



Mindfulness – Introduction Workshop

Edward Lau

A Member of the

Mindfulness In Biz Alliance



CONTENT

■ Mindfulness	3
■ Meditation	20
■ Mindfulness Development Project	26
■ 10 Bulls	31
■ Reference, Reading and Research	42



MINDFULNESS

Mindfulness is a mental activity/process



4

When you are mindful... You become keenly **aware** of yourself and your surroundings, but you simply **observe** these things as they are. You are aware of your own **thoughts** and **feelings**, but you **do not react** to them in the way that you would if you were on “autopilot” ... By **not labeling or judging** the events and circumstances taking place around you, you are freed from your normal tendency to react to them...

All it takes is 10 mindful minutes



[Click to play the video](#)

A wandering mind is an unhappy mind

(Killingsworth and Gilbert Science 330:932,2010)

In the video, Andy says

- When did you last take any time to do nothing?
- An understanding for the present moment... not being lost in thought, not being distracted, not being overwhelmed by difficult emotions, but instead learning how to be in the here and now, how to be mindful, how to be present.
- On average, our minds are lost in thought almost 47 percent of the time. (Harvard research)
- Meditation offers the opportunity, the potential to step back, and to get a different perspective, to see that things aren't always as they appear.
- We can't change every little thing that happens to us in life, but we can change the way that we experience it. That's the potential of meditation, of mindfulness.

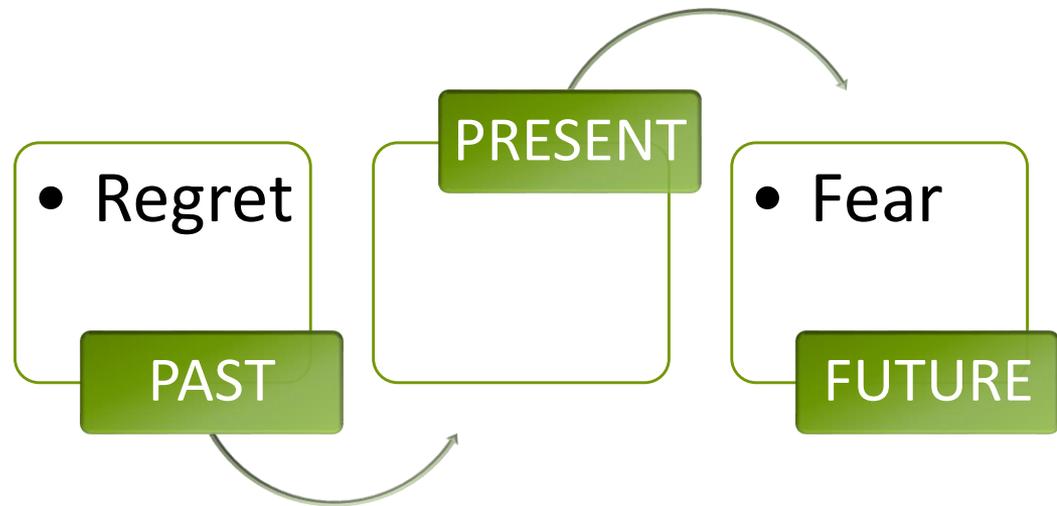


Two Types of Happiness (Allan Wallace)

