

## Outline of Self Insight Meditation Therapy SIMT

### SIMT as Psychotherapy

---

#### Chapter 1 Learning from Poiesis and Praxis

##### **1) Poiesis (World Creation) and Praxis (Self-Formation)**

Simply put, SIMT is Praxis in that it is a practice of continuous development of one's observation skills for the sake of self-formation. Poiesis is the act of fulfilling the duties and values selected by the individual. Praxis refers to the inner self whereas Poiesis refers to the outer world and the two occur simultaneously. Nishida's philosophy defines acts of world creation, as Poiesis and the self- formulation that accompany it as Praxis. To put its practice policy simply, it is "truthfulness." It is to formulate a true inner self and to participate in the creation of the outer world. The creation of the world and Self - formulation go hand in hand. (D16)

##### **2) Learning the Reaction Pattern of Value Realization**

###### a) The Difference Between Cognitive Therapy and SIMT

SIMT is not a training method where one's ideas are directly corrected, in other words, negative ideas are not replaced with positive ideas. Cognitive therapy is training that aims to change a person's thoughts.

SIMT on the other hand, consists of observing one's true intentions. True intention resembles stereotyping and cognitive distortion in Cognitive Therapy however, the definition and treatments differ.

###### b) From Reaction Pattern of Value Destruction to Value Fulfillment

While performing the act, seeing or thinking, one cannot escape the assessment of hate and attachment unique to that individual (called True Intention). This causes negative emotions but SIMT does not aim to alter one's true intent. While recognizing the true intent, SIMT encourages the individual to continue training oneself to observe his/her own impulsiveness and destructiveness, and instead instantaneously select a value materialization path.

### 3) SIMT is a Life Value Practice Model for All

A willful act is an act of goal fulfillment by a healthy minded individual. SIMT is based on renowned philosophies regarding the Self and the world such as those of Nishida's and it involves various trainings.

SIMT promotes the improvement of mental disorders by having the patients shift from the Knowing Self to the depths of one's Willful Self where the individual performs acts to achieve his/her goal. Furthermore, SIMT promotes the improvement of mental disorders by having the patients dig deeper into his/her intuitive Mindful Self – where one embraces an object within his/herself and sees the self and the object as something unique.

(Please note) (See part1 chapter2 section 6 )

☆Cognizing Self(?) or Knowing Self = get knowledge by seeing or thinking

☆Willful Self = act or perform to achieve goal

☆Mindful Self (叡智的自己) profound self beneath willful self

Self-perming acts of his/her long term life value, Self is not recognized during act like playing a musical instrument

☆Character based Self = self with Zen Enlightenment

SIMT is an activation process of willful acts in an individual. It can be applied to anyone. SIMT is a model for fulfilling one's life values with the use of one's willful acts as a willful individual even if there are obstacles and stress in the state of Poiesis.

Reference document A is Nishida's definition of "Willful Act" put into practice. A summary is given in the next chapter. SIMT also takes into account the Zen tradition that has a long history in Japan. It was developed as a mindfulness technique to train anyone to achieve a healthy consciousness. Furthermore, it opens doors for improving one's inner self from an intellect based to character based Self.

Character based Self refers to a Self that has acquired Zen Enlightenment (absolute nothingness according to Nishida) and creates a world as the projection of the Absolute Self. (D16)

### Chapter 2 Detailed Model of a Willful Act

The following explains in detail the SIMT model that utilizes conscious acts.

One lives within an environment. One obtains information from the



environment and seeks out a long term value that he/she desires. He/she fulfills those values and consequently changes the environment. On a daily basis, one gathers information, sets short term goals and fulfills them in order to achieve the long term goal. Willful acts that help to fulfill short term goals are as follows:

1. One retrieves information from the environment using his/her senses (by seeing).
2. One sets short term goals as a means to reach his/her long term goal and considers ways and methods.
3. He/she acts toward the environment verbally and physically.

This is how one materializes a goal. This process of seeing, thinking and acting activates one's unique evaluation standard- the True Intention. There are varying types such as hatred, attachment, and behavior standard types but it varies depending on the individual.

When there is a gap between reality and one's true intention, it causes negative emotions such as anger, frustration, anxiety and discontent. When reality and one's true intention overlap, positive emotions occur such as happiness and satisfaction. Emotions can also arise when one's true intention contradicts someone else's intention.

The act of the senses, thoughts and activities (verbal and physical), true intention and emotions all occur simultaneously. The information one gathers from the environment using his/her senses is unchangeable because it becomes a thing of the past as soon as it is gathered. Although unpleasantness is inevitable when one experiences a gap between the information and one's true intention, one should use his/her free will to select a thought or an act that instead lead to his/her goal. That way, he/she is able to contribute goods or services for the formation of society out of his/her own will. In this manner, an individual uses materials and information from society as inputs and offers outputs as goods or services. One uses his/her own will to create the environment. SIMT continues to train individuals so as to have them develop a Self that can attain long term value materialization.

