

## Attitudinal Foundations of Mindfulness

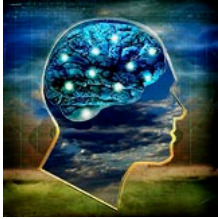


*"O.K., I admit it, we're lost, but the important thing  
is to remain focussed on whose fault it is."*

Awareness  
of Judging  
&  
Non-Judging  
Awareness

# Becoming a scientist of the self

Think of your mind as if it were a radio:  
What station are you tuned to right now?



eg. KVOJ = K-the Voice of Judgment,  
or KVO\_\_\_\_\_ *make up your own!*

## To Practice:

- (a) **STOP** (b) observing what station you're "tuned to" right now (give it a name if you like—see below);
- (b) **deciding**: stay there or change station and do this;
- (c) either way, **observing** every aspect of the experience of being on this station **with mindfulness** (i.e. noticing body, mind, emotion, senses, etc. with non-judging awareness and non-striving).

**Non-judging awareness = awareness of judging, without getting caught in or being driven by it...noticing and being aware of whatever we experience: *body sensations, mental processes, emotions, sounds, sights, kinesthetic senses, smell, taste...***

**Non-judging awareness *does not mean not judging.***  
(If we're trying to not judge, then we're judging the judging.)

## Getting to know our HABIT ENERGIES STOPping

Imagine you're getting ready to ride a horse, your foot in the stirrup, a hand on the horn of the saddle – but, before you can take your seat, something startles the horse, and it takes off at a wild gallop! You're holding on for dear life, and then hear someone call out from the side of the road – "*Hey, where are you going?!*" You call back, "*I don't know, ask the horse!*" This galloping horse is our "**habit energy**:" any reactions we have can be thought of this way.



All our reactions can be thought of as the result of our genetic inheritance, every experience we've had, and how we've reacted (*kind of like hardware and software of ourselves*).

What can we do to get back up on the saddle, take our seat, pick up the reins, survey the landscape (of our inner selves), and respond instead of react to whatever has triggered our reaction? **STOPping**: saying to ourselves "STOP, I'm noticing I'm \_\_\_\_\_(stressed, afraid, worried, irritated, angry, excited)," then taking a few conscious breaths, scanning our body and stretching, can help us take our seat and respond with a clearer mind and body, and more self mastery.

<b>S</b> top	<b>T</b> ake a breath	<b>O</b> bserve	<b>P</b> roceed
Say to yourself: STOP!	(or 3! ...in & out, consciously)	(sensations, emotions, thoughts, the 5 senses)	

## Judgment Calls

*Often, we blame ourselves or others when situations make us feel uneasy. But if we learn to discern rather than judge, we begin to see our difficult feelings for what they really are.*

By

Sally Kempton

Judgment is like cholesterol: There's a "good" kind and a "bad" kind. My friend Angela calls the good kind of judgment "discernment." She calls the bad kind "the enemy of love." "It doesn't matter what situation I go into," she once told me while suffering through a spell of the bad kind. "I can always find something wrong with it. If it's not the weather, it's people's clothes or the way they're talking. Whatever it is, I hate it." You can't win with your inner judge: It even judges itself for judging.

Sometimes that judgmental state feels like a sword driven right into the delicate fabric of your consciousness. Any feelings of love or relaxation or peace that you might have been nurturing are chopped to bits. Whether you're judging others or yourself, it's impossible to aim negative judgments in any direction without experiencing the sharp edges of judgment within yourself. Doubly so, in fact, since the faults we judge most harshly in other people usually turn out to be our own negativities projected outward.

Linda, a gifted and intelligent woman, has a rebellious streak that she's been trying to suppress for years. When she was in graduate school, she was caught shoplifting and nearly lost her job as a teaching assistant. In later years, she liked to engage in sexual brinkmanship—intense flirtations with much younger men, many of them her students. Nowadays, she prides herself on her ability to spot hidden lawlessness in others. She once drove a colleague out of her teaching position by spreading rumors about the colleague's affair with the father of a student. She'll say, with a straight face, that her sense of purity is so powerful that it will always point out the impurity in the people around her. It doesn't seem to occur to her that the "impurity" she sees in others mirrors behavior she rejects in herself.



