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Nothing is Hidden: The Psychology and Insight of Zen Koans. Although koans are often perceived as riddles designed to unlock our ego-centric consciousness and propel us into hitherto unknown experiences of "no-self" or "oneness," their actual function in practice may be to compel us to understand and engage the deep psychological dualisms or conflicts within ourselves.

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Nothing Is Hidden explores many rich themes, including facing impermanence and the inevitability of change, working skillfully with desire and attachment, and discovering when "surrender and submission" can be liberating and when they shade into emotional bypassing. With a sophisticated view of the rituals and teachings of traditional Buddhism, Magid helps us see how we sometimes subvert meditation into just another "curative fantasy" or make compassion into a form of masochism.

Amazon.com: Nothing Is Hidden: The Psychology of Zen Koans ...

As a psychologist with psychoanalytic training (relational orientation) and a dedicate student of Zen, Magid's "Nothing is Hidden" as well as his other work have been more helpful in my attempts to integrate psychoanalysis and Zen than anything else that I've come across. Wonderful, clear, and very human; just what the doctor ordered.

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Nothing Is Hidden by Magid, Barry (ebook)

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In this inspiring and incisive offering, Barry Magid uses the language of modern psychology and psychotherapy to illuminate one of Buddhism's most powerful and often mysterious technologies: the Zen koan. What's more, Magid also uses the koans to expand upon the insights of psychology (especially self psychology and relational psychotherapy) and open for the reader new perspectives on the functioning of the human mind and heart. Nothing Is Hidden explores many rich themes, including facing impermanence and the inevitability of change, working skillfully with desire and attachment, and discovering when "surrender and submission" can be liberating and when they shade into emotional bypassing. With a sophisticated view of the rituals and teachings of traditional Buddhism, Magid helps us see how we sometimes subvert meditation into just another "curative fantasy" or make compassion into a form of masochism.

If you want a hundred sound reasons to open your heart to the Divine, READ THIS BOOK.

You are not who you think you are! Here you can begin to re-educate yourself out of spiritual blindness and recognize your True Self-nature. Yoga psychology offers a discipline for freeing yourself from life's miseries. You are invited to enter a path of meditative concentration and self-inquiry leading to deep self knowledge. This path is founded on the proposition that you can truly be yourself, but that to be yourself you must first find and know yourself. When you have learned to let go of the delusions foisted on you by social conditioning you will recognize your inherent freedom from misery. Do not, however, think that this path is easy. Spiritual freedom requires that you face and come to terms with the roots of your spiritual ignorance. You must face and master your inner "demons".

Rationality within Modern Psychological Theory examines the rational and irrational dimensions of human nature and of the psyche and logos through the lenses of classical philosophy and modern psychology.

Chronic pain has been correctly described as the invisible crisis at the heart of contemporary life. Despite stunning advances in other areas of medical science, no similar breakthrough in the treatment of chronic pain has resulted from an exclusive focus on the body. Dr James Alexander's young life was redefined by a tragic car accident in his late teens, and the chronic physical and emotional trauma inspired him to become a psychologist. Now pain-free, Dr Alexander has dedicated the last three decades of his life to helping others overcome similar challenges, specializing in the treatment of chronic pain and psychological trauma. His success is proof that recovery from chronic pain is possible, and this guide offers a valuable resource for working toward that goal. The recovery from chronic pain requires that we revisit and challenge the outdated attitudes and practices that have been used with little result. With the proliferation of medical and psychological research, for the first time we are at a point in history where these notions of pain recovery can be validated by research-based evidence. For too long, Dr Alexander feels, we have been looking in all the wrong places. Specifically, the problem lies at the core of our culture, which still treats the physical and nonphysical aspects of the human as separate experiences. This innovative program involves a journey of self-discovery, a new way to approach medical and psychological care of chronic pain, and advice on the most effective types of help to pursue.

