INTRODUCTION TO BUDDHISM AND PSYCHOThERAPY:  
THE FOUR NOBLE TRUTHS AND THE EIGHTFOLD PATH  
Saturday & Sunday 9th – 10th February 2019  

Seminar Leaders: Dr. Eng-Kong Tan and Venerable Sujato

A. MODULE AIMS

The first module of this two-year course gives an overview of Buddhist and Western Psychology and looks at various issues arising in integrating Buddhism and psychotherapy.

The main content is the first teaching of the Buddha – the Four Noble Truths and within the Fourth Truth, the Eightfold Path – the main practice in Buddhism. Clinical applications of these teachings in counselling and psychotherapy practice will be described and client/patient cases will be used to demonstrate.

Central to this first module is the question: “What constitutes an integrated Buddhist psychotherapy and the characteristics and qualities of a Buddhist psychotherapist?”

B. LEARNING OUTCOMES

- Be able to compare and contrast Buddhist and Western psychology
- Understand the similarities and differences between the two healing traditions of Buddhism and psychotherapy
- Identify the issues arising, benefits and limitations of integrating these two traditions
- Understand the Four Noble Truths and the Eightfold Path and their clinical applications
- Delineate aspects of an integrated Buddhist psychotherapy
- Comprehend the process of becoming and the requisites of being a Buddhist psychotherapist

C. CONTENT

- Similarities and differences between Buddhist and Western psychology
- Integration of two traditions – why, how, advantages and disadvantages, dangers and benefits
- Four Noble Truths, three reflections of each, arriving at twelve insights. Their clinical relevance, with case examples to demonstrate the ubiquity of these truths.
- Eightfold Path – the skilfulness and mindfulness of each of these paths and their clinical applications in both Cognitive/Behavioural and Dynamic/Analytical therapies
- Contemporary integrated Buddhist psychotherapies and their composite parts
- On becoming and being a Buddhist psychotherapist
D. TEACHING METHODS

Seminar, experiential exercises, small and large group discussions and meditations. Case presentation and discussion relevant to topics taught for the weekend.

E. ASSIGNMENTS

Students to complete a written essay at the end of the weekend entitled **Personal Reflections**, which may cover some or all of the following areas:

- Theoretical aspects of weekend presentations and discussions
- The experiential exercises and meditations explained, practiced and discussed
- How this module helped me personally and with my clinical practice

This essay consisting of 1,000 to 1,500 words is to be submitted to the seminar leaders, Dr. Eng-Kong Tan at engkong@outlook.com and Venerable Sujato at sujato@gmail.com and co-Director of Training, Sabina Rabold, at DoT@aabcap.org no later than four weeks following the weekend seminar.

F. ASSESSMENT CRITERIA AND PROCEDURE

Contributions during seminar and group discussions and written essay demonstrating:

- Possession of a broad overview of Buddhist and Western psychology
- Degree of understanding of the integrative processes and its challenges between two healing traditions
- An initial ability to critically analyse the similarities and differences between Buddhism and psychotherapy in their theoretical foundations and fundamental practices; understanding the need of this critical capacity for the rest of the course; integrating the two as part of the growth and improvement of the student in clinical practice
- To begin to be able to initiate and plan management strategies for clients/patients using psychotherapy skills and techniques in collaboration with Buddhist teachings and practices which can be applied in a secular way

Grading: Level of competency: Competent / Not-Yet-Competent.

G. ESSENTIAL READINGS: Please find all essential readings in the AABCAP online class space

H. RECOMMENDED READINGS


**Internet Resources:**


4. **Saccavibhanga Sutta: Discourse On The Analysis of the Four Noble Truths.**

5. **Gunaratana, Henepola, (1991), Mindfulness in Plain English, Wisdom Publications. (This is the complete online text of one of the best books in English for beginning meditators).**
I. PROFILE OF SEMINAR LEADERS

**Dr Eng-Kong Tan  **MBBS, MPM, FRANZCP

Medical Practitioner, Consultant Psychiatrist, Analytic Psychotherapist, Director Metta Clinic, Sydney.  
Founder President, Australian Association of Buddhist Counsellors & Psychotherapists (AABCAP) and first Director of Training, Buddhism & Psychotherapy Course, AABCAP.  
Adjunct Professor, Member of Academic Board and Course Advisory Committee of Nan Tien Institute, Wollongong, NSW.  
Former Chairman of Training of Psychoanalytic Psychotherapy Association of Australia (PPAA). Former Chair, Section of Psychotherapy of Royal Australian & New Zealand College of Psychiatrists (RANZCP).  
Former member of Training Advisory Board, NSW Institute of Psychoanalytic Psychotherapy (NSWIPP) and Faculty of Training, Australian and New Zealand Association of Psychotherapists (ANZAP).  
Former President, Young Buddhist Association of Malaysia (YBAM). Founding Trustee of University Buddhist Education Foundation Fund of Australia (UBEFFA).  
Dr. Tan has presented keynote addresses, workshops and seminars and published many papers on Buddhism, meditation, spirituality and psychotherapy over the last 40 years.

**Venerable Sujato**

Venerable Sujato was ordained in the forest tradition lineage of Ajahn Chah. Since 1994 he has been practising meditation in forest monasteries in Thailand, Malaysia and Australia. He specialises in historical research into the fundamental teachings found across the Buddhist traditions. His books include *Sects and Sectarianism*, *A History Of Mindfulness*, *A Swift Pair of Messengers*, *Beginnings*, *White Bones Red Rot Black Snakes*, and *Dreams of Bhadda*. He was the founder of Santi Forest Monastery, and was instrumental in supporting the establishment of the lineage of fully ordained bhikkhunis in the Forest Tradition. Bhante Sujato founded SuttaCentral, a web based resource of early Buddhist texts, translations, and parallels. In the past three years he has completed a new English translation of the four Pali Nikayas.