

uf mindfulness



360° Mindfulness

Sabine Grunwald

360° Mindfulness Workshop - Fall Semester 2022

Mondays 5:30 to 6:30 pm.

Online in Zoom (UF authentication required).

Recurring online mindfulness practice group at UF open to faculty, staff and students. The sessions are offered by volunteers with kind hearts of the UF Mindfulness faculty team and guest mindfulness teachers. With this group we aim to build a community of students, faculty, and staff members who share an interest to practice and learn about mindfulness. Sessions cover a broad suite of different mindfulness and mind-body practices. The sessions are not recorded to provide a personal and intimate container to share experiences and dialogue.

Sessions are free of charge. [Donations to the UF Mindfulness \(UF Foundation\) fund](#) are greatly appreciated to keep our efforts moving forward.

Registration

Only register once for all sessions in fall semester.

Program Fall semester 2022



**Earn a Mindfulness Attendance Certificate
if you attend 10+ sessions in the 360°
workshop training series.**



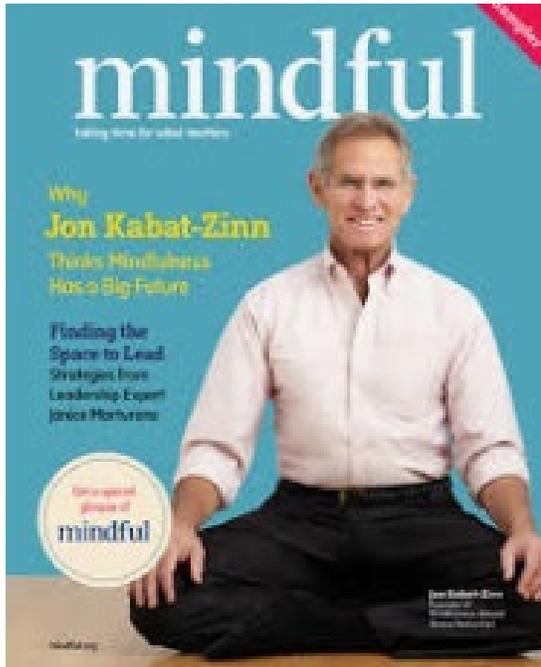
360° Mindfulness Workshop - Fall Semester 2022

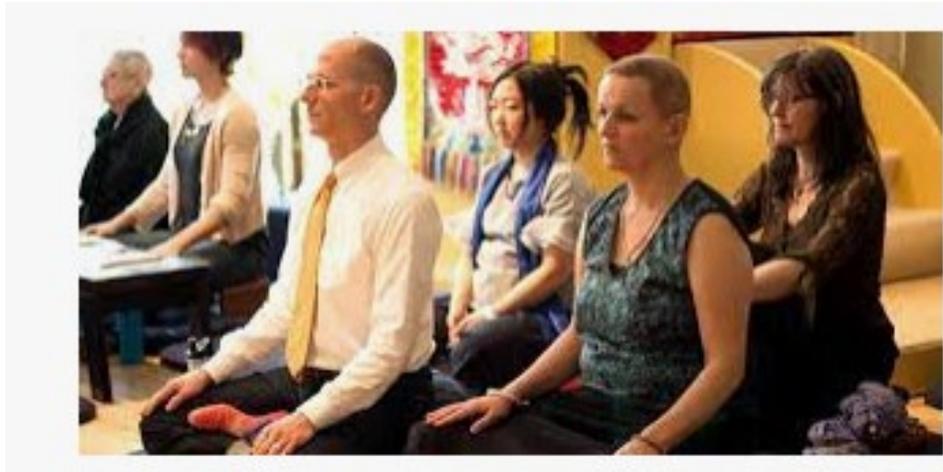
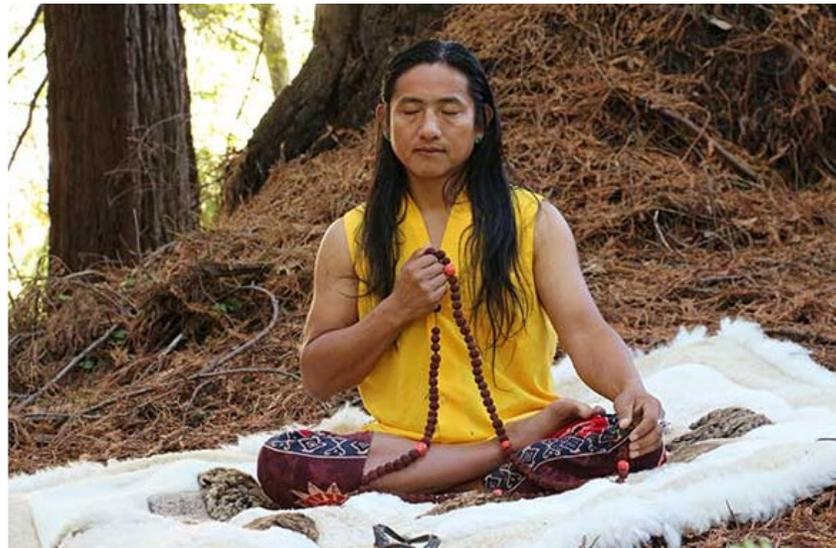


