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**Which self is the Person?
Demonstrations and Discussions on
Kanga 観我 (observing selves) Focusing**

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How I found myself doing Kanga

- Focusing
- Buddhist meditation and mindfulness recently
- *My own practice*
- What happened one morning...
- Implementation in Workshops and in therapy

Some details: dropping the thinking mind

- Observing air-coming-in, air-going-out, rising and falling. (NOT, "I am breathing...")
- Thoughts (clattering of the mind) will appear. Become aware that "my mind is thinking about such and such (be specific)." (NOT just "thinking..thinking..")

Some details:

Each thought has a distinct felt sense,
a different sense of self (ego)

- Become aware that “behind” each thought there is a distinct felt sense, a distinct sense of self
- Imagine: what kind of self (ego-mind) brings you this thought (eg. a nervous self). Use imagery: What does this self look like? How old? Dress? Where is this ego-mind?
- A bit of theory...The *direct referent* is preconceptual, it comes before words and concepts. It can be expressed as metaphors). Do not spend too much time trying to identify the felt sense. It will come naturally with the imagery.

Some details:

Thanking and sending compassion to selves

- Interact with this imagery of self. What is this self trying to accomplish? What is this self going through?
- Then, thank this self. You will not be as you are now, if not for this self. You don't need to say it out loud.
- If the self seems weak or in distress, send compassion:
"May I be well and happy, (may I be free from suffering.)"
- Observe if there are any changes to the self after you thanked or sent compassion to it.

Some details:

Return to observing breathing—rising and falling

- Return to bringing awareness to air coming in, and air going out (the rising and falling of your chest and abdomen).
- If thoughts come again, notice this thought and the self that brings this to you. Repeat the procedures to interact with it, thank it (or send compassion) and observe how it is reacting. Then return to the awareness of air coming in and out.
- The procedure can be continued until a designated time.

Observe the changes in self

Air coming in/ going out

Thank or send
compassion to
the self.

*May I be well and
happy*
(may I be free of
suffering)



Thoughts

Image the self that
brings this thought

Discussion

- The use of language: How meditation and Focusing differ
- Confrontation vs. Compassion
- *Which self is the person?* Have I arrived at construing the self in a very different way?

References

- There are very few papers on Kanga Focusing. The only paper which briefly explains this method is the following.
- 池見 陽 (2017). 人間性心理学のマインドフルネス的展開. *精神科治療学* 32(5):655-660.
(Ikemi, A. (2017). Mindfulness based developments in Humanistic Psychology. *Japanese Journal of Psychiatric Treatment* 32(5):655-660.) [In Japanese].