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Title: Transpersonal Psychology Research of Chan-Tea: Exploring the Interaction between Chan Practice and Psychology

Preface/Dedication/Acknowledgements

Before completing this thesis, I read more than fifty books and scholarly articles. At this moment, what I wish to express is not just about an academic journey, but also my gratitude to those who have supported and inspired me.

Chan, psychology, and tea are the three pearls of my life. I am thankful to the teachers at Sofia University, whose teachings and wisdom serve as the thread that allows me to academically connect and integrate these experiences into a coherent strand. Dr. Zhu Caifang's guidance helped me find the goal of my scholarly exploration—to become a scholar-practitioner, deepening my understanding and practice from both theoretical and practical perspectives.

I am grateful for my family, whose understanding and support allowed me to devote myself fully to my research, enabling me to focus on my academic pursuits.

Thanks also to my classmates, together we created an environment rich in growth and support. Special thanks to Dr. Zhu Caifang and Teacher Jin Yuan for their encouragement and guidance, which gave me the courage to explore interdisciplinary fields.

Lastly, I wish to dedicate my academic accomplishments to my husband, my beloved transpersonal psychology, Sofia University, my ongoing 2000+ days of Chan practice, and that ever-flowing life energy.

Contents

Preface/Dedication/Acknowledgements	1
Thesis Introduction	4
Overview of Chan	4
Literature Review: Overview and Development Trends of the Integration of Chan Practice and Psychology	5
Overview of the Psychologization of Meditation.....	5
Reflections on the Literature Review	6
Overview of Transpersonal Psychology and Its Research Paradigm	6
Core Themes of Transpersonal Psychology Integration	7
Origins of Chan-Tea One Taste and Chan Koans	7
Chan-Tea-One-Taste in Transpersonal Psychology.....	8
Motivation and Significance	8
Fundamental Assumptions about Human Nature and Integrative Research Concepts	9
Integrative Model: The Completion of the Lifespan of Chan-Tea One Taste In Transpersonal Psychology.....	10
Integrative Practical Plan/Transpersonal One-Taste Consciousness Development Method—Sofia Psy-Tea Path.....	11
Overview of Differences Between Chan Practice and Psychology	11
Reflections on Tea Ceremony	12
Transpersonal One-Taste Consciousness Development Method—Sophia Psy-Tea Path.....	13
Research Conclusion and Outlook	27
Research Summary:	27
Research Prospects.....	28
References	29

Chart Contents

Chart 1: Integrative Model.....	10
Chart 2: Illustration of Tea Equipment Required for the Psy-Tea Path	14
Chart 3: Psy-Tea Path Step One: Seeking the Ox.....	15
Chart 4: Psy-Tea Path Step Two: Seeing the Traces.....	16
Chart 5: Psy-Tea Path Step Three: Seeing the Ox.....	17
Chart 6: Psy-Tea Path Step Four: Attaining the Ox.	19
Chart 7: Psy-Tea Path Step Five: Herding the Ox.....	20
Chart 8: Psy-Tea Path Step Six: Riding the Ox Home.....	21
Chart 9: Psy-Tea Path Step Seven: Forgetting the Ox, Embracing the Self.	22
Chart 10: Psy-Tea Path Step Eight: Forgetting Both Self and Ox.	23
Chart 11: Psy-Tea Path Step Nine: Returning to the Source.....	25
Chart 12: Psy-Tea Path Step Ten: Hands Hanging Down, Returning to the Dust.....	26

Transpersonal Psychology Research of Chan-Tea: Exploring the Interaction between Chan Practice and Psychology

Chan (Zen) is one of the most precious gifts Asia has offered to the world (Watts, 1957/2018, p. 21).

Thesis Introduction

Chan practice is a tradition of spiritual consciousness cultivation from the East. Studying the integration and interaction between meditation and psychology, the principles of transpersonal psychology can provide guidance. Transpersonal psychology respects all dimensions of human life—physiological, emotional, mental, and spiritual—and can employ any counseling technique, not limited to spiritual practices, for development and integration (Lefebvre, 1992). This thesis will articulate the academic exploration and integration undertaken.

The structure of the thesis is divided into five parts: First, I will provide a brief overview of Eastern Chan, followed by a statement on the general situation and development trends in the integration of meditation and psychology. This includes a discussion of a famous Chan-Tea Koan—Master Zhaozhou's "Go Drink Tea." In the third part, I will describe the Chan-Tea approach in transpersonal psychology, explaining the motivation and significance of my research on this topic, basic assumptions about human nature, and the integration model. The fourth part will introduce the integrated approach—Heart Tea Path—and its specific operational steps, including my experiential insights. In the conclusion, I will summarize the outcomes of the integration research, reflect on shortcomings and challenges faced, and outline future research prospects and plans.

Overview of Chan

Chan, originating from the Indian Buddhist practice of "Dhyana," was integrated with Taoist and Confucian thoughts after it entered China, forming Chinese Chan (Zen) Buddhism (Watts, 1957/2018). It later spread to Japan and Korea, evolving into Japanese Zen and Korean Seon, and eventually reached the West, becoming what is known today as Western Zen. Chan is fundamentally open and fluid, often regarded by scholars as a philosophy that transcends traditional Buddhism. This spirit is exemplified in the works of D.T. Suzuki in the West, who merged William James's views on religious psychology to popularize Chan concepts in the West. The global influence of Chan is reflected in its cross-cultural acceptance, with significant contributions to its understanding and dissemination from scholars and psychologists

such as Reginald Horace Blyth, Philip Kapleau, Alan W. Watts, Jack Kornfield, and Eugene Herrigel (Shi, 2012).

Chan is not only a religion or philosophy but also a profound experiential approach to existence. Its practice is seen as a method to transcend dualistic opposition through direct experience, involving every aspect of life and pointing to an ongoing process of internal transformation. As Master Jinghui (2013) stated, Chan is an art of living, a perpetual state of happiness. Cortright (2011/2014) further explains that Chan Practice helps in relaxation, self-regulation, unveiling subconscious content, and promoting consciousness transformation and growth. The intersection of Chan and psychology in exploring human consciousness is a continually evolving field of study with rich possibilities and directions.

Literature Review: Overview and Development Trends of the Integration of Chan Practice and Psychology

Overview of the Psychologization of Meditation

The psychologization of Chan Practice was initially proposed by Kabat-Zinn (1982), who established the Mindfulness-Based Stress Reduction (MBSR) program. This marked the first systematic integration of Chan Practice techniques into Western medicine and psychology. Kabat-Zinn's work demonstrated the effectiveness of mindfulness in managing chronic pain and stress-related disorders, prompting its incorporation into mainstream psychotherapy (Kabat-Zinn, 1982).