**Toxic Judge** Of course, I'm being judgmental here, and what's more, taking a certain satisfaction in it. That's the problem: Unleashing our inner judge can give us a quick hit of superiority.

We feel smart when we can wield a skillful insight or pinpoint our parents' mistakes or the pretenses of our friends, teachers, and bosses. Moreover, judgment fuels passions—a sense of injustice, sympathy for the underdog, the desire to right wrongs. It gets us off the couch and into action. For many of us, judgment and blame are a kind of emotional caffeine, a way of waking ourselves from passivity.

Recently, I was leading a group exercise to dissolve negative emotions in meditation. One participant worked with her judgments about the Iraq war and then shared that when she examined the energy inside those feelings, she could feel its toxicity. Judgment, she realized, could actually make her sick. "The problem is," she said, "that I don't know how I'll generate the passion to do my political work without those feelings of judgment."

It's a good observation, and one that every one of us who decides to work through judgmental tendencies has to address. After all, the critical intellect is indispensable. The absence of critical feedback is what creates tyrants, dictators, and bad decisions. Without discernment, we mistake emotional heat for real love, and states of mindless trance for meditation. Discernment—or *viveka*, as it's called in Sanskrit—is also the quality that will ultimately allow us to make the subtle spiritual decisions about what we truly value, what will make us happy, and which of our many competing inner voices are important.

So how can we discern when something is wrong without being judgmental, without disliking the perpetrators, without filling ourselves with negativity? How can we change our own difficult personality traits, our fears and tensions and resistances, without judging ourselves for having them? Is it even possible to eliminate the bad kind of judgment without losing the good kind?

**Ego Mania** Despite the tendency to confuse judgmental blaming and discernment, they have as little to do with each other as dogs and cats. In fact, they come from entirely different levels of our psyche.

According to traditional yogic psychology, discernment is a quality of the *buddhi*, a Sanskrit word that is sometimes translated as "intellect" but that really refers to the higher mind, the seeing instrument that our

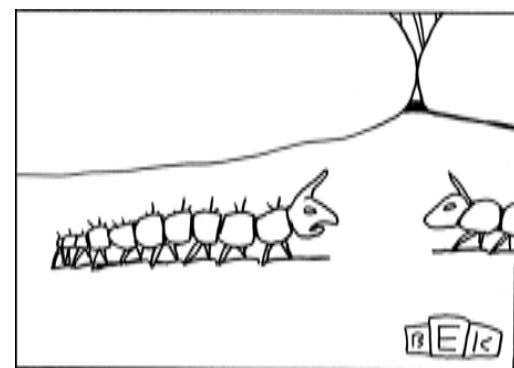
inner Self uses to observe the play of our inner world and make decisions about what is and is not of value.

Discernment is an awareness, often wordless, a clear insight that is prior to thoughts and emotions.

Judgment and blame, on the other hand, are products of the *ahamkara*, usually called the ego, that part of the psyche that identifies "me" with the body, personality, and opinions.

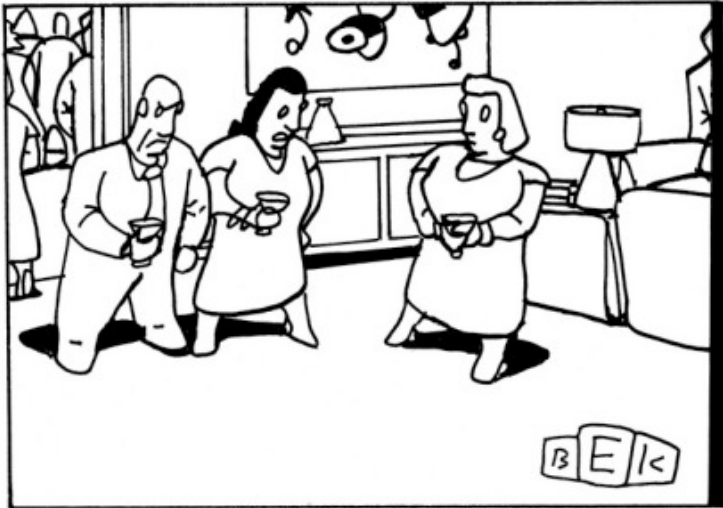
Ego has its uses—after all, if we could not create a bounded sense of "I," we would not be able to engage as individuals in this fascinating game we call life on earth. The problem with ego is that it tends to extend its portfolio, creating structures that block our connection with the joy and freedom that is our core. When that happens, we find ourselves assuming what can be called the false self.