Program

Mondays 5:30 to 6:30 pm

- September 12:** Secular and Non-Secular Mindfulness (Sabine Grunwald)
- September 19:** The Groundless Ground (Paul Linn)
- September 26:** Qigong (Nancy Lasseter)
- October 3:** Static Mindfulness Practices from Donghua Awareness-Illumination Chan (DAIC) (Yao-Chin Wang)
- October 10:** Giving and Receiving Compassion (Carol Lewis)
- October 17:** Sensing and Savoring (Trish Magyari)
- October 24:** TBD
- October 31:** Ancestor Meditation (Chuck Pickeral)
- November 7:** The Three Centers (Kim Holton)
- November 14:** Self-Compassion at Work (Remy Jennings)
- November 21:** Ordinary Gifts: Finding Beauty in the Mundane (Angie Brown)
- November 28:** Practicing Thankfulness (Jan Snyder)
- December 5:** Understanding the Nature of Suffering (Emi Lenés and Peggy Rios)
- December 12:** Art and Mindfulness (Maria Leite)





Reflection

What is the main purpose for you to engage in mindfulness practice?

Trends in Yoga, Tai Chi, and Qigong Use Among US Adults, 2002–2017

American Journal of Public Health (2019)

Claudia (Chunyun) Wang, PhD, Kaigang Li, PhD, Arkopal Choudhury, MS, and Susan Gaylord, PhD

Objectives. To examine the characteristics and temporal trends of yoga, tai chi, and qigong (YTQ) use among US adults.

Methods. Using the 2002, 2007, 2012, and 2017 National Health Interview Surveys, we examined the prevalence, patterns, and predicting factors of YTQ use by Taylor series linear regression, the Wald $F \chi^2$ test, and multivariable logistic regression models ($n = 116\,404$).

Results. YTQ use increased from 5.8% in 2002 to 14.5% in 2017 ($P \leq .001$). Only 6.6% of YTQ users were referred by their medical doctors, and approximately one third disclosed their use of YTQ to medical professionals. Reasons for using YTQ included (1) YTQ was beneficial, (2) YTQ focused on the whole person, and (3) YTQ was natural. Acute and chronic pain, arthritis, and depression were the top 3 medical conditions for which people used YTQ the most.

Conclusions. YTQ use is increasing substantially, mainly because of its natural and holistic healing approach toward health and chronic diseases. Future studies aiming to explore how to best integrate YTQ into the current health care system are warranted. (*Am J Public Health*. 2019;109:755–761. doi:10.2105/AJPH.2019.304998)