With the growing popularity of mindfulness, various mindfulness-based therapeutic approaches have been developed. Yu (2010) reviewed several major applications of mindfulness in the United States, including Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), the latter primarily used for the prevention of depression relapse. Additionally, Linehan's Dialectical Behavior Therapy (DBT) incorporates mindfulness as a core component, emphasizing self-regulation under extreme emotional states.

Huang et al. (2022) analyzed data from the China National Knowledge Infrastructure (CNKI) to reveal two main phases of mindfulness research in China: initial focus on basic concepts and methodologies, and a shift towards clinical applications and efficacy evaluations after 2010. Studies indicate that mindfulness has a positive impact on various psychological and physiological conditions, such as anxiety, depression, and chronic pain (Huang et al., 2022).

In terms of community health and well-being, mindfulness and meditation are utilized to enhance quality of life and social interaction. Studies in the area of Hong Kong and Taiwan show that activities combining Chan-Tea and mindfulness significantly improve participants' mental health and life satisfaction (Pan & Ouyang, 2022; Fan, 2021). These studies highlight the potential benefits of introducing mindfulness through everyday activities such as tea arts.

Reflections on the Literature Review

After a thorough analysis of the literature on the integration of Chan Practice, mindfulness, and psychology, it is clear that researchers globally are actively advancing this field, particularly in applying these practices within community reconstruction, embodying the core spirit of Chan—integration into everyday life. These studies typically employ traditional empirical research methods in psychology, where researchers do not participate directly but observe from the perspectives of design and data analysis.

Reflecting on this literature has bolstered my confidence in the potential for integrating Chan-Tea and psychology. Despite limited research time and a lack of resources to conduct extensive empirical studies, my long-term Chan Practice experience and life practices related to tea provide a unique perspective. This compels me to explore a research path that transcends traditional psychological boundaries, better integrating practical applications and personal experiences. My aim is to find an approach that is not only theoretically based but also deeply rooted in practical living, making the integration of Chan and psychology more socially meaningful and personally relevant.

Overview of Transpersonal Psychology and Its Research Paradigm

Transpersonal psychology expands the scope of traditional psychology by integrating spiritual traditions from both East and West with modern psychological science, offering a more holistic view of human nature. According to Master Jinghui (2013) and Cortright (2011/2014), the intersection of transpersonal psychology and meditation reveals a common theme of life—not only focusing on the psychological aspects of the ego but also exploring deeper spiritual identities, namely the Self. This represents a state of consciousness that transcends conventional self-identity, aiming at realizing one's true nature and the holistic development of life (Jinghui, 2013; Cortright, 2011/2014).

Maslow (1976) emphasized that humans have a transcendent nature, which is at the core of their existence (cited in Lefebvre, 1992). Research in transpersonal psychology is not confined to analyzing human behavior within the framework of natural science but includes an in-depth exploration of individual experiences, especially those spiritual experiences gained through practices like meditation. The works of Zhu Caifang (2018) and Glenn Hartelius et al. (2007) indicate that in transpersonal psychology research, the personal experiences of researchers are also significant and can be used directly as sources of data.

Transpersonal psychology transcends traditional research paradigms in psychology; it considers the subjective experiences of researchers as key to understanding complex psychological and spiritual states of humans (Hartelius et al., 2007). This approach emphasizes equality and inclusivity in understanding human

psychology and spirituality, enabling research to penetrate deeply into individuals' internal lives and transformation processes.

In this manner, transpersonal psychology not only challenges traditional research paradigms in psychology but also fosters a deeper and more comprehensive understanding of individuals' psychological and spiritual experiences in life. This understanding aligns more closely with the essence of Chan and other spiritual traditions, as exemplified by the philosophical view in Zhuangzi's "Autumn Floods," which states, "You are not a fish, how do you know the joy of a fish?" This suggests that true experience and understanding transcend language and superficial cognition (Zhuangzi).

Core Themes of Transpersonal Psychology Integration

Through in-depth study, I have clarified the core themes of research integration in transpersonal psychology. The techniques and methods of Chan Practice, along with the spiritual dimensions of consciousness, form the foundation of this integrative research. In transpersonal psychology, the subjective experiences of individuals are a crucial source of data, particularly reflecting self-transcendence, integration, and transformation during the research process. Moreover, transpersonal psychology emphasizes the trend of finding the sacredness of ordinary consciousness in daily life (Cortright, 2011/2014), considering life itself as a field of research and practice.

Therefore, my research will continue to explore the ancient Chinese Chan-Tea philosophy, particularly how tea can facilitate and experience spiritual consciousness in daily life. Tea, as a living carrier, not only promotes individual spiritual experiences but also helps to reinterpret and express these experiences within the framework of transpersonal psychology.

Origins of Chan-Tea One Taste and Chan Koans

The cultural and philosophical importance of tea has long been established in Chinese society. Wu Zimu (Southern Song) mentioned in Meng Liang Lu the "seven necessities of opening the door: firewood, rice, oil, salt, soy sauce, vinegar, tea," highlighting tea's fundamental place in daily life.

The integration of Chan and Tea reflects a deep cultural and spiritual connection. A widely circulated story tells of the Chan patriarch Bodhidharma, who, to avoid sleepiness during meditation, cut off his eyelids and threw them to the ground, where they supposedly took root and sprouted the world's first tea tree. Although there is no factual evidence to support this story, it symbolically represents the intrinsic link between tea and Chan.

To analyze the impact of Chan-Tea on spiritual consciousness, one must discuss the famous Chan koan "Go drink tea." Chinese Buddhist monks and scholars typically categorize Chan into Tathagata Chan, Scriptural Chan, Patriarchal Chan, and Sectarian

Chan (Zhu Caifang, 2017). According to Liezu Tiaogang Lu, Sectarian Chan is characterized by educational features such as "Deshan's stick, Linji's shout, Yunmen's cake, and Zhaozhou's tea" (as cited in Huang Lianzhong, 2020). Among these, Zhaozhou's tea is one of the most influential and widely recognized Chan koans of later generations and is the origin of the post-Southern Song "Chan Tea One Taste" philosophy.

