

Mindfulness and Clinical Practice

Let' us be truly mindful

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Satipatthana Sutta

正念、正觀

内观

Mindfulness

觀、念

止、觀、覺、悟

When I try to be mindful, I have random thoughts ...

- Trendy, cool (along with green, natural, yoga, meditation, organic, Lulu Lemon, spiritual, etc., etc.)
- Fascination with an idea and a system of practice that is supposed to have oriental roots – appropriation of the Orient?
- Authoritative voice: White gurus who are well-educated, and have professional credentials and spiritual insights
- Articulated in English (or other European languages), using agentive and transitive syntaxes

When I try to be mindful, I have random thoughts ...

- Value added when marketed with popular products
- Courses fitting contemporary time frames in busy Western professional life
- Is there anything new?
- Hegemonic articulation: Not falsifiable?

The Mindfulness Establishment?

- What is valued/privileged?
- What positions or values are assumed?
- Critical questioning discouraged as not-mindful
- Some people can speak with authority, which is expected to be accepted without questioning
- Certain aspects of experience can be avoided or put aside, especially *eros and desire*
- How about pleasure, and ecstasy?

正念 念 Mindfulness 觀 正觀、内观

- *Satipatthana Sutta* (the Sutra on the Four Establishments of Mindfulness) – 2,500 years ago, attributed to the Buddha
- *Sati*: to stop 止 stillness
 - To stop is to start, concentrating on what is
 - Western thinking pays more attention to the idea of here and now, associated with metaphysical commitment to ideas of space and time
 - A process of the mind – mentalism?
 - A way of seeing, viewing, sensing, experiencing?
 - Getting to the edge of knowledge and experience, stopping, and moving on to another realm? Awe

What Is Mindfulness?

- Self regulation of attention: immediate or moment-to-moment experience → increased recognition of mental events in the present moment
- To re-member: To make what is cut off a member again, to re-connect with parts of oneself (e.g., those that were cut off or suppressed as a result of violation and abuse)
- Maintaining awareness of internal processes: What we already know, what is inhibited, what is hidden
- A particular orientation toward one's experiences in the present moment, characterized by curiosity, openness, and acceptance
- Essence, reality, the nature of things, not just oneself