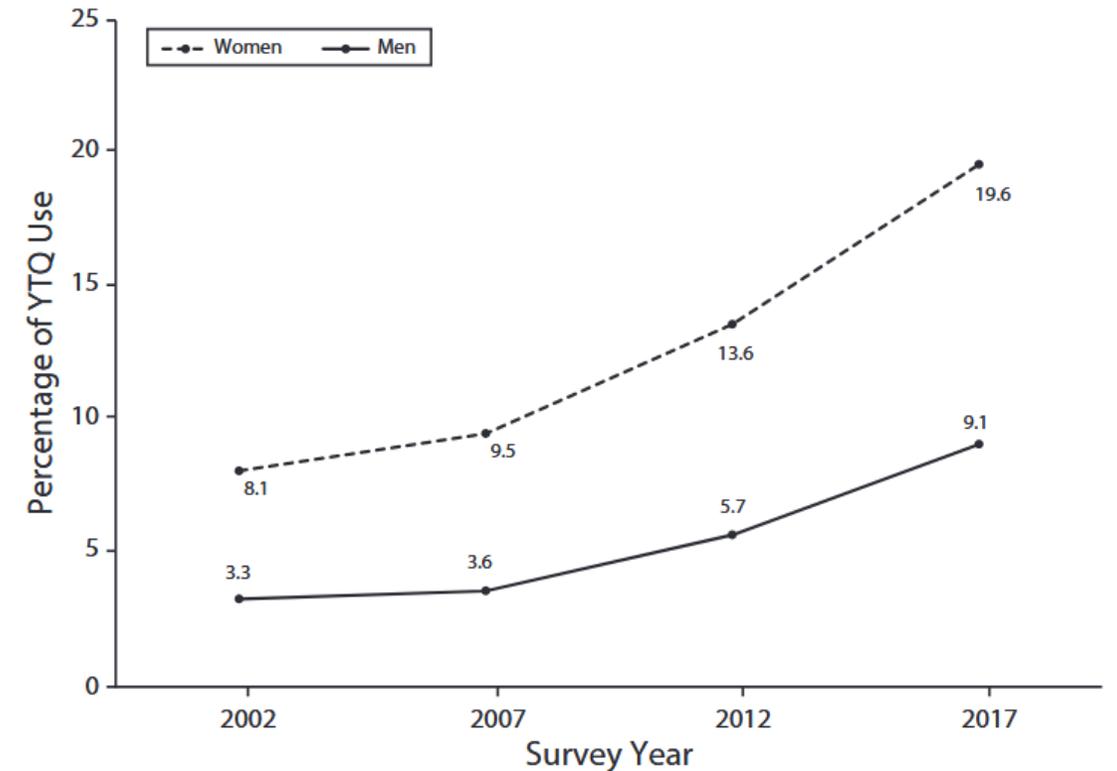


FIGURE 1—Prevalence of Current Yoga, Tai Chi, and Qigong (YTQ) Users by Gender: National Health Interview Survey, United States, 2002–2017

Mental and Emotional Health in Academia

- In a recent study of college freshmen by the World Health Organization (Auerbach et al., 2018), 35% of participants had at least one of common lifetime disorders and 31% screened positive for at least one psychological disorder in the last 12 months.
- Data from a survey with 621 respondents of counseling center directors from U.S. universities paint a dire picture how stress has translated into mental health issues (LeViness et al., 2017).
 - **Anxiety** continues to be the most frequent concern among college students (48.2%), followed by **stress** (39.1%), **depression** (34.5%), **suicidal ideation** (25.2%), **specific relationship concerns** (22.9%), **family concerns** (21.2%), **interpersonal functioning problems** (18.8%), **sleep problems** (15.8%), and **loneliness/social isolation** (15.5%).
 - A total of 25.5% of students seeking services were taking psychotropic medications



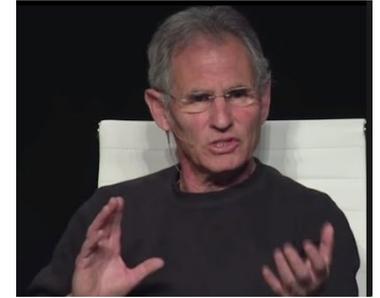
“Spiritual but Not Religious” – Emergence of Plurality of Spiritualities

- Trends in Western societies of spiritualizing religions as “spiritual but not religious” (Parsons, 2018)
- A shift toward spirituality and decline of organized religions (Lipka & Gecewicz, 2017)
- Spiritual fluidity is found among an increasing number of individuals that claim being spiritual but not religious (Parsons, 2018)
- Personalizing religions to fit a secular social world (Moore, 2014)
- Commodification (e.g., mega churches) and decontextualization of spiritualities and religions (Carrette & King, 2005)
- Spiritual but not religious – search for a meaning in a material-oriented world (Bartunek, 2019)
- Participatory spiritualities; appreciate diversity of spiritualities (Ferrer, 2018)



Western Secular Mindfulness Practice

- Mindfulness as a technique to reduce stress and chronic pain: Paying attention in a particular way, on purpose, in the present moment and non-judgmentally (Kabat-Zinn, 1985, 1994)
- Mindfulness in the West has been de-contextualized from the original Buddhist and spiritual/religious notions and ethics (Forbes, 2019; Purser, 2019)
- Mindfulness-based stress reduction (MBSR): Reduce stress and enhance well-being; body regulation (Kabat-Zinn, 2003)
- The emotional, somatic, and cognitive effects of mindfulness have neural correlates (Davidson & Kaszniak, 2015)
- Focus on the physical (human) body rather than a metaphysical/cosmic body
- Mental health perspective: Secure (“safe”) self; self identity; self confidence (reduction of anxiety, worries, and other feelings perceived as negative)
- Goals: Health, wellness, stress-reduction, relief from pain (Wang et al., 2019)



Jon Kabat-Zinn



Mindfulness Meditation Practice

Attention;
concentration on
an object



Open monitoring of
sensations within
human body



Subtle energy; cosmic
body; Buddhist emptiness;
nonduality

Community of practitioners; sangha;
relations with people

Ethics; view
philosophy;
dharma

Psycho-spiritual
dimension:
Joy; happiness
compassion
loving-kindness;
insight
wisdom



Variety of mind-
body practices

Secular mindfulness

Non-secular mindfulness – spiritual, Buddhist, nondual traditions

Attention;
concentration on
an object

Open monitoring of
sensations within
human body



Integration of psycho-
spiritual and health and
well-being dimensions

Secular mindfulness

Non-secular mindfulness – spiritual, Buddhist, nondual traditions

Reflection

What do you value most about mindfulness and mind-body practices?