Huang Lianzhong (2022) studied Chan koans related to "Go drink tea" recorded in Zutang Ji, Gu Zunshu Yulu, Lian Deng Huiyao, and Zhi Yue Lu:

The master asked a newcomer, "Have you been here before?" He replied, "Yes." The master said, "Go drink tea." He then asked another monk, who said, "No." The master also said, "Go drink tea." When the abbey's steward asked why the same instruction was given regardless of whether they had been here before, the master called the steward, who responded, and the master said, "Go drink tea."

Whether a monk had visited the Chan hall before or was newly arrived, Zhaozhou's non-discriminatory response of "Go drink tea" demonstrates how he used simple daily actions to instruct monks to experience and practice the Chan teaching that "everyday mind is the way."

Furthermore, Chan master Yongjia Xuanjue mentioned in Zheng Dao Ge, "Walking is Chan, sitting is Chan, speaking or silent, active or still, the essence is at peace," emphasizing the integration of daily life and spiritual practice in Chan education, where every action in daily life contains the potential for spiritual awakening.

Chan-Tea-One-Taste in Transpersonal Psychology

"Our high-tech world is very much like an empty teacup—cold, untouched, and unused" (Low KCP, 2012, p. 25).

Motivation and Significance

Wilber II (2000/2015) criticized the reductionism of scientism in modern society, which compresses the multidimensional existence of humans—from material to spiritual aspects. Particularly in the VUCA era, such as during the COVID-19 pandemic, external uncertainties and anxieties are amplified, leading to a significant increase in psychological disorders. The United Nations (2022) report highlighted that the global incidence rates of anxiety and depression increased by 25% in the first year of the pandemic.

Mihaly Csikszentmihalyi (2017) introduced the concept of "psychic entropy," explaining how internal disorder of the mind affects the quality of daily consciousness and individual happiness. This underscores the importance of high-

quality consciousness in maintaining mental health.

Chan-Tea, as a practice, bridges cultures across China, India, Japan, and globally, becoming one of the top three non-alcoholic beverages worldwide. Through tea drinking, individuals can experience a state of unity between body and mind, which is not only a physical sensation but also a profound spiritual experience. Tea, as a medium for Chan practice, helps people achieve clear self-awareness and spiritual awakening in everyday life.

By integrating Chan-Tea with transpersonal psychology, I aim to propose a way of tea drinking that facilitates introspection, reduces psychic entropy, and enhances the quality of consciousness. Achieving a transformation of consciousness that breaks through the ego's barriers to reach a higher state of spiritual awareness would represent the greatest added value of Chan-Tea practice.

This integration not only enriches the practice of Chan-Tea but also highlights its irreplaceable value and significance in modern society, offering a new perspective to understand and promote the deep cultural and psychological value of Chan-Tea.

Fundamental Assumptions about Human Nature and Integrative Research Concepts

Within the paradigm of transpersonal psychology, my research is based on several key assumptions about human nature:

1. Human nature has a significant spiritual dimension that transcends everyday rational cognition.
2. Humans possess not only a lower subconscious but also a higher superconscious capable of accessing intuition, wisdom, and inspiration.
3. True personal growth is holistic, encompassing thought, body, spirit, creativity, and social interaction.

My integrative study employs Chan practices such as mindful breathing and transpersonal psychology's body-centered therapies. These methods emphasize:

1. Beyond cognition and logical thinking, bodily experiences and sensations are also crucial sources of knowledge.
2. Individuals can become their own explorers and researchers through inner experiences, using bodily sensations, language, and creative arts to express and share these experiences.
3. Experiencing the sacredness of ordinary consciousness in everyday life and connecting deeply with one's inner self through present experiences.
4. Human behavior and experiences are driven not merely by biological genes or psychological conflicts but more so by pursuits of attention, value, and meaning.

This research approach not only offers a new perspective on understanding human complexity but also highlights the proactive and creative role of individuals in integrating transpersonal psychology. Through this integration, it is hoped that people can achieve deeper self-awareness and spiritual experiences in everyday activities such as tea drinking.

Integrative Model: The Completion of the Lifespan of Chan-Tea One Taste In Transpersonal Psychology

The Chinese character for "tea" not only refers to the beverage made from tea leaves but its pictograph also imbues it with deeper connotations. The character portrays a poetic scene—people among or with plants; without people, tea is merely a plant. It is the human spiritual connection that transforms it into tea.

The Chan-Tea integrative model constructed from a transpersonal perspective on human nature (as illustrated below) emphasizes that humans possess not only material and psychological dimensions but also profound spiritual and intuitive capacities. This perspective is reflected in the philosophy and practice of Chan-Tea, where tea serves not just as a beverage, but as a medium connecting the body, the mind, and higher levels of consciousness.

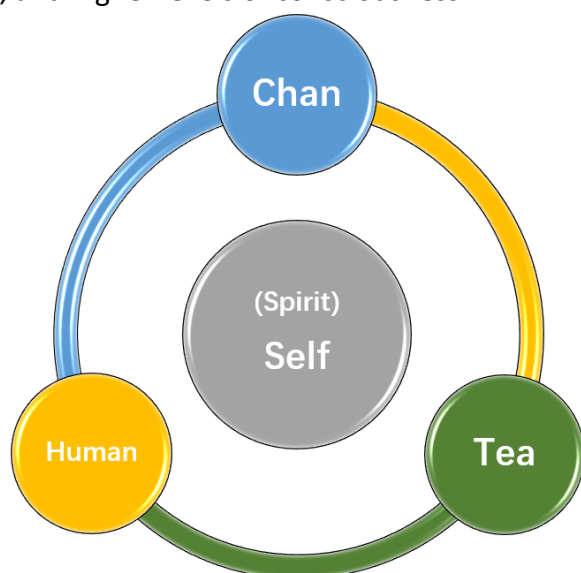


Chart 1: Integrative Model

This model articulates four dimensions explored in the integrative study:

Spiritual Aspect of Human Nature: Wilber II critiques modern society's frequent neglect of the spiritual dimension of human existence, reducing it to material and bodily aspects. He proposes the concept of "one taste," suggesting that the inner and outer, consciousness and matter, and self and world are inseparable wholes (Wilber, 2000/2015). This deeper consciousness development is achieved through meditative and other consciousness-training techniques, aiming to reach higher Chan consciousness states.

Spirituality and Chan-Tea: Tea's cultural significance extends beyond its physical

existence; it interacts with human spirituality. Through meditation and daily tea drinking practices, it offers modern individuals spiritual nourishment and restoration of mental energy. Humans impart spirituality to tea, and tea, in turn, nourishes the heart, as discussed by Theodore M. Ludwig, who noted the positive effects of Japan's Zen-Tea traditions on heart health and longevity (Ludwig, 1981).