Psychoanalysis is often equated with Sigmund Freud, but this comparison ignores the wide range of clinical practices, observational methods, general theories, and cross-pollinations with other disciplines that characterise contemporary psychoanalytic work. Central psychoanalytic concepts to do with unconscious motivation, primitive forms of thought, defence mechanisms, and transference form a mainstay of today's richly textured contemporary clinical psychological practice. In this landmark collection on philosophy and psychoanalysis, leading researchers provide an evaluative overview of current thinking. Written at the interface between these two disciplines, The Oxford Handbook of Philosophy and Psychoanalysis contains original contributions that will shape the future of debate. With 34 chapters divided into eight sections covering history, clinical theory, phenomenology, science, aesthetics, religion, ethics, and political and social theory, this Oxford Handbook displays the enduring depth, breadth, and promise of integrating philosophical and psychoanalytic thought. Anyone interested in the philosophical implications of psychoanalysis, as well as philosophical challenges to and re-statements of psychoanalysis, will want to consult this book. It will be a vital resource for academic researchers, psychoanalysts and other mental health professionals, graduates, and trainees.

Psychology, quantitative or qualitative, tends to conceive of the human person using metaphysical concepts and to separate the practical, affective, and intellectual aspects of participation in everyday life. Lev S. Vygotsky, however, was working towards a "concrete human psychology," a goal that he expresses in a small, unfinished text of the same name. This book articulates the foundation of and develops such a concrete human psychology according to which all higher psychological functions are relations between persons before being

functions, and according to which personality is the ensemble of societal relations with others that a person has lived and experienced. Correlated with concern for the concreteness of human life and the psychology that theorizes it is the idea that to live means to change. However, none of the categories we currently have in psychology are categories of change as such. In this work of concrete human psychology, categories are developed on the basis of Vygotsky's work that are suitable to theorize an ever-changing life, including the language humans use to take control over their conditions and to talk about the conditions in which they live.

Volume 62 of this ground-breaking 100 volume collection is organized into four sections: Psychology as Philosophy, Psychoanalysis and Its Critics, Research in Gestalt Psychology, and The Iconoclasts. A showcase of German-psychological thinkers and thought through the 20th century, this volume includes several new translations of articles by psychologists whose work is rarely available in English.

Intended for philosophically minded psychologists and psychologically minded philosophers, this book identifies the ways that psychology has hobbled itself by adhering too strictly to empiricism, this being the doctrine that all knowledge is observation-based. In the first part of this two-part work, we show that empiricism is false. In the second part, we identify the psychology-relevant consequences of this fact. Five of these are of special importance: (i) Whereas some psychopathologies (e.g. obsessive-compulsive disorder) corrupt the activity mediated by one's psychological architecture, others (e.g. sociopathy) corrupt that architecture itself. (ii) The basic tenets of psychoanalysis are coherent. (iii) All propositional attitudes are beliefs. (iv) Selves are minds that self-evaluate. And: (v) It is by giving our thoughts a perceptible form that we enable ourselves to evaluate them, and it is by expressing ourselves in language and art that we give our thoughts a perceptible form. (Series A)

It has been 35 years since the publication of Heinz Kohut's monumental book, *The Analysis of the Self*, in 1971, and in this period self psychology has undergone a vibrant and exciting evolution that has significantly influenced and expanded the range of psychoanalytic thinking. While undergoing this change, self psychology has kept the developmental importance of self-object relatedness and the primacy of subjective experience as central tenets of the theory. But where other theories of mind can tend to stagnate and resist innovations that transcend their founding figure, Kohut's self psychology continues to grow in depth, complexity and richness. Indeed one of the great strengths of the self psychology movement has been the openness of the succeeding generations to push the theoretical envelope—to entertain, examine and integrate new understandings and perspectives. *New Developments in Self Psychology Practice* gives voice to many of these developments, reflected in its four sections. The first section examines complexity theory, attachment theory and the work of the Boston Change Study Group. The second section is concerned with the treatment of children, while the third section examines various treatment modalities such as family therapy, group therapy, and supervisory process. The final section looks at diversity, difference, and otherness within both the therapeutic dyad and therapeutic community and considers how shame, enactments and traumatic experiences influence the therapeutic process.

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