



香港生命自覺協會有限公司
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Working with the Whole: Focusing and Buddhist Meditation

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Dr. Campbell Purton is Senior Lecturer in the Centre for Counselling Studies at the University of East Anglia, where he directs the Postgraduate Diploma/MA in Focusing and Experiential Psychotherapy. He is also a counsellor at the University Counselling Service. He has been a lecturer in philosophy, a therapist in private practice, and a director of the UEA Postgraduate Diploma in Counselling. He has published many articles in the areas of counselling, philosophy and Buddhist studies, and author of counselling books.

This workshop introduces a new way of thinking about Focusing, which has implications for Focusing practice. At the beginning of his work on Focusing, Eugene Gendlin emphasized the importance of attending to one's sense of the *whole* of a situation, and similarly his philosophical work *A Process Model* is centrally concerned with how to think about things as wholes.

In giving attention to a problem in focusing we may first give attention to bodily sensations, but not everyone finds this helpful. It can be more helpful to look at what one likes or dislikes about the problem, or consider what words catch the essence of the problem, or find a creative metaphor or picture of the problem. These are all aspects of the focusing process, but we can easily lose sight of them if we focus too much on a 'bodily felt sense'. Dr. Campbell suggests that 'the bodily felt sense' is, in a way, an illusion - what we need to be doing is staying with the problem or situation, though bodily sensations, likes and dislikes, discrimination and creative pictures can help in carrying us forward.

In developing this approach to Focusing Dr. Campbell have found it helpful to refer to the experience of meditation in Buddhist practice. In the Buddhist tradition, attention is given to bodily sensations (such as those involved in breathing), but also to feelings of liking/disliking, perceptions or discrimination, the '*samskaras*' or mental creations, and consciousness itself. These five 'collections' or (*skandhas* in Sanskrit) are prominent in Buddhist accounts of meditation practice, and relating them to what seem to me to be similar aspects of Focusing practice. In Gendlin's terminology 'crossing' Focusing with Buddhist meditation, and we shall see what can arise from this.

In the last part of the workshop we will consider in what way the fifth *skandha* of consciousness or awareness relates to Focusing practice. One possibility is that the fifth *skandha* takes us beyond Focusing, beyond the point where we are trying to resolve our particular difficulties, and instead opens us to our relationship to the world as a whole. We will work with the *skandhas* in an experiential way, as well as discussing how they relate to the Focusing process.

Books

- The Focusing-Oriented Counselling Primer. Ross-on-Wye: PCCS Books (2007)
- Person-Centred Therapy: The Focusing-Oriented Approach. Basingstoke: Palgrave Macmillan (2004)
- Experiential Engagement and Experiential Depth in Counselling and Psychotherapy. Basingstoke: Palgrave Macmillan (forthcoming)

Book chapters

- 'Focusing-oriented therapy' in P. Sanders The Tribes of the Person-Centred Nation. Ross-on-Wye: PCCS Books (2004).
- 'Focusing on focusing'. In Jeanne Watson et al. (eds) Client-Centered and Experiential Psychotherapy in the 21st Century (2002). Ross-on-Wye: PCCS Books
- 'Empathising with shame and guilt'. In J. Marques-Teixeira & S. Antunes (eds.) Client-Centered and Experiential Psychotherapy (2000) Linda a Velha, Portugal: Vale and Vale
- 'Unconditional positive regard and its spiritual implications'. In Brian Thorne and Elke Lambers (eds.) Person-Centred Therapy: A European Perspective (1998) London: Sage Publications, pp. 23-37.
- 'The deep structure of the core conditions'. In R. Hutterer et.al. (eds.) Frankfurt: Peter Lang, Client-centred and experiential psychotherapy: a paradigm in motion (1996). 455-467
- 'Philosophy and Counselling'. In Windy Dryden and Brian Thorne Counselling Perspectives (1993). Open University Press.
- 'Wittgenstein and pictures of rebirth.' In P.S. Thera, L. Perera & K. Goonesena Buddhist Essays: A Miscellany (1992). London: Sri Saddhatissa International Buddhist Centre.
- 'Selection and assessment in counsellor training courses'. In Windy Dryden and Brian Thorne Training and Supervision for Counselling in Action. Sage Publications (1991)

Articles

- 'A Brief Guide to A Process Model'. The Folio. A Journal for Focusing and Experiential Therapy, 19 (1) 2004, pp. 112-120
- 'Ethology and Gendlin's A Process Model'. The Folio. A Journal for Focusing and Experiential Therapy, 19 (1) 2004, pp. 137-145
- 'Differential response, diagnosis, and the philosophy of the implicit'. Person-centered and Experiential Psychotherapies, 3 (4) 2004, pp. 245-255
- 'Person-centred therapy without the core conditions'. Counselling and Psychotherapy Journal, 13 (2002), pp. 6-9.
- 'All the world's a stage: reflections on the two levels of truth'. The Middle Way 75 (2000) pp. 74-80
- 'Attachment and emotion'. The Middle Way 73 (1999) pp. 203-207
- 'Reporting on Counselling: A study in confusion and untruth'. Counselling, 9, No. 1, pp. 10-11 (Feb. 1998)
- 'A minimal view of karma'. The Middle Way 71 (1996) pp. 93-98
- 'The person-centred Jungian'. Person-centered Review 4, 403-419 (1989)
- 'Biological function'. Philosophical Quarterly 29 (1979)
- 'Agent-determination and free will'. Philosophy 54 (1979)
- 'Ethological categories of behaviour and some consequences of their conflation'. Animal Behaviour 26 (1978)