Transpersonal Psychology Perspective: The human lifespan should not be seen merely as a sequence of biological and psychological developments, but as a continuous journey of spiritual and consciousness growth. According to Erik Erikson's theory, each stage of development serves as a bridge connecting the past and the future, with each consciousness awakening marking the beginning of a new phase toward higher self-awareness (Erikson, 1963/2012).

Tea and Consciousness Development: Chan-Tea as a daily practice offers a means to achieve higher states of spiritual consciousness. It is not merely a pastime or relaxation tool but, through regular tea ceremony practices, helps individuals experience, perceive, and transform themselves, leading to deeper self-integration and spiritual awakening.

Integrative Practical Plan/Transpersonal One-Taste Consciousness Development Method—Sofia Psy-Tea Path

In the integrative practical plan of the study, it is essential first to clarify the fundamental differences between Chan Practice and traditional psychology in terms of practice and objectives through a transpersonal perspective. Understanding these differences allows for a deeper exploration of how to combine the principles of Chan Practice with the techniques of transpersonal psychology to create a new model for psychological growth and therapy. This model emphasizes not only the individual's psychological and emotional dimensions but also the development of spirituality, committed to promoting holistic growth through the practice of Chan-Tea.

Overview of Differences Between Chan Practice and Psychology

Within the realm of transpersonal psychology, meditation and psychotherapeutic methods exhibit several key differences, reflecting their respective goals and practices:

Observational Stance: Chan Practice advocates a detached stance, not attaching to psychological material that arises during the meditation process. This approach is more about passively observing without judging or analyzing. In contrast, psychotherapy places significant emphasis on analyzing and understanding the value and significance of psychological material.

Emphasis on Experience: In Chan Practice, bodily sensations are considered ordinary and are not specially treated; whereas in psychotherapy, bodily sensations and emotions are central to exploration and are often used to unlock deeper psychological states.

Practice Mode: Chan Practice is usually practiced alone, emphasizing inner

experience and personal introspection. Psychotherapy, on the other hand, focuses on interaction between therapist and client, emphasizing the sharing of experiences and verbal communication.

Communication Mode: Chan Practice often occurs in silence with little verbal interaction, while psychotherapy requires verbal communication to help understand and address inner conflicts.

Different Goals: The ultimate goal of Chan Practice is the elimination of the ego, seeking inner peace and purity. The goal of psychotherapy is to strengthen the ego, helping individuals function better and achieve self-realization in the real world.

By summarizing these differences, we can see the fundamental distinctions in purpose, method, and practice between Chan Practice and psychotherapy. This understanding is crucial for the application in the integrative practical plan—Transpersonal One-Taste Consciousness Growth Method—Sofia Psy-Tea Path, providing theoretical and methodological support for the integration of transpersonal psychology and Chan-Tea.

Reflections on Tea Ceremony

Tea-drinking habits vary by region, culture, and individual preferences. Wu Juenong (2005) noted that China's tea culture is incredibly diverse, ranging from traditional tea houses in Sichuan to morning tea in Guangdong, each custom showcasing the unique status and social function of tea. Despite this, the spiritual effects of tea emphasized by Lu Yu during the Tang Dynasty are not fully realized in many folk tea-drinking practices.

In recent years, regions across China have transformed traditional tea-drinking methods into a cultural display through the art of tea ceremonies, enhancing the aesthetic and performative attributes of tea, also making it part of cultural tourism. However, my experience suggests that while tea ceremony performances are visually appealing, they often lack a profound experiential impact on the soul.

In Japan, the tea ceremony is deeply rooted in Zen traditions. After studying in the Song Dynasty, Eisai brought new tea seeds back to Japan and combined Zen principles with the tea ceremony, greatly promoting the development of the tea-drinking culture. Japanese tea ceremony emphasizes concepts such as harmony, respect, purity, and tranquility, which are not merely about drinking tea but represent a cosmic order (Jennifer L. Anderson, 1987). The ceremonial and symbolic elements of the tea ceremony reflect the spirit of Zen, such as simplicity and naturalness, echoing the doctrine that "everyday mind is the way."

In the integration plan, I aim to propose a way of drinking tea that embodies the spirit of Chan-Tea, not just as a daily beverage but as a spiritual practice that aids participants in achieving spiritual awakening and growth. This tea ceremony integrates the essence of Chinese and Japanese tea cultures, viewing tea as a means to achieve harmony of the soul through ritual and conscious practice.

Transpersonal One-Taste Consciousness Development Method—Sophia Psy-Tea Path

I have named this integrated approach "One-Taste Consciousness Development Method—Sophia Psy-Tea Path," in dedication to the professors and lecturers of Sofia University. The Psy-Tea Path encompasses not only thoughts and theories but also specific operational steps and procedures. By integrating the spirit of Chan into the tea ceremony, I have chosen the Ten Ox Herding Pictures as the foundation for designing the process, using its rich symbolic meanings to illustrate the stages of consciousness development within the tea ceremony.

The Ten Ox Herding Pictures depict the journey of a Chan practitioner from searching (Catching the Ox) to ultimately realizing (Entering the Marketplace with Helping Hands) the psychological and consciousness development process. This not only portrays the psychological journey of transcending the self for the individual but also aims to guide participants in expanding their consciousness through the Psy-Tea Path.

In practice, each stage of the Psy-Tea Path is a gradual guidance and elevation of the participants' consciousness and psychological state. While not insisting that every participant reaches each specific stage described in the Ten Ox Herding Pictures, through continuous experience and deep understanding, participants can gradually comprehend its profound implications and achieve higher quality states of consciousness and harmony between body and mind in their daily lives.

In this way, the Psy-Tea Path serves not only as a ceremonial performance but also as a psychological practice for exploring personal inner worlds and enhancing overall well-being.

Psy-Tea Path: Operational Steps and Procedures.

Tea Equipment: Tea caddy (for storing tea leaves), tea spoon (for scooping tea leaves), tea tongs (for handling tea cups), teapot (for holding hot water), teapot base (for placing the teapot), covered bowl or handled tea bowl (for brewing tea leaves), fairness cup (for equalizing tea soup and distributing tea), tasting cup (for drinking tea), cup coaster (for placing tea cups), tea tray (for holding tea equipment and drainage), and tea towel (for cleaning the tea table).



Chat 2: Illustration of Tea Equipment Required for the Psy-Tea Path

Tea Leaves: Use dry tea, approximately 4-5 grams per serving. The type of tea can be selected from the six major tea categories, but the brand and origin of the tea leaves should not be disclosed to avoid cognitive interference with the physical and mental experience.