1. Self-care: Individual health and well-being
2. Address mental or emotional issue(s) (stress, anxiety, fear)
3. Self-inquiry and “inner well-being”
4. Family and relationships with friends
5. Spiritualities or religions
6. Care for the environment and planet earth
7. None of the above (1 to 6)
8. All of the above (1 to 6)
9. Other: _____

Mindfulness meditation practice may be considered as a:

- concept/construct (quant. research; objective view; 3rd person)
- process (mechanism; technique)
- type of practice (health or sacred practice)
- subjective experience (subjective view; 1st person)
- cultivated as a way of life
- tool to boost health and well-being
(focused on the individual)
- path to wisdom and liberation



Nondual Awareness



Mindfulness as a tool to change behavior: Targeted intervention (e.g., reduce stress or anxiety); foster wellness and health

Resistance and skepticism: “mindfulness does not work for me”; “I am too busy to practice mindfulness”

Institutional mindfulness: Mindful infused in organizational culture

Mindful living: Well-being; find meaning and purpose in life; personal and professional development; spirituality



Evidence-based mindfulness research: Measure and assess mindfulness; understand the effects of mindfulness

Mental or emotional crisis / pathology; pain in need of healing: Various therapeutic healing modalities, for example, reduce stress, anxiety, PTSD, trauma, or depression

Personal life skill / capacity building (emotional resilience): Training (short courses / workshops); retreats; meditation coaching; integration of mindfulness integrated in classrooms

Spectrum of Mind-Body-Spirit



McMindfulness
McBody

Western
mindfulness
(MBSR)

Embodied
spirituality
and mind-
body-spirit

Buddhism
and other
wisdom
traditions

**"I"; self-focus;
individual fulfillment**

Spiritual / religious contextualization

**Selflessness;
liberation (no-self;
emptiness of self)**



Ethics / way of life contextualization



Human body

Healthy body

Embodiment / whole person

Cosmic body / emptiness of body

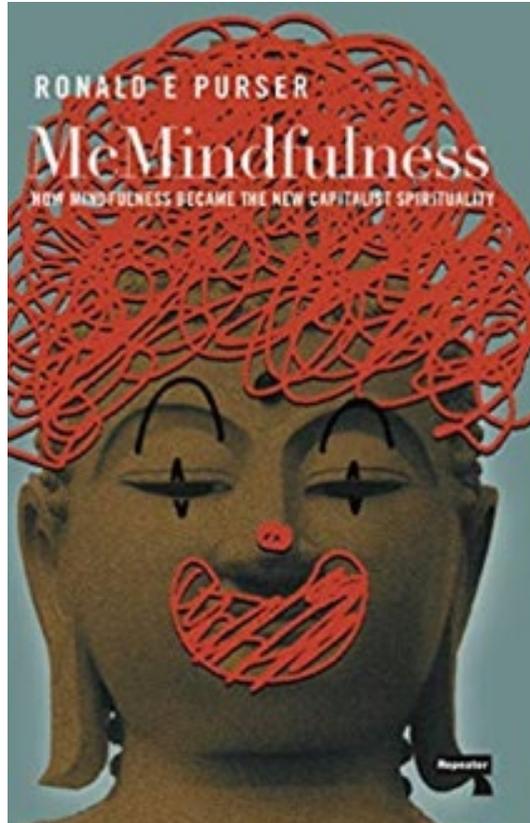


**Commodification of mind and body;
Spiritual materialism;
mindfulness = technique**

**Emptiness;
wisdom
liberation**



McMindfulness



- Commodified mindfulness; mindfulness for personal gain
- Consumption of mindfulness in capitalist culture, which chants “I”, “me”, and “mine”
- Mindfulness = capitalist spirituality; avoidance to develop ethical and moral behavior
- Pacify feelings of anxiety and disquiet
- In corporate industry and organizations: Mindfulness is an expedient tool for assuaging stress without wisdom and insight
- Mindfulness is hostage to the neoliberal mindset: Dissolve mental and emotional obstacles to improve performance and increase efficiency”
- Aim is to seek personal happiness and well-being (individualism), without interest in social issues, injustice, inequity, diversity, inclusivity, and environmental concerns
- Decontextualization of mindfulness from its original liberative and transformative purpose