Not to be confused with our natural personality (which, like the structure of a snowflake, is simply the unique expression of our personal configuration of energies), the false self is a coping mechanism. Usually devised in childhood, it is a complex of roles and disguises cobbled together in response to our culture and family situation. The false self claims to protect us, help us fit in with our peers, and keep us from feeling naked in a potentially hostile world, but it actually functions like badly fitting armor. Because our false self is fundamentally inauthentic, we often feel clueless when we're inside it, as if we're getting away with something and at any moment will be unmasked.



"I really hate most of my legs."



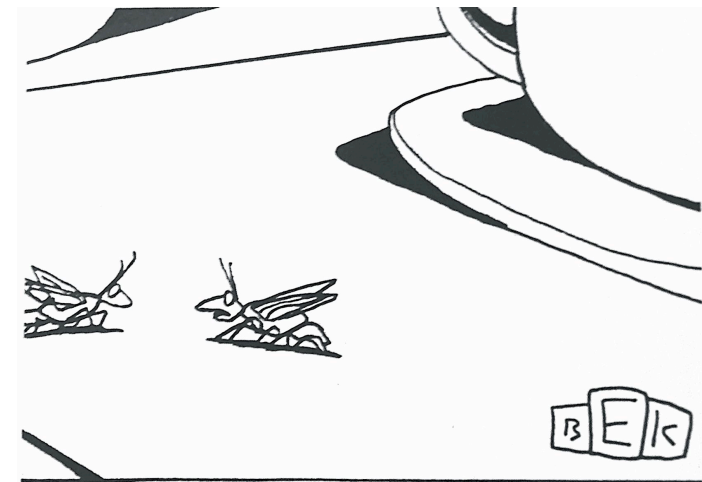


*"He saves all his critical thinking for my behavior."*

**Blame Game** Blame is one of the smoke screens that the false self throws up to keep itself from facing the pain of our human fallibility. Blaming, like anger, creates drama, movement, action—it is, as politicians know, one of the greatest of all diversionary tactics. If you look at what happens inside you when you feel unhappy, confused, or threatened by a situation, you may be able to catch the moment when blame arises.

First, there is the discomfort, the sense that something is wrong. The ego doesn't like unpleasantness, so it squirms, looking for a way to avoid the feeling.

At this point, we start to explain to ourselves why we feel uncomfortable and to look for a way to fix it. Often we do this by looking for someone or something to blame. We may blame ourselves, thus creating guilt. We may blame someone else, feeling like a victim or perhaps like a hero coming to the rescue. We may blame fate or God, which usually creates a feeling of nihilistic despair. In any case, we create a screen to separate ourselves (at least momentarily) from the discomfort.



*"The first step is to say to yourself, 'Yes, I'm pesky.'"*

**Warning Signal** The irony is that if we could let ourselves feel the discomfort without assigning blame, that very discomfort would connect us to our real source of wisdom and strength.

The feeling that something is wrong is actually a signal. At the deepest level, it's a direct communication from our authentic Self.

If we can catch our feelings when they first arise—before we start to assign blame, find fault, or judge—they will often give us the information we need to understand any situation. Not only that, but when we acknowledge feelings of discomfort without trying to escape them, we automatically put ourselves back in touch with our authentic Self, which is the source of real discernment.

Of course, when we've pushed away our feelings for a long time, they become hard to recognize and even harder to interpret. That's why it so often takes a crisis, a meltdown, to get the false self to abandon its defenses long enough to hear the messages our feelings want to give us.

**Fault Lines** When I was in my early 20s, I was a journalist and married to a man who worked in the film business. Making films involves months of 18-hour days, often in strange places, and since my profession was theoretically portable, it seemed to make sense that I travel with him. In practice, however, that meant I often found myself sitting in a hotel room waiting for my husband. I hated the powerless feeling this gave me, but at the same time, I was too emotionally dependent on my husband to stay away. In my conflicted state, I would pick fights, and the fights would escalate, and eventually we would find ourselves locked in a struggle to prove each other wrong.