Other Supplies: A4 paper (3 sheets), pens (can be pencils, markers, optionally equipped with colored pencils or oil pastels).

Psy-Tea Path Procedure.

Each step of the process will include operational instructions and will outline the interaction of Zen and psychological methods, potentially bringing about physical and mental experiences.

Psy-Tea Path Step One: Seeking the Ox.


Step 1	Materials	Operational Content	Expected Benefits
Searching for the Ox 	Chair	Guiding participants to sit comfortably, relax the body, adjust the breath, gradually close the eyes slightly, or gaze downward at a specific spot. Feel the support of the ground with both feet, and sense the chair's support beneath the hips. Breathe slowly, experiencing the space in which the body resides. Continue for 1-2 minutes.	Participants return to the central position of the window of body and mind

Chart 3: Psy-Tea Path Step One: Seeking the Ox.

The first step, "Seeking the Ox," marks the beginning of the Psy-Tea Path, symbolizing the participants' initial exploration of their inner spirituality. In this stage, participants engage in a series of physical and breathing exercises to adjust and perceive their bodily state, preparing them for a deeper spiritual experience.

Operational Content:

Sitting and Relaxing: Participants are guided to sit on a chair, relax their body, and adjust their breathing. Eyes may be gently closed or cast downward at a specific point. By sensing the contact between their feet and the floor and their buttocks and the chair, participants gradually enter a relaxed state.

Consciousness Guidance: During slow breathing, participants are guided to feel their body's presence in space. This stage lasts 1-2 minutes, aimed at helping participants detach from daily distractions and return to a centered state of body and mind.

Anticipated Benefits:

Returning to Center: Through these exercises, participants can focus their consciousness, thereby entering the central position within the window of tolerance, which is the ideal state for learning and experiencing.

Spiritual Preparation: This step is not only a physical adjustment but also a preparation of the spirit, enabling participants to start their spiritual journey in the most suitable state.

Step one, "Seeking the Ox," through simple yet profound physical and breathing exercises, brings participants' physical and mental states to optimal balance and readiness, laying a solid foundation for further Psy-Tea experiences. This is not merely a physical exercise but also a spiritual enlightenment, leading participants to begin exploring and experiencing the higher self-consciousness.

Psy-Tea Path Step Two: Seeing the Traces.


Step 2	Materials	Operational Content	Expected Benefits
Seeing the Tracks 	Complete Tea Set Paper Pen	Introduce the names and purposes of each piece of tea utensils to the participants, without requiring them to memorize everything immediately. Encourage participants to pick up a piece of tea utensil spontaneously, touch it with their hands, feel its texture, closely observe its patterns and luster, and even smell its scent. Movements should be gentle and slow. After this, encourage participants to share their sensory experiences.	Practice sensing the subtleties with your senses, allowing the sensory functions that have long been confined by cognitive knowledge to awaken and be liberated

Chart 4: Psy-Tea Path Step Two: Seeing the Traces.

The "Seeing the Traces" stage allows participants to delve into the details of each tea utensil, symbolizing a preliminary understanding of spiritual development.

Operational Content:

Tea Utensils Introduction: Briefly introduce each tea utensil's name and purpose to participants without insisting on immediate memorization.

Sensory Exploration: Encourage participants to randomly choose a tea utensil, touch and feel its texture, observe its patterns and luster, and smell its scent.

Expression and Documentation: After completing the sensory exploration, participants record their feelings and any thoughts or emotions triggered, such as songs, paintings, or memories.

Anticipated Benefits:

Sensory Awakening: Through meticulous sensory activities, awaken long-

underused sensory functions and enhance the ability to perceive details.

Connection of Consciousness and Intuition: Facilitate participants' transition from external evaluation to internal perception by intuitively choosing and sensing tea utensils, strengthening the connection with their inner self.

Practice of Awareness: Through embodied writing and creative expression exercises, participants not only record their sensory experiences but also link these experiences to their inner psychological states, deepening their understanding and awareness of their inner self.

This step is a critical component of the Psy-Tea Path, where awareness serves as the background "radar" of consciousness (Brown, K.W. & Ryan, R.M., 2003, p. 822). Through hands-on practice and internal reflection, participants begin to shift their focus from the external world to the internal world, laying the foundation for deeper spiritual exploration.

Psy-Tea Path Step Three: Seeing the Ox.


Step 3	Materials	Operational Content	Expected Benefits
<p data-bbox="347 981 497 1010">Seeing the Ox</p> 	<p data-bbox="616 981 746 1137">Tea Leaves Paper Pen</p>	<p data-bbox="772 963 1128 1464">Guide the participants to take out some tea leaves, pick up a small amount of dried tea, visually observe the tea's appearance, color; touch the tea with their hands, gently rub it between their fingers, feeling the texture against the skin; place a small amount in their mouth, experience the dryness and taste of the tea. Movements should be gentle and slow. Afterward, encourage them to express their sensory experiences.</p>	<p data-bbox="1153 963 1316 1294">Participants immerse their body, mind, and spirit into a state of unity, experiencing the present moment and presence.</p>

Chart 5: Psy-Tea Path Step Three: Seeing the Ox.

In this step, participants deepen their sensory experience with tea leaves, symbolizing an initial intuitive perception of their inner Buddha-nature.

Operational Content:

Tea Leaf Observation and Experience: Guide participants to take a small handful of dry tea leaves, carefully observe their shape and color. Touch the leaves to feel their texture, gently knead them to experience the tactile sensation. Try placing a

small portion in the mouth to experience its crispness and taste. This process should be delicate and slow.

Recording Sensations: After completing the sensory experience, participants record their sensations and any thoughts or emotions triggered, expressing them freely, whether through written descriptions, drawings, or any other form.

Anticipated Benefits:

Deepened Sensory Awareness: By directly experiencing the tea leaves, participants can more finely perceive and appreciate details, enhancing their awareness of the surrounding environment.

Connection of Consciousness and Intuition: This step helps participants break free from the bonds of everyday thinking, establishing a connection with the tea leaves through intuition and delving deeper into internal awareness.

Experiencing the Present Moment: Through meticulous perception and experience of the tea leaves, participants are guided into a more tranquil and focused state of mind, experiencing a profound connection with the tea and an intangible link with nature.

Aaron Fisher (2010) notes that tea is a beverage that interacts with the person, with at least half of the drinking process occurring within the individual’s body and perceptions. Through this step, participants not only establish a direct sensory connection with the tea leaves but also explore their inner world, aiming to guide participants to discern subtle internal sensations and levels through specific tea experiences.