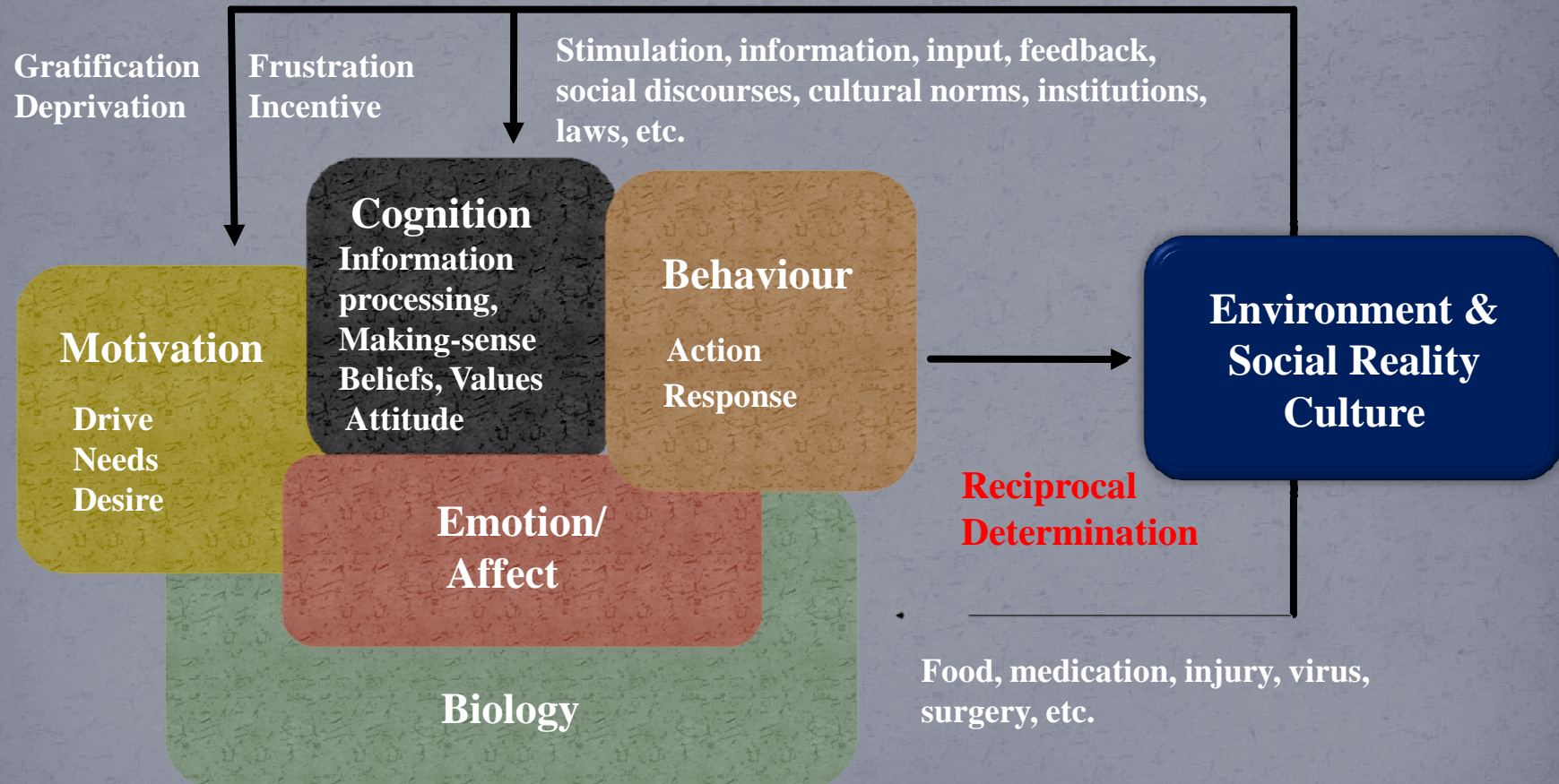
注 Attention 意

We attend to: (infuse our mind into, cathexis)

- Time: now, the moment
- Space: Gating off or fusion
- Body: Sensations, meta-sensations
- Internal processes: Ideas, feeling, thoughts, images,

The Person and the Life-World

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The Six Domains of Human Experience

Body	Felt-sense, local or general, meta-sensation
Motivation	Needs, wants, desire
Emotion	Feelings, amorphous internal processes and object-directed
Cognition	Thoughts, ideas, values, beliefs, structure and order, frames, suspension (<i>epoché</i>) of taken-for-grantedness
Action Behavior	Inaction, movement, discipline, spontaneity and freedom
Environment	Distraction, harmony, fusion, oneness

Diversity, Contingency and Equifinality

- Is there a correct understanding of mindfulness?
- Can mindfulness be taught?
- 諸行無常 There are multiple processes constituting the universe, and these processes are contingent, and not fixed or stable
- Mindfulness is a process, and there are many possible pathways leading to the same point

Mindfulness, Being and Time

- *Zeitlichung* (Temporalizing): Making time, giving time to our experience
 - How is time structured and experienced?
 - The present is always conditioned by the past, and projecting into the future
 - There is no present – the present vanishes at the very moment when it is born
 - How to be mindful of time?
 - Abolishing time: How about timelessness? 涅槃靜寂

Mindfulness, Being and Time

- Mindfulness and the Subject

- Is it meaningful to say “I am mindful”? Western languages often requires a subject, sometimes an agent
- Realizing the true self? Where did you get that self?
- Mindfulness and selflessness: To go beyond oneself, and to understand that the “self” is nothing
- To be mindful of the cosmic network of interacting processes, of which the self is a product 諸法無我
- To be connected with Being, not our own being
- The self-centered and inward looking imagination versus the transcendent imagination, that is without inside or outside (*Möbius Strip, Klein Bottle*)
- 諸漏皆苦

Steps? Not Really *Thus Sprach Sankha Buddha*

Body	One becomes aware of sensations in the body, acknowledge and let go, the body becomes more relaxed
Motivation	One accepts one's needs, wishes, and desire, without feeling pressure, compulsion, shame, or guilt. One does not fear one's own desire, and does not have to deny them. This frees the mind.
Emotion	Feelings are allowed to surface and flow freely, not dominated by any particular emotion – all emotions will eventually subside. There is no need to fight, suppress, or discipline
Thinking	Concentration, gating off “undesirable thoughts” and distraction? Embrace all thoughts, let them come and go freely. Mind at ease.
Action	Sitting still, poses, moves, spontaneous movement : Not forcing, holding and releasing, freeing our action (body+mind)
Environment	From self-centered and transitive relationship (I-it), to being-in-the-world, to I=It

Life-world

人間世

Lebenswelt

- Time
- Space
- Embodied Self
- Others/Objects/Relations

空

Nothingness, Emptiness ?

Mindfulness?

What if I want to lose (let go of) my mind?

Acknowledgment

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