One day, I had to leave for an interview right in the middle of a particularly intense argument. Megawaves of anger were running through me, and even worse was my confusion: The issues behind the conflict were so murky that I couldn't figure out which one of us was wrong!

But I didn't have time to obsess about it; I had to do the interview. I watched myself slip out of the emotions that were consuming me and into my professional self. As I considered the questions I was going to ask, I actually forgot about my anger.

When my interview was over, I noticed that I was still standing outside my anger. At that moment, I realized I had a choice. I could reenter the zone of anger, the zone of he-did-this/I-did-that, or I could stay in this zone of relative objectivity.

I chose objectivity. I asked myself, "Why does it matter so much that you be right?" Almost immediately, an answer arose: "Because I don't believe that I can change. So if I admit a mistake, it's like admitting that I'm permanently flawed."

"Why is that so terrible?" I asked.

There seemed to be no answer to that question—only feelings of fear and despair. Those feelings felt huge, primal. As I let myself feel them, I saw that in some way, they were controlling my life and that I didn't want to live inside those feelings anymore. Whatever it took, I knew I had to pull myself out of that swamp of pain.

That realization was a true turning point in my life. In hindsight, I'd say it marked the beginning of my inner journey, starting a process of self-questioning that led me, two years later, into meditation. At the time, though, the most immediate result was a feeling of compassion for myself and my husband. There was no longer any question of blame; we were just two human beings struggling to stay together while moving in nearly opposite directions. My problem, I saw, was not him. It was the fact that I was out of touch with my real self.

Over the years, as meditation and inner practice have made me familiar with my own ground, it's become much easier not to blame. That choice is always there presenting itself, of course. When the feeling that something's wrong surfaces, I can let the discomfort propel me into the old scripts ("Whose fault is this? What have I done wrong? How can people act this way?"). Or I can stop, recognize the discomfort as a signal to pay attention, and ask "What am I supposed to understand here?" If I take the first road, I inevitably find myself saying or doing something that comes out of my ego's fearful need to prove itself right. The result is often painful and always ineffectual.

If I take the second road, I experience a clarity that lets me act intuitively, that seems to come from beyond my personal self. When I act with discernment, it's often because I've resisted the tendency to blame.

**Channel Changer** So, if you want to switch channels from blaming to discernment, start by paying attention to the feelings that arose right before you started the blame spiral. Find out what they have to show you.

Think of it as a process of retracing your footsteps. When you find yourself blaming, ask yourself, "What feeling started all of this?" Be patient, because it might take a few moments to become aware of the feeling, but when you do, let yourself stay with it. Then turn inside and ask, "What perception lies behind this feeling? What is this feeling telling me?" The perception might be something totally unexpected—an insight into yourself, a realization about a situation.



"You do the bokeypokey and you turn yourself around—that's what it's all about."

You might see that it's time to act in a situation that you've been letting slide, or that you need to stop struggling and let a problem resolve itself on its own.

After you've sensed an answer, look again. Notice whether the perception you are experiencing feels clear or whether it's another layer of the judging mind. The way to do this is to notice the feelings around your perception. If you still feel confused, angry, self-righteous, unhappy, overexcited, or full of desire or any other hot or swampy emotion, you're still judging. In that case, ask yourself, "What is the root perception behind this? What does this feeling really have to tell me?"

If you stay with it, this process of self-inquiry can give you practical solutions to situations in your life. It can also shift your inner state quite radically. Real discernment, I've always found, starts with the willingness to ask questions. If you keep asking those questions, you will often get to the place where there are no answers at all, the place where you are just...present. Judgments dissolve in that place. Then you don't have to strive for discernment; discernment is as natural as the breath.

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Return to <http://www.yogajournal.com/wisdom/1631>*

## Poems of Compassion & LovingKindness



### The Peace of Wild Things

When despair grows in me  
and I wake in the night at the least sound  
in fear of what my life and my children's lives may be,  
I go and lie down where the wood drake  
rests in his beauty on the water, and the great heron feeds.  
I come into the peace of wild things  
who do not tax their lives with forethought  
of grief. I come into the presence of still water.  
And I feel above me the day-blind stars  
waiting for their light. For a time  
I rest in the grace of the world, and am free.