This is Poiesis and SIMT helps to develop the inner self in individuals to achieve it.

### **Chapter 3 Summary of SIMT**

#### **1) The Need for SIMT**

We possess various acts of consciousness (mental and psychological) such as decision making, perception, thought, memory, emotions, desire, and will. An act consists of the action and the content that it creates and they occupy

the same space. One must continue to perform these actions repeatedly. Our actions cannot be stopped by one's awareness. On the contrary, one must use insight to observe within oneself to study its characteristics and act accordingly to achieve the value fulfillment realization goal. (F7)

When such willful acts do not function properly, one is likely to suffer or cause harm to those around him/her. Self is a creative element in a creative world and therefore, he/she is capable of changing his/her surroundings. One can be influenced by various phenomena such as physical and psychological conditions, emotions (frustration, anxiety, anger, etc.), thoughts (a gaze, misfortunes, dissatisfying words from others) and he/she is capable of being distracted from performing constructively towards the goal. One is stimulated by seeing something, then thoughts occur, and emotions arise. One can get trapped in a vicious cycle where he/she abhors the emotions that arise or the resulting reaction and consequently react to that emotionally. (A149) As a result, mental, psychological and physical problems arise. It further results in deterioration of relationships within the family or work place and ends in suffering.

## **2) Learning the Reaction Pattern for Value Materialization - 10 Step Program**

When true intent is conceived over a long period of time, it strongly influences the individual and it is rare that psychological problems and relationships are improved overnight. Therefore, SIMT created a training method that spans over 10 months to ensure that one can master the ways in which to achieve value materialization. (Reference Diagram 3-2A)

The client performs tasks for 10 months while submitting data and a diary to the therapist. The therapist in turn provides advice. (Reference Record A)

## **3) Early Stages of SIMT**

Clients who suffer from serious deterioration of consciousness or relationship issues will be asked to retrain one's consciousness. The goal of SIMT is to revitalize the consciousness. SIMT as a whole serve to strengthen one's consciousness. One has to first realize the various consciousness within oneself. (A175) He/she must realize the effects the destruction of value has on the psyche and mental biological cycle and continue to train thereby releasing oneself from the reaction pattern of value destruction.

To improve the state of unhappiness when something unpleasant happens, it is important to acknowledge that it is due to one's self-centered true intent and make an effort to not worsen the situation by thoughts of value destruction. (A75) When a person experiences pain and illness such as depression, a true intention of unpleasantness may arise (A69) however, one



should accept them as they are and not react impulsively. One should recall his/her life value and/or wish (A84) and select the option that is most appropriate for true value materialization. Such training is continuous. (A164) The way in which one accepts these unpleasant events is (A142-146, A150) an important factor in one's willful consciousness.

#### **4) SIMT for Complete Recovery**

The reason one fails to recover quickly and ends up suffering for extended periods is due to the inability to process his/her true intention. One then turns to avoidance, denial, dependence, impulsive reaction in relationships, self-mutilation and continues to be in this dysfunctional state. Prolonged thoughts and acts of value destruction takes its toll. Repeated training utilizing the early steps of the program will enable the individual to think normally.

In the latter stages of the program, one focuses on improving the dysfunctional acts that he/she has not yet been able to overcome. It requires firm determination and recovery by imagining his/her life value. (A166-174)

By revitalizing basic willful acts, one will continue a behavior that will not work to destroy the value (A220-229) and improve such dysfunctional acts. Moreover, the illness of the heart will heal, unlikely to strike again and relationships will improve. If one is able to properly perform willful acts, his/her vision of the environment and the world will change and seek renewed meaning, value and dreams which in turn will help him/her to take the first step in creating a better world. (F7)

(Note: Axx is a page from Reference "Mindfulness to Cure Depression, Anxiety Disability," (Ohta Kenjiro, 2013) It is a method of SIMT.)

### **Chapter 4 Observation of True Intention**

#### **1) True Intention-the Hidden Heart**

There is a certain conscious act that is difficult for people with depression and anxiety to detect. It is true intention caused by a self-centered evaluation. When performing a conscious act like the senses, thought, and movement, true intention is what covers the subject like sunglasses or a filter. It is a subjective and dogmatic manifestation of one's self-centered evaluation. The evaluation stems not from the view of oneself as an integral part of the world and as just one element of the world but that of confronting the world as an outsider. For instance, looking at most people does not bother you but when you see a particular person, it is as if you have hatred sunglasses on. Even if you appear to be having a good time with him/her, in the back of your mind, you are toggling with your hatred glasses. (A111)

True intent consists of various types such as hate, desire-attachment, and behavior type. For example, some people view snakes with the true intent of hate. Others have strong attachments when they see a particular object. And there are cases where one becomes negatively attached to an idea when he/she does not like the idea. Furthermore, there are hate and attachment types at the function level in addition to the conscious level. When one feels they should or should not do something, it implies that he/she hates or is attached to a particular activity. They may hate what someone else does or be attached to his/her own behavior.