Mindfulness in Buddhism

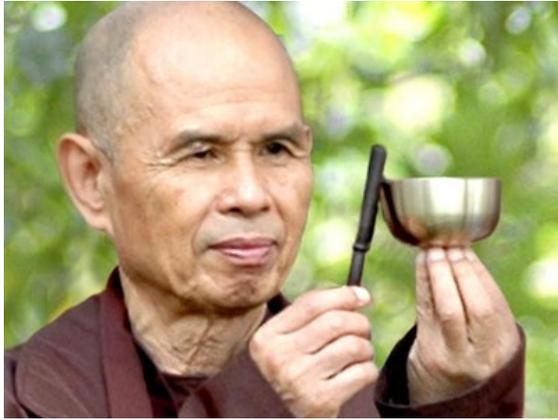
- *Smṛti* is a Sanskrit word, which means “mindfulness” or “memory” and is often translated into Western sources from the Pali equivalent “sati”
- It is a polysemic term (translated as "remembrance, reminiscence, thinking of or upon, calling to mind", or simply "memory")
- Commonly *smṛti* is used in meditative context to refer to the ability to remain focused on a chosen object without forgetfulness or distraction
- Sarvastivada school of Abhidharma: The functions to aid the mind in ascertaining its object (“wholesome states of mind”, if one of them is present all of them are present) = aspiration or desire-to-act, determination or resolve, mindfulness or memory (*smṛti*) concentration (*samādhi*), and wisdom (*prajna*)
- Mindfulness is crucial to all types of formal meditative practice
- Mindfulness brings clarity to the perceptual process
- It leaves the mind in a purely receptive state that inhibits unwholesome responses to sensory stimuli (such as greed, hatred, and delusion)

Mindfulness in Buddhism

- Mindfulness also contributes to control the mind, by eliminating distraction and helping the meditator gain mastery of one's thought processes
- *Smṛti* is a catalyst of introspection and ultimately wisdom
- *Smṛti* provides balance between (blind) faith and wisdom; and restlessness and indolence
- Mindfulness is a key practice in many Buddhist schools; it is considered a virtuous quality
- “Right mindfulness” is the seventh of the eight aspects of the Noble Eightfold Path
- The cultivation of the “foundation of mindfulness” is understood to serve as a basis for liberating wisdom → insight (Skt. *vipaśyanā*) → liberation from suffering (“enlightenment”)