*Wendell Berry*

## Wild Geese

You do not have to be good.  
You do not have to walk on your knees  
for a hundred miles through the desert, repenting.  
You only have to let the soft animal of your body love what it loves.  
Tell me about despair, yours, and I will tell you mine.  
Meanwhile the world goes on.  
Meanwhile the sun and the clear pebbles of the rain are moving across the  
landscapes,  
over the prairies and the deep trees,  
the mountains and the rivers.  
Meanwhile the wild geese,  
high in the clean blue air,  
are heading home again.  
Whoever you are, no matter how lonely,  
the world offers itself to your imagination,  
calls to you like the wild geese, harsh and exciting--  
over and over announcing your place in the family of things.

*by Mary Oliver, Dream Work*

## I Go Among Trees and Sit Still

I go among trees and sit still.  
All my stirring becomes quiet  
Around me like circles on water.  
My tasks lie in their places  
Where I left them, asleep like cattle...  
Then what I am afraid of comes.  
I live for a while in its sight.  
What I fear in it leaves it,  
And the fear of it leaves me.  
It sings, and I hear its song.

*by Wendell Berry*



*"It's just that your acts of kindness are so random."*

## DO NOT BE ASHAMED

You will be walking some night in the comfortable dark of your yard  
and suddenly a great light will shine round about you,

and behind you will be a wall you never saw before.  
It will be clear to you suddenly that you were about to escape,  
and that you are guilty:  
you misread the complex instructions, you are not a member,  
you lost your card or never had one.  
And you will know that they have been there all along,  
their eyes on your letters and books,  
their hands in your pockets, their ears wired to your bed.  
Though you have done nothing shameful,  
they will want you to be ashamed.  
They will want you to kneel and weep  
and say you should have been like them.



And once you say you are ashamed,  
reading the page they hold out to you,  
then such light as you have made in your history will leave you.  
They will no longer need to pursue you.  
You will pursue them, begging forgiveness.  
They will not forgive you.  
There is no power against them.  
It is only candor that is aloof from them,  
only an inward clarity, unashamed, that they cannot reach.  
Be ready.  
When their light has picked you out and their questions are asked,  
say to them: "I am not ashamed."  
A sure horizon will come around you.  
The heron will begin his evening flight from the hilltop.

*by Wendell Berry*

**Out beyond ideas of wrong-doing and right-doing,**  
there is a field.  
I'll meet you there.  
When the soul lies down in that grass,  
the world is too full to talk about.  
Ideas, language, even the phrase "each other"  
doesn't make any sense.

*Rumi*

### **In Praise of Self-Deprecation**

The buzzard has nothing to fault himself with.  
Scruples are alien to the black panther.  
Piranhas do not doubt the rightness of their actions.  
The rattlesnake approves of himself without reservations.

The self-critical jackal does not exist.  
The locust, alligator, trichina, horsefly  
live as they live and are glad of it.

The killer whale's heart weighs one hundred kilos  
but in other respects it is light.

There is nothing more animal-like  
than a clear conscience  
on the third planet of the Sun.

*Wisława Szymborska*

### **Hokusai Says**

Hokusai says: Look carefully.  
He says pay attention, notice  
He says keep looking, stay curious.  
He says there is no end to seeing.

He says Look Forward to getting old.  
He says keep changing,  
you just get more who you really are.  
He says get stuck, accept it, repeat yourself  
as long as it's interesting.

He says keep doing what you love.  
He says keep praying.  
He says every one of us is a child,

every one of us is ancient,  
every one of us has a body.  
He says every one of us is frightened.  
He says every one of us has to find a way to live with fear.

He says everything is alive -  
shells, buildings, people, fish, mountains, trees.  
Wood is alive.  
Water is alive.  
Everything has its own life.  
Everything lives inside us.  
He says live with the world inside you.

He says it doesn't matter if you draw, or write books.  
It doesn't matter if you saw wood, or catch fish.  
It doesn't matter if you sit at home  
and stare at the ants on your verandah or the shadows of the trees  
and grasses in your garden.