Hatred and attachment also exists at the senses and thought level. It has the effect of evaluating one's likes and dislikes. (A111)

## **2) The Hidden True Intent, the Conscious True Intent**

True intention is called the "Hidden true intention" because it makes one suffer due to his/her unawareness. When one becomes aware of the hidden intention, it becomes a "Conscious true intention." Everyone possesses true intention and if they were to be aware of them, things would not be so bad. However, if it makes yourself or others around you suffer, it is a problem. In an idealistic world, we would all be aware of our own true intentions and behave in a way that did not negatively affect ourselves or surrounding people. In the process of recovery, one needs to train to recognize if his/her true intent is affecting one's acts or thoughts. One must instantaneously be aware of his/her and not react in ways to harm one's value. (A111)

## **3) True Intention is a Self-Centered Standard**

Mindfulness is to observe one's consciousness. There are many mindful methods and SIMT focuses on the observation of "True intention." (Note)

There are various types of true intent such a hatred, attachment, ignorance, conceitedness, activity bias, judgement bias (good vs bad), etc. When an event conjures a strong emotion or even a subtle emotion, if repeated, "true intention" is established. True intention can be a distinctive idea about life style, illness or recovery methods. It can be attachment, hate or love towards a hobby, ideology or theory.

There are many true intentions that go undetected. In addition, there are many people who do not understand the impact true intention has. In some cases, even experts in various science fields are unaware of the influence true intent can have. Socially respected individuals may be causing his/her family to suffer because of true intention. True intention can also make such people commit crimes and pressure members of an organization.

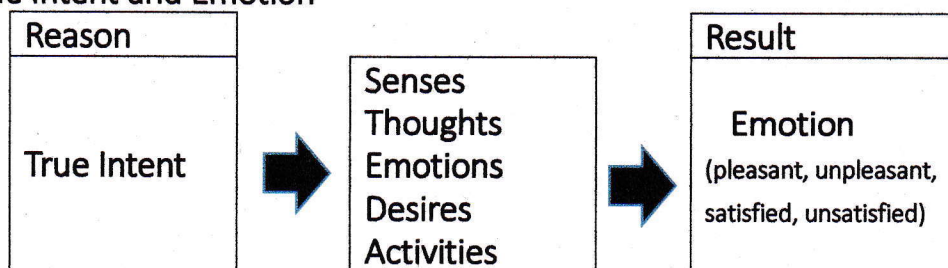


It is difficult to change one's true intention however, if one just acknowledges that it is a self-centered "true intention," it could save further deterioration of relationships and in some cases save lives. Even if one possesses true intention, he/she must perform acts of value materialization by not reacting impulsively and destructively. (M26-27)

#### 4) True Intent is the Reason, Emotion is the Result

True intention is like a filter that covers your eyes when you look, listen, think or act. It is an evaluation and standard based on self-centeredness. True intention is the reason. "Emotion" is somewhat similar however, it is the result. True intention and emotion work hand in hand with function.

#### True Intent and Emotion



True intention negatively impacts one's life at home and the workplace because the underlying intention causes emotions such as anger, frustration and discontent during conversations. When B hears what A says and instantaneously interprets it based on his true intent, the gap between his true intent and the situation, causes emotions such as anger. Because he has no notion that this is due to his true intention, he decides that A is at fault. He then goes to counter attack, rebuke and verbally abuse A and therefore the argument continues. This results in deterioration of relationships within the family, workplace and the community. A single strong negative emotion and/or repeated negative subtle emotions formulate a hatred intention towards a particular person or environment. It further leads to a hatred intention of his/her environment, family and or community. True intention affects the senses, thoughts, values, character, academic hypothesis, definition, etc. at varying levels. (M26-27)

#### Chapter 5 The Effect of Treatment

A 2-hour session was conducted every month. The task was explained in a meeting with the clients. They were also advised on meditation techniques.

By the next session, the client completed the task and submitted record A. This was repeated 10 times over the course of 10 months. If the client wished, he/she was able to repeat the program from the beginning.

From the sixth month to the eighteenth month, there was improvement in clients with depression, anxiety, PTSD, and bulimia. (Reference Diagram 3-2B)

In addition, SIMT improved issues concerning familial and occupational relationships.