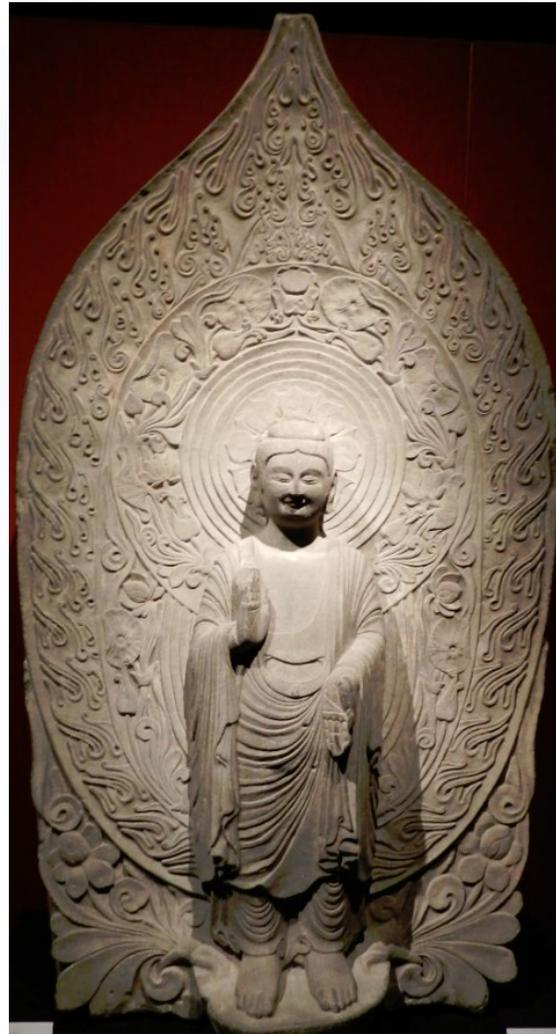
Mindfulness in Buddhism



**Meditation is not an
escape from life ... but
preparation for really
being in life”**

--- *Thich Nhat Hanh*

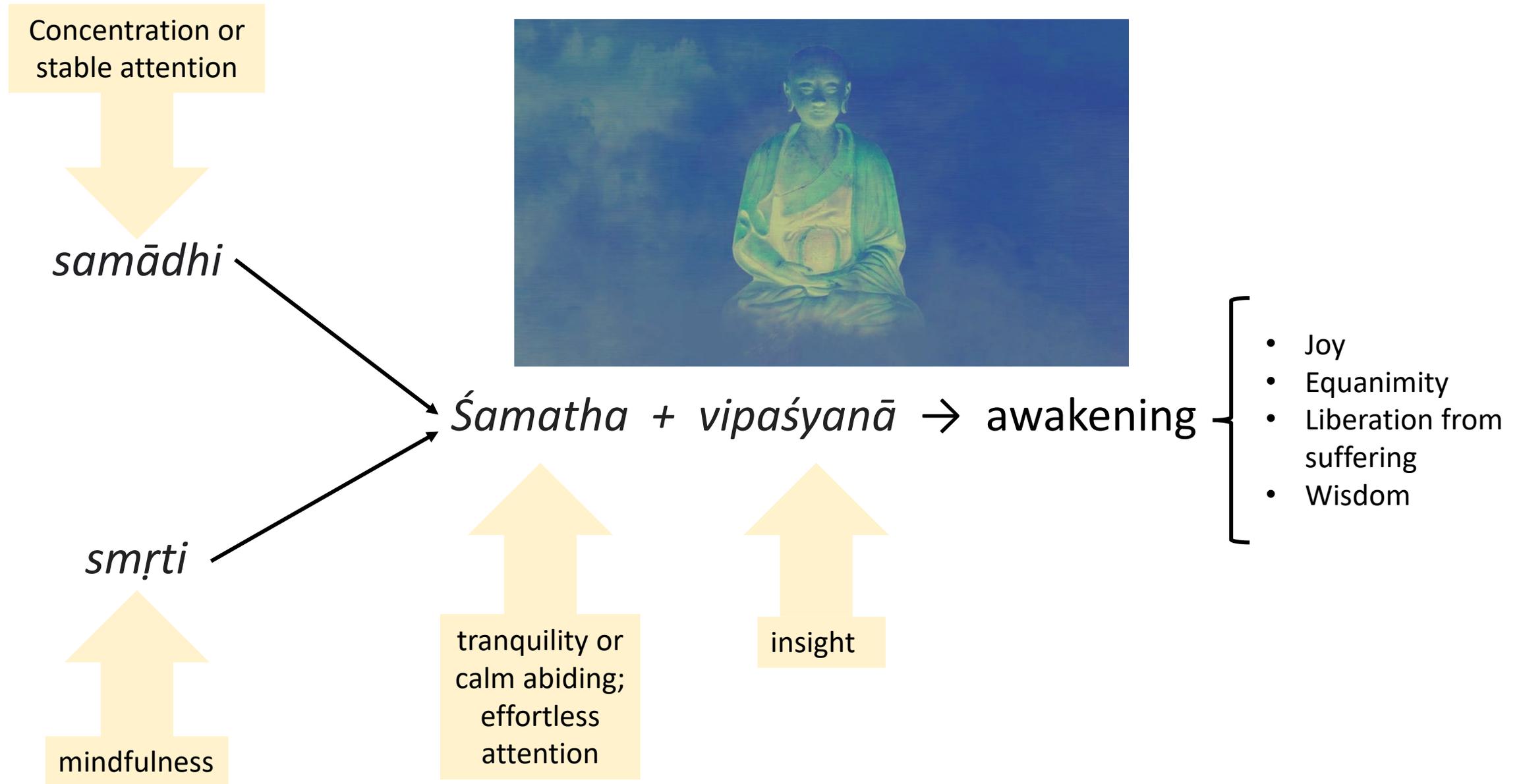
念



Shanghai Museum, China

- Four foundations of mindfulness:
- the body (Skt., *kāya*)
 - sensations (Skt. *vedanā*)
 - mental states (Skt. *citta*)
 - specific factors (Skt. *dharma*)

Central Role of Mindfulness Practice in Buddhism



Yogic Buddhism / Tantric Buddhism (*Vajrayāna* Buddhism)

- Becoming intimate with your embodied experience
- Present moment sensory and bodily experience
- The subtle body, as the entire gestalt of your body's energy, holds your memories and traumas as blockages or knots.

GROUND: A sense of being in your body. Body wisdom.

Ground – grounded in physical body, and earth

Relax – letting go (thoughts, body sensations, etc.)

Open – become receptive of everything you are feeling (vibrant aliveness = subtle body)

Untangle – notice, befriend, and clear blockages (untangle trauma and memories in body)

Nurture – connect to consciousness and awareness (is alive through your body)

Dissolve – nondual; embodied wholeness

Meditation (Skt. *bhāvanā*; to cultivate, bringing into being) mind-body practices that are practiced subsequently starting with basic breathing and grounding practices toward nondual practices.

Logic Buddhism / Tantric Buddhism (*Vajrayāna* Buddhism)

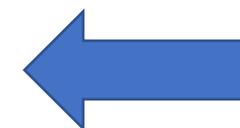
Skt. *kāyas* (bodies) are not exactly distinct “bodies” but rather layers of embodiment.