Psy-Tea Path Step Four: Attaining the Ox.

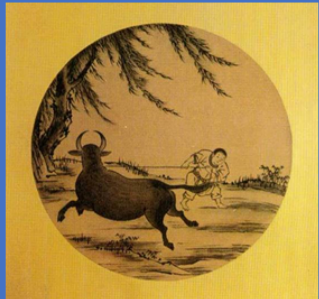
Step 4	Materials	Operational Content	Expected Benefits
<p data-bbox="304 1384 512 1417">Attaining the Ox</p> 	<p data-bbox="587 1384 735 1417">Tea Utensils</p> <p data-bbox="587 1451 708 1485">Hot Water</p>	<p data-bbox="758 1368 1112 1872">Guide participants to pour hot water from the teapot, slowly filling the teacup, and using hot water to warm the cup. This is the step of warming the cup in the tea ceremony. Prompt participants to feel their breath, consciously notice the movement of their arms, senses, and body. Let their attention follow each action, keeping body, mind, and intention together.</p>	<p data-bbox="1134 1368 1295 1910">Practice guiding participants to maintain their attention and awareness in motion, remaining in a state of body-mind unity even when their body is in action.</p>

Chart 6: Psy-Tea Path Step Four: Attaining the Ox.

In the Attaining the Ox stage, participants will experience a shift from static to dynamic focus, deepening their practice of unifying body, mind, and intent through the tea ceremony's "warming the cup" phase.

Operational Content:

Practice Operation: Guide participants to slowly pour hot water from the pot, carefully warming the tea cup. During this process, participants are prompted to focus on their breathing and consciously note every movement of their arms, senses, and body.

Conscious Synchronization: During the operation, participants are encouraged to synchronize their attention with their actions, ensuring consistency between mental and physical activities.

Anticipated Benefits:

Enhanced Awareness: Through meticulous operational practice, participants learn to maintain focused attention on bodily movements during activity, enhancing coordination and awareness between body and mind.

Experience of Mental Consistency: This step helps participants experience a state of focused mind during dynamic activities, promoting the integration and growth of inner consciousness.

Attaining the Ox symbolizes the grasp and recognition of inner potential, reflecting the spiritual seeker's journey through self-discipline training to sustain the experience of the primal energy within Buddha-nature. The practice in this stage is not just a physical action but also a profound synchronization and integration of mind and consciousness, bringing participants a new sense of inner strength and deepening their understanding of themselves and the world around them.

Psy-Tea Path Step Five: Herding the Ox.

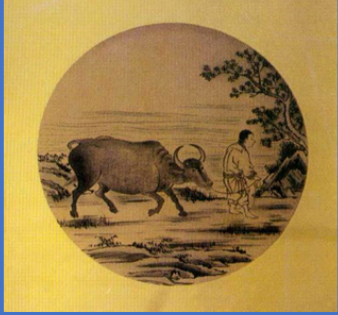
Step 5	Materials	Operational Content	Expected Benefits
Herding the Ox 	Hot Water Tea-- Utensils Tea Leaves	Guide participants to place tea leaves into the brewing cup and slowly pour hot water from the teapot into the brewing cup. Encourage participants to consciously focus on the movement of their hands, feel the coordination of both hands, and maintain gentle and slow actions. Pay attention to the brewing time and then pour the tea from the brewing cup into the fairness cup.	With the training from the previous four steps, participants can confidently perform the brewing actions more extensively in this step and experience their body's perception of time.

Chart 7: Psy-Tea Path Step Five: Herding the Ox.

In the Herding the Ox stage, participants will further strengthen their mastery of movement and timing perception through the meticulous process of brewing tea.

Operational Content:

Brewing Preparation: Participants place tea leaves into the brewing cup and carefully pour in hot water, paying attention to the coordination and gentleness of their hand movements throughout the process.

Tea Transfer: Slowly pour the brewed tea into a fairness cup, maintaining sensitivity and awareness of the brewing time.

Anticipated Benefits:

Deepening Synchronization of Movement and Consciousness: By consciously controlling each step of the brewing process, participants learn to maintain focused attention during more complex activities, achieving synchronization of body and mind.

Experiencing Consistency between Consciousness and Action: The practice in this step helps participants achieve a more comfortable mental state where forced attention control is no longer necessary, allowing consciousness and action to naturally unify, reflecting the Zen state of "no-self."

The Herding the Ox stage is a pivotal point in the Psy-Tea Path, marking not only the mastery of tea ceremony skills by the participants but also a deeper spiritual realization and awareness of their inner self. Through this step, participants

experience the awakening and tranquility of the mind through the simple everyday act of brewing tea, deepening their understanding of the practical application and significance of body-oriented attention training in transpersonal psychology.

Psy-Tea Path Step Six: Riding the Ox Home.

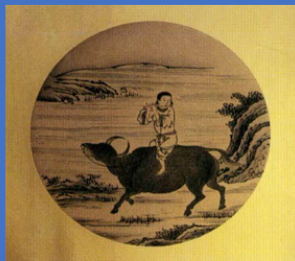
Step 6	Materials	Operational Content	Expected Benefits
Riding the Ox Home 	Teacup Tea- Infusion Paper Pen	Guide participants to perceive the color, temperature, steam, and aroma of the tea soup. Feel the tea through the body's senses, the connection between tea and heart, and enhance the depth of mindful perception	Participants begin to feel the connection between their inner self and the tea through their body, experiencing the awareness of perceiving with the heart.

Chart 8: Psy-Tea Path Step Six: Riding the Ox Home.

In the Riding the Ox Home stage, the interaction between tea and person deepens, and the concept and form of tea undergo a transformation. Participants begin to perceive the integration of the tea soup with themselves through an in-depth sensory experience, experiencing the merging and expansion of consciousness.

Operational Content:

Sensory Experience: Guide participants to observe the color and aroma of the tea soup, feel its temperature and steam, enhancing the connection between tea and heart through these perceptions.

Expansion of Consciousness: Encourage participants to consciously experience the tea soup through bodily senses, perceiving the tea with the heart, increasing the depth of their tea experience.

Anticipated Benefits:

Enhanced Inner Connection: By perceiving various aspects of the tea soup, participants start to experience a deep connection between their inner self and the

tea, entering a state of consciousness that integrates sensation with the heart.

Experience of Consciousness Integration: This step helps participants achieve a fusion of body, mind, and tea, experiencing the joy and tranquility of the spirit, like the aroma of the tea, subtly filling the entire perceptual space.

