 The sense that we have a body comes about

00:01:25 through a combination of actual sensations in the body

00:01:29 and then mental pictures of the body.

00:01:32 So just let those mental images be there,

00:01:34 but in the background as you focus on the actual sensations.

00:01:39 Now, we're working with the secondary physical sensations

00:01:43 of your chronic discomfort, chronic pain situation.

00:01:51 I have one other question.

00:01:53 At this time, are there any emotional sensations

00:01:56 associated with this?

00:01:57 Any qualities like impatience, fear,

00:02:02 teariness, that kind of thing?

00:02:04 Or is your emotional body fairly peaceful?

00:02:11 It's fairly peaceful.

00:02:13 OK, good.

00:02:15 If you have a lot of mental talk or emotional sensations

00:02:22 reactive to what was going on, which can, of course,

00:02:26 happen sometimes, that would be something else

00:02:29 we could work with.

00:02:30 We could work with your feel-image-talk reactions.

00:02:34 But right now, it seems like that that's not

00:02:36 too much in the way.

00:02:37 So we're going to just stay with the physicality of the body.

00:02:43 Those secondary sensations that I'm having you focus on,

00:02:48 do they seem more or less stable?

00:02:51 Or are they more sort of flowing and like an energy

00:02:55 kind of thing?

00:02:56 Are they more like solid and particulate like thing?

00:03:02 Would you say they're?

00:03:05 They're pretty much solid.

00:03:08 I'm aware of them at all times.

00:03:11 It just shifts the awareness.

00:03:13 So your awareness shifts, but the sensations themselves

00:03:16 don't particularly flow or vibrate as a kind of energy.

00:03:21 No.

00:03:21 OK, good.

00:03:22 It could happen on occasion that they do.

00:03:27 And if that does happen, that's something significant

00:03:30 that you can focus on.

00:03:31 Has that ever happened in working with your body

00:03:34 experience, that it became fluid?

00:03:37 Yes.

00:03:37 OK, so you know what I'm talking about.

00:03:39 It's not happening now.

00:03:40 It doesn't have to happen.

00:03:42 But if it does, that's a significant experience

00:03:45 that I call flow.

00:03:46 And you can go with that if you wish.

00:03:51 OK, I'd like you to bring your attention back

00:03:56 to the primary area, the two primary areas where we started.

00:04:02 It's possible that those areas are exactly the same as they

00:04:07 were before in terms of intensity, solidity,

00:04:11 and so forth.

00:04:13 It's also possible that there's been a change.

00:04:15 They might be more intense, less intense, more solid, less

00:04:18 solid, more sort of coagulated or more thinned out.

00:04:29 Would you say that the two secondary areas are pretty much
00:04:33 the same as when we started?
00:04:35 Or have they changed in some direction?
00:04:38 Well, they've changed.
00:04:40 Can you describe the nature of the change?
00:04:42 I'm not even aware of them at the moment.
00:04:44 They've sort of vanished?
00:04:45 They've vanished.
00:04:45 Remember I mentioned how detecting and totally opening
00:04:50 up to the secondary spread could sometimes dissipate
00:04:55 the pressure from the primary?
00:04:57 Remember I mentioned that?
00:04:58 Well, you just experienced that.
00:05:02 It's pretty cool, isn't it?
00:05:03 Has that ever happened to you before like this?
00:05:05 Not like this.
00:05:07 Did you ever work with the secondary sensations
00:05:09 in this systematic way previously?
00:05:11 OK.
00:05:12 Well, then I would say you learned
00:05:14 something pretty significant and in a relatively short period
00:05:17 of time.
00:05:19 You can open your eyes if you wish and just sort of stay
00:05:22 with the momentum of that.
00:05:25 That was excellent work.
00:05:28 Any questions about that experience?
00:05:37 The flow, when I said solid, it seemed to me
00:05:42 then as soon as I said it, it started to flow around.
00:05:45 Oh, I see.
00:05:46 Just thinking in those terms caused a fluidity.
00:05:50 Can you still be aware of it as we're speaking?
00:05:52 Yes, definitely.
00:05:53 It's moving all over.
00:05:55 Yeah, so now it's sort of turning
00:05:56 into an energy experience.
00:05:58 And even the secondaries are not that uncomfortable.
00:06:01 No.
00:06:02 Yeah.
00:06:02 Well, you can remember what we did, remember the strategy.
00:06:07 Because a lot of it, remember I asked you a lot of questions?
00:06:10 And that was in order to pick an optimal strategy to start with
00:06:14 and based on what you told me, seemed to me, OK,

00:06:17 we'll go with the secondaries, see what happens.
00:06:20 And two of the classic results, the dissipation of pressure
00:06:24 from the primary and a sense of fluidity
00:06:28 occurred in a relatively short period of time.
00:06:31 So we were lucky in a sense.
00:06:34 It doesn't always quite work that easily.
00:06:36 Some might take hours or even days sometimes,
00:06:39 but we sort of lucked out.
00:06:41 But you can remember and you can replicate this on your own.
00:06:45 You remember the sequence that we went through
00:06:47 and you remember the categories, their definitions,
00:06:49 and the ways of working with them.
00:06:51 Well, that's very cool.
00:06:52 Any questions or other things you'd like to comment on?
00:06:56 You got anything more?
00:06:59 The first one's always free.
00:07:01 There'll be a charge for the next one.
00:07:04 That was terrific.
00:07:04 OK, well, very good.
00:07:06 So there you have, actually, I got to be honest,
00:07:10 it doesn't always work this easily.
00:07:13 But there you have a classic example
00:07:16 of what I call an interactive algorithmic guidance.
00:07:22 It's interactive because I took feedback, I asked questions.
00:07:25 It's algorithmic because I was following a flowchart.
00:07:28 In my own mind, I had a range of strategies
00:07:33 that involve looping and branching.
00:07:35 And depending on the kinds of answers I would have gotten,
00:07:38 we would have gone in very different directions.
00:07:40 If he'd had a lot of thoughts and emotions
00:07:42 about what was going on, we probably
00:07:44 would have started with that, et cetera, et cetera.
00:07:47 So this will give you an idea of the approach to mindfulness
00:07:53 that I call interactive, algorithmic, personalized
00:08:00 coaching.
00:08:01 And it's my contention that this way of working
00:08:04 is the optimal way both to teach people the skills
00:08:09 and also to support them when they
00:08:11 have to apply those skills to real life challenges,
00:08:15 such as emotions or physical discomfort.
00:08:20 So thanks, Rich.
00:08:21 That was great.

00:08:22 Thank you.
00:08:22 We got it for the record.
00:08:24 You're beaming.
00:08:25 I know.
00:08:26 Excellent.
00:08:26 Extraordinary.
00:08:27 Very good.
00:08:28 Well, we don't call it the miracle of mindfulness
00:08:31 for nothing.
00:08:32 If you look back, you'll see that I didn't have
00:08:35 you change anything at all.
00:08:38 That's what's so weird about it.
00:08:39 All I had you do was be precise, concentrated, and matter of
00:08:44 fact.
00:08:45 We didn't try to change anything or make anything go away.
00:08:49 And yet, because of bringing that threefold skill
00:08:51 set to this experience, suddenly there's
00:08:55 a reduction of suffering and even
00:08:57 a little bit of a pleasant kind of energy associated with it.
00:09:02 That's the miracle of mindfulness.