It matters that you care.  
It matters that you feel.  
It matters that you notice.  
It matters that life lives through you.

Contentment is life living through you.  
Joy is life living through you.  
Satisfaction and strength  
are life living through you.  
Peace is life living through you.

He says don't be afraid.  
Don't be afraid.  
Look, feel, let life take you by the hand.  
Let life live through you.

*By Roger Keyes*

## Two Kinds of Intelligence

There are two kinds of intelligence: one acquired,  
as a child in school memorizes facts and concepts  
from books and from what the teacher says,  
collecting information from the traditional sciences  
as well as from the new sciences.  
With such intelligence you rise in the world.  
You get ranked ahead or behind others  
in regard to your competence in retaining  
information. You stroll with this intelligence  
in and out of fields of knowledge,  
getting always more marks on your preserving tablets.

There is another kind of tablet, one  
already completed and preserved inside you.  
A spring overflowing its springbox. A freshness  
in the center of the chest. This other intelligence  
does not turn yellow or stagnate. It's fluid,  
and it doesn't move from outside to inside  
through conduits of plumbing-learning.  
This second knowing is a fountainhead  
from within you, moving out.

*Jalaluḏḏ*

## Desiderata

Go placidly amid the noise and the haste,  
and remember what peace there may be in silence.

As far as possible, without surrender,  
be on good terms with all persons.  
Speak your truth quietly and clearly;  
and listen to others,  
even to the dull and the ignorant;  
they too have their story.  
Avoid loud and aggressive persons;  
they are vexatious to the spirit.

If you compare yourself with others,  
you may become vain or bitter,  
for always there will be greater and lesser persons than yourself.

Enjoy your achievements as well as your plans.  
Keep interested in your own career, however humble;  
it is a real possession in the changing fortunes of time.

Exercise caution in your business affairs,  
for the world is full of trickery.

But let this not blind you to what virtue there is;  
many persons strive for high ideals,  
and everywhere life is full of heroism.  
Be yourself. Especially do not feign affection.

Neither be cynical about love,  
for in the face of all aridity and disenchantment,  
it is as perennial as the grass.

Take kindly the counsel of the years,  
gracefully surrendering the things of youth.  
Nurture strength of spirit to shield you in sudden misfortune.  
But do not distress yourself with dark imaginings.  
Many fears are born of fatigue and loneliness.

Beyond a wholesome discipline,  
be gentle with yourself.  
You are a child of the universe  
no less than the trees and the stars;  
you have a right to be here.  
And whether or not it is clear to you,  
no doubt the universe is unfolding as it should.

Therefore be at peace with God,  
whatever you conceive Him to be.  
And whatever your labors and aspirations,  
in the noisy confusion of life,  
keep peace in your soul.

With all its sham, drudgery, and broken dreams,  
it is still a beautiful world.  
Be cheerful. Strive to be happy.

*by Max Ehrmann, 1920s*

## AWARENESS OF JUDGING – to develop NON-JUDGING AWARENESS

**Mindful Awareness (body, mind, and emotions) of my experience of judging:**

*Once or twice this week, reflect on the day, using this chart to identify and explore positive and negative judgments you made.*

<b>A “+” judgment about something/someone</b> (incl. yourself) <i>((things/people/experiences: you judged to be good, right, to your liking, helpful, beneficial, desirable, welcome, etc.))</i>			<b>A “–” judgment about something/someone</b> (incl. yourself) <i>((things/people/experiences: you judged to be bad, wrong, disliking, harmful, unhelpful, undesirable, unwelcome,...))</i>		
<b>Bringing into your awareness – as vividly as possible – a recent experience involving this judging / opinion.</b>  <b>As you reflect/remember it: identifying what you experienced then, or are experiencing now...</b>			<b>Bringing into your awareness – as vividly as possible – a recent experience involving this judging / opinion.</b>  <b>As you reflect/remember it: identifying what you experienced then, or are experiencing now...</b>		
<b>Body sensations</b>	<b>Words/thoughts/images</b>	<b>Emotion(s)</b>	<b>Body sensations</b>	<b>Words/thoughts/images</b>	<b>Emotion(s)</b>