The Riding the Ox Home stage is another critical turning point in the Psy-Tea Path, signifying the stabilization of the spiritual partnership between participants and tea. Through direct sensory experiences, participants further explore and experience the profound connection between tea and self, reflecting the growth and expansion of individual consciousness. This step aims to guide participants through the tea experience to explore the vast realms of self-consciousness more deeply, feeling the harmony and unity of body and mind.

Psy-Tea Path Step Seven: Forgetting the Ox, Retaining the Self.

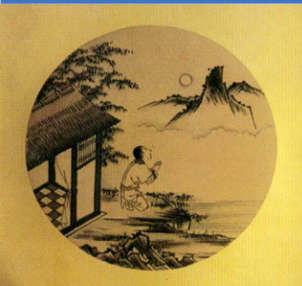
Step 7	Materials	Operational Content	Expected Benefits
<p>Forgetting the Ox, Embracing the Self</p> 	<p>Teacup Tea- Infusion Paper Pen</p>	<p>Guide participants to pour the tea infusion from the fairness cup into a small teacup, lift the teacup with their hands, bring it to their mouth, and slowly sip. Prompt participants to feel the progression of the tea infusion from the moment it enters their mouth, touches their palate, moves down the throat, and enters the body, evoking a series of different perceptions and sensations. Encourage them to express these sensations.</p>	<p>Participants can perceive the subtle sensations and experiences as the tea infusion moves through different parts of their body. They let go of attachments to whether the tea is tasty or not, good or bad, and any preconceived notions about the tea.</p>

Chart 9: Psy-Tea Path Step Seven: Forgetting the Ox, Embracing the Self.

In this stage, the interaction between tea and person deepens significantly. As tea enters the body, its concept relies on the participant's physical and mental sensations. Tea brings rich experiences to the body and mind, which are perceived as tea itself, merging with the person at this moment. Just as the spiritual seeker unites with the Buddha-nature, participants experience unity with the tea, making it a part of their bodily and mental experience.

Operational Content:

Guide participants to pour tea soup from the fairness cup into a small tea cup and slowly drink it, perceiving the temperature, taste, and sensations in the mouth, throat, and inside the body.

Anticipated Benefits:

Deepened Experience: Participants deeply feel the subtle changes as the tea soup flows through the body, experiencing a profound connection from the senses to the spirit.

Beyond Judgment: Encourage participants to let go of subjective evaluations of the tea (such as good or bad, quality, etc.) and focus on the experience and intuitive feelings within.

This step, through an in-depth bodily experience, helps participants unlock higher levels of consciousness, using tea as a medium to explore deeper meanings of life. Participants are guided to feel the spiritual and physical effects of tea, achieving spiritual awakening and transcendence through self-reflection and bodily perception.

The Forgetting the Ox, Embracing the Self step emphasizes deepening the understanding of the connection between tea and oneself through direct experience, setting aside preconceived notions, directly feeling the presence and impact of the tea, thereby achieving a pure state of awareness on the spiritual level, unaffected by cognitive biases.

Psy-Tea Path Step Eight: Forgetting Both Self and Ox.

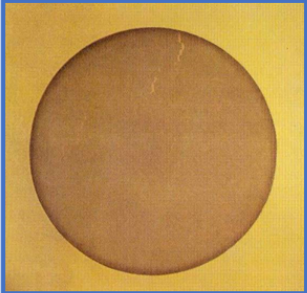
Step 8	Materials	Operational Content	Expected Benefits
Forgetting Both Self and Ox 	Teacup Tea Infusion Paper Pen	Guide participants to serve tea to each other. In pairs, exchange the teas that each of you has brewed, offering tea to one another. Encourage participants to serve tea with their hearts, merging their intention and the tea into one	Participants experience the heart's energy when connecting with others, feeling the sense of connection and merging of hearts.

Chart 10: Psy-Tea Path Step Eight:

Forgetting Both Self and Ox.

In this stage, participants transcend individual selfhood, experiencing collective harmony and self-forgetfulness through the act of offering tea. This step utilizes tea as a tool for communication and sharing, fostering deep spiritual connections between individuals. "Forgetting Both Self and Ox" in the Psy-Tea Path, through the practice of serving tea to others, symbolizes the shift from a self-centered attitude to a selfless state of communion with others, reflecting the integration of collective consciousness and collective unconscious in transpersonal psychology.

Operational Content:

Guide participants to serve tea to other participants, engaging deeply in the connection of heart to heart, experiencing the unity of heart and tea.

Anticipated Benefits:

Perception and Integration of Heart Energy: Participants experience the spiritual connection with others through actual actions, feeling the energy of the heart during interactions.

Inner and Outer Harmony: The interactive tea ceremony helps participants explore harmonious ways of interpersonal interaction, achieving mental harmony and balance.

Through the process of serving tea to each other, participants not only practice the principles of transpersonal psychology but also directly experience the core teachings of Zen Buddhism—selflessness. This experience is achieved through direct interpersonal interactions and deep inner perceptions, involving not only the transcendence of self-awareness but also the establishment of profound relationships with others.

Through the activities of the eighth step, participants learn how to truly experience harmony and unity with others without preconditions, understanding how simple tea ceremony activities can facilitate spiritual interaction and growth. This step emphasizes that the tea ceremony is not just a process of drinking tea but also a practice of spiritual cultivation and self-transcendence.

Psy-Tea Path Step Nine: Returning to the Source.


Step 9	Materials	Operational Content	Expected Benefits
<p data-bbox="328 353 587 383">Returning to the Source</p> 	Tea Utensils	<p data-bbox="783 338 1114 636">Guide participants to place all the tea utensils back on the tea table, arranging them neatly. Observe these utensils that have been used and sensed before. Take slow breaths, relax, and once again feel the body's connection to the ground and the sensation of the chair.</p>	<p data-bbox="1137 338 1289 667">Experience the different psychological sensations compared to when you first learned about the tea utensils and observed them.</p>

Chart 11: Psy-Tea Path Step Nine: Returning to the Source.

This step reveals a deeper transformation—the spiritual seekers, having undergone transcendence, integration, and transformation of consciousness, perceive the same objects as before, but their understanding and cognition of these objects have completely changed. Compared to their initial observations, participants, having progressed through the entire Psy-Tea Path, now encounter these same tea utensils at a new level of consciousness, experiencing a change in perception.