The Earth Body: This is the physical layer of embodiment, what we think of as the flesh-and-blood body.



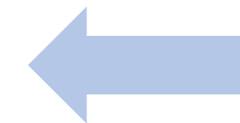
Explore the physical and sensory body

The Subtle Body: This is the energetic layer of embodiment—the sense of feeling, sensory experience, and emotion in the body.



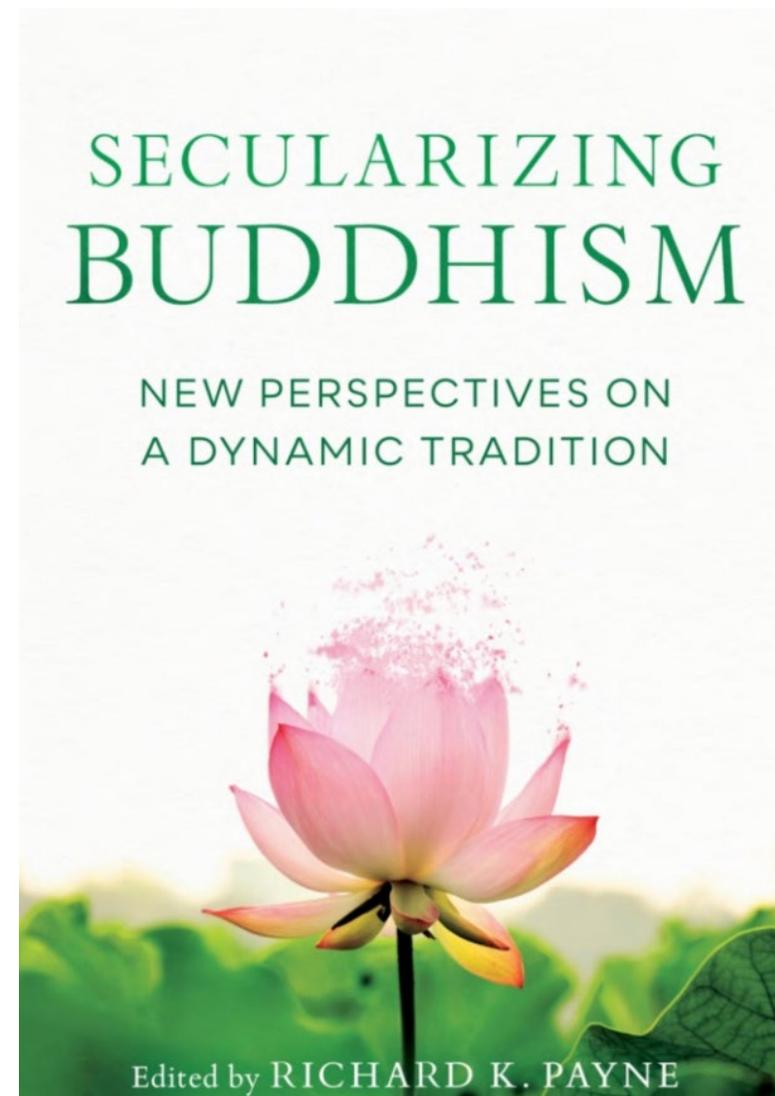
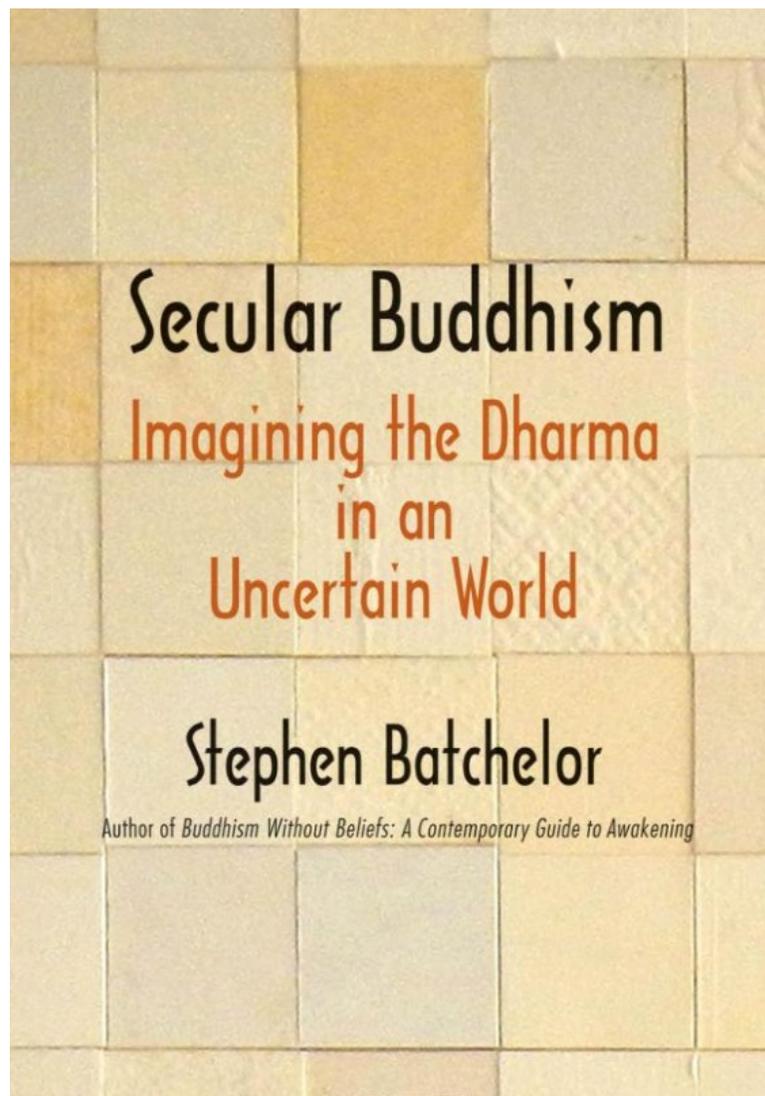
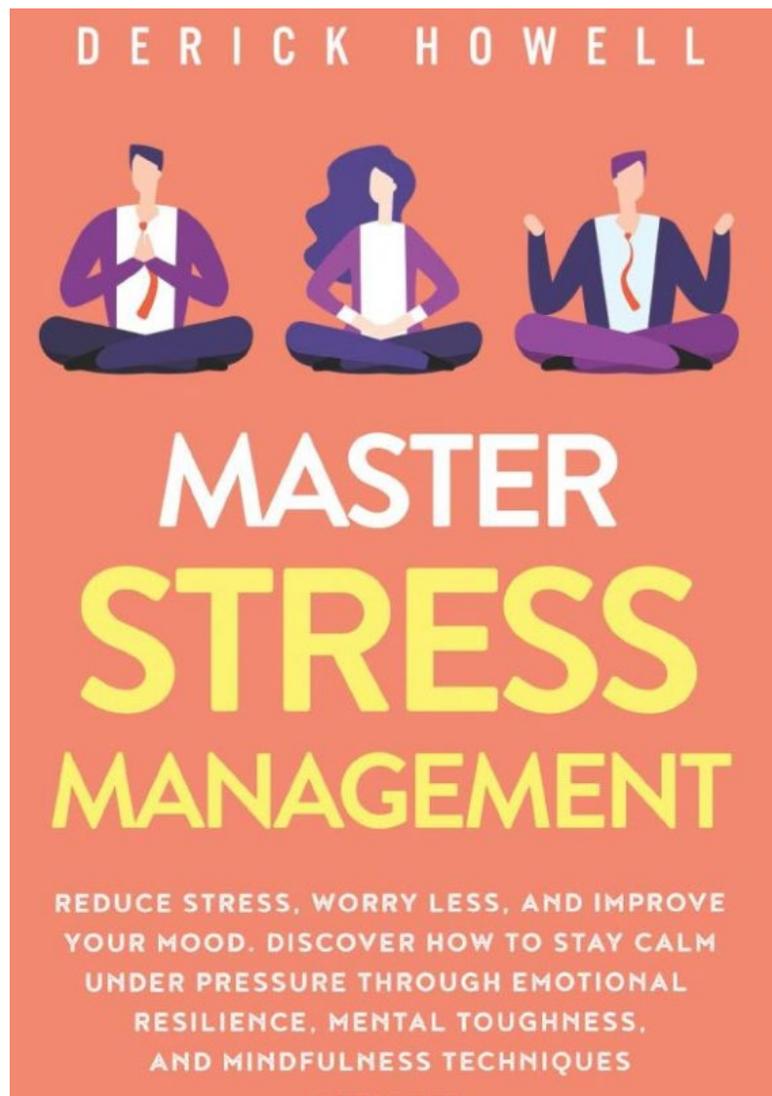
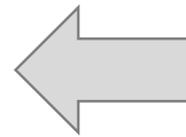
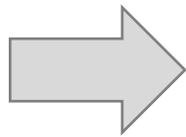
Explore the emotional body

The Awareness Body: This is the consciousness layer of embodiment—the sense of being aware that pervades the body.



Insights into energetic and conscious body

Path to liberation
Less human suffering



Disclaimer: These books are examples for different genres and are not endorsed nor recommended by UF Mindfulness.

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360° Mindfulness Workshop Program: Diversity, Equity, and Inclusivity of mindfulness and mind-body practices



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