Operational Content:

Guide participants to arrange and observe the tea utensils they have used, revisiting these familiar objects through slow breathing and relaxation, reconnecting with the new perceptions these familiar items evoke.

Anticipated Benefits:

Comprehensive Awareness of Consciousness: Assists participants in revisiting the same objects physically and psychologically but experiencing them from a deeper level of consciousness, feeling different psychological sensations.

According to Jack Kornfield (1989), psychotherapy is not the solution to all psychological problems; the real answers lie within consciousness itself. This step demonstrates how, through the practice of Zen combined with methods of transpersonal psychology, one can explore and resolve deep psychological issues.

This stage marks the end of the spiritual quest and the beginning of a new

realization that meditation and psychology complement each other, jointly fostering an individual's comprehensive growth and inner transformation. Through the activities of the ninth step, participants not only complete a physical action but also achieve liberation from conceptual constraints on a psychological and spiritual level, gaining a deeper understanding and experience of the essence of things. This process is not just a simple repetition of the tea ceremony but a profound spiritual journey that truly embodies the return to the source of consciousness. This is exemplified in the Zen poem by Su Shi:

"Lushan's misty rain and the tides of the Yangtze River, the myriad sorrows do not vanish until one has never been away.

Upon returning, nothing troubles me, Lushan's misty rain and the tides of the Yangtze River persist."

Psy-Tea Path Step Ten: Hands Hanging Down, Returning to the Dust.


Step 10	Materials	Operational Content	Expected Benefits
Hands Hanging Down, Returning to the Dust 	Tea Utensil	Guide participants to clean the tea utensils while maintaining body-mind unity, with gentle and slow movements. After cleaning, arrange the tea utensils neatly	Experience and understand the essence of Zen tea, where a tranquil mind is the path. Consciously engage in the transformation of daily life.

Chart 12: Psy-Tea Path Step Ten: Hands Hanging Down, Returning to the Dust.

In the ultimate phase of spiritual inquiry, seekers no longer pursue transcendence alone but integrate the Zen principles and transpersonal psychology insights they've learned into everyday life, achieving true integration of life and spirit. This stage involves not merely the physical cleaning of tea utensils but symbolizes a

spiritual purification. Participants experience a seamless transition from meditation to everyday living, realizing that true practice is life itself, and life is practice.

Operational Content:

Guide participants to clean and neatly arrange the tea utensils while maintaining a state of unity between body and mind. Actions should remain slow and deliberate.

Anticipated Benefits:

Everyday Transformation: Through ordinary cleaning actions, participants experience the Zen saying, "Ordinary mind is the Way," and transform this attitude into practical applications in daily life.

In the final step of the Psy-Tea Path, participants undergo a complete transformation from the experience of tea ceremony to the principles of transpersonal psychology. This transformation extends beyond the confines of the tea room to encompass the participants' entire outlook and behavior. The tea ceremony concludes, but the teachings of Zen and the life principles of transpersonal psychology continue beyond the tea room. All emotions and thoughts that arise during the tea ceremony process are infused into the tea, where they transform.

This step emphasizes that every small action in life contains deep psychological and spiritual significance, achieving psychological insights and self-improvement through ordinary behaviors. Upon completing this step, participants return to daily life armed with spiritual and psychological knowledge gained from the tea ceremony, applying these insights across all aspects of life to achieve genuine psychological and spiritual growth.

Record Analysis:

After completing the ten steps of the Psy-Tea Path, participants' experiential records will be collected for psychological data analysis and evaluation. This includes organizing participants to share their experiences and reflections, as well as reviewing changes in consciousness, emotions, and bodily sensations during the tea ceremony process. This analysis and sharing help deepen understanding of psychological changes during the tea ceremony and promote individual self-awareness. Specific analysis and detailed discussion will continue in future practice and research.

Research Conclusion and Outlook

Despite possessing all philosophies and grand ideas that elevate, we cannot escape life itself. Star gazers still walk upon the solid earth (D.T. Suzuki, 1949).

Research Summary:

This study has showcased how transpersonal psychology and the spirit of Chan-Tea are expressed through the tea ceremony system. Tea is not just a daily beverage but an integral part of spiritual exploration. I applied transpersonal psychology to the profound implications of the Chan maxim "Go Drink Tea," exploring its rich historical and cultural connotations and developing the Sophia Psy-Tea Path—a transpersonal

psychology approach to Chan-Tea. This integration has harmonized the principles and practices of Chan-Tea with transpersonal psychology.

The outcomes of this study are primarily reflected in:

The Psy-Tea Path serving as a bridge connecting the spirit of Chan and consciousness enhancement, as well as an effective means for achieving internal harmony.

On a personal level, the Psy-Tea Path has elicited positive emotional experiences such as joy and tranquility.

The integration plan is practical and incorporates personal experiences as a part of the research, exploring consciousness growth and transformation.

The study also identified several challenges and directions for future research:

Further empirical studies are needed to validate the experiences of participants from different backgrounds.

The operational system of the Psy-Tea Path requires further systematization, including the setup of spaces and the application of symbolic elements.

Training guides for the Psy-Tea Path will be challenging as it requires comprehensive knowledge of meditation, tea art, and transpersonal psychology.

Deepening psychological assessments and analyses, and exploring how the Psy-Tea Path can enhance participants' self-awareness and internal and external harmony.

In conclusion, through the integrated study of Chan-Tea and transpersonal psychology, I experienced a transcendence and transformation of personal consciousness. I will continue to explore this field and promote the practical application of the Psy-Tea Path.

Research Prospects

This interdisciplinary integrative study was a significant challenge, involving extensive reading and research across multiple fields such as transpersonal psychology, Chan Buddhism, and tea ceremony practices. Despite dedicating seven weeks continuously, I feel there is still much room for improvement and refinement. This also points the way for future research:

Empirical studies exploring the correlation between the Psy-Tea Path and sense of well-being.

Research on the role of the Psy-Tea Path in enhancing the quality of everyday consciousness.

Analysis of the Psy-Tea Path's effectiveness in attention training and cultivation. Examination of the Psy-Tea Path's potential impact on stress reduction and alleviation of anxiety and fear.

Exploration of new integrative directions and elements from an eco-psychology perspective.

Investigation into the feasibility of applying the Psy-Tea Path in psychological

counseling.

Study of the integration of the Psy-Tea Path with positive psychology in corporate and school team coaching.

These studies will continue under the paradigm of transpersonal psychology, emphasizing the collection of subjective experience data from participants and researchers, including emotions, feelings, bodily sensations, self-realizations, and reflections. This comprehensive data will become an essential component of the research.

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