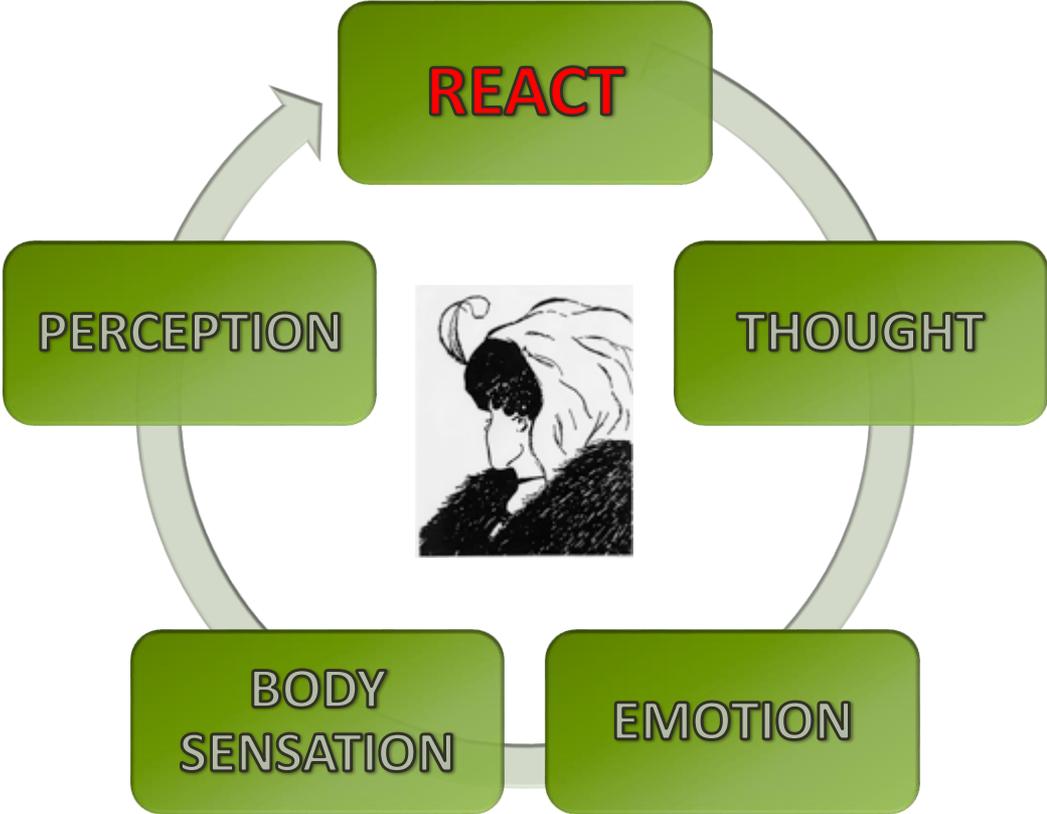


- **Hedonic Pleasure:** the pleasure derived from pleasant stimuli and the avoidance of unpleasant stimuli, which is all about consumption and acquisition; **the hunter-gatherer approach**
- **Authentic Wellbeing:** the sense of flourishing derived from an ethical way of life (social and environmental flourishing), mental balance (psychological flourishing), and wisdom (spiritual flourishing); **the cultivator approach**

Nothing to do, nowhere to go,
happiness is here and now (Thich
Nhat Hanh)



Autopilot mechanism (Ego-centric)



What is where in the brain



- **Neocortex** - Thought (including planning, language, logic and will, awareness)
- **Limbic System** - Emotion (feelings, relationship/nurturing, images and dreams, play)
- **Reptilian Brain** - Instinct (survival, breathing/swallowing/heartbeat, startle response)

Where-to-do-what in the brain

(Neuro-plasticity – the brain is capable of changing in response to experience and in response to training)

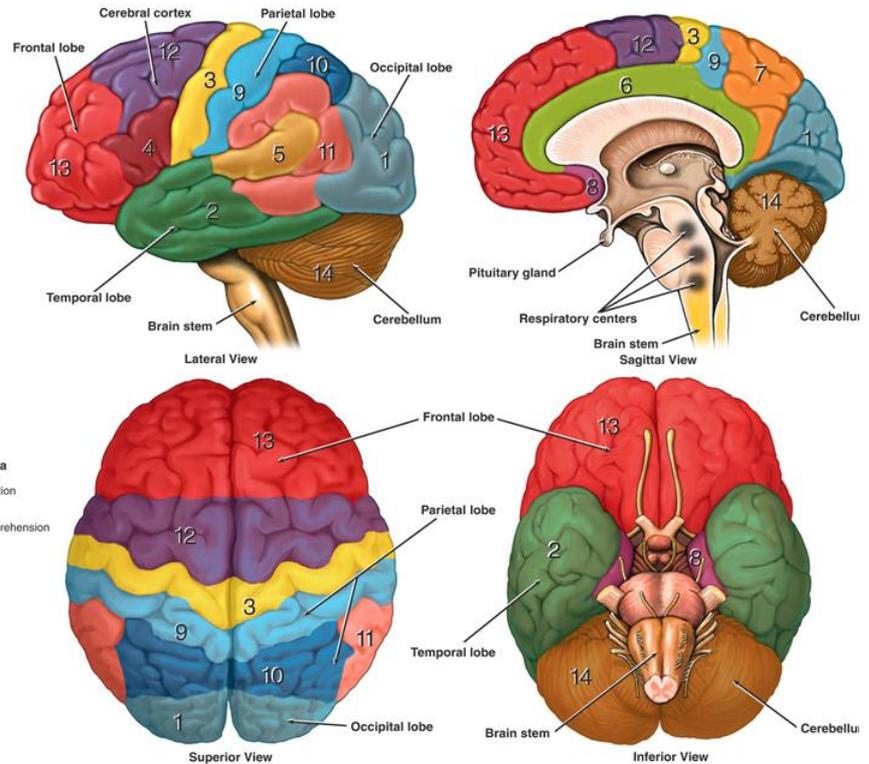
Anatomy and Functional Areas of the Brain



11

Functional Areas of the Cerebral Cortex

- 1 **Visual Area:**
Sight
Image recognition
Image perception
 - 2 **Association Area**
Short-term memory
Equilibrium
Emotion
 - 3 **Motor Function Area**
Initiation of voluntary muscles
 - 4 **Broca's Area**
Muscles of speech
 - 5 **Auditory Area**
Hearing
 - 6 **Emotional Area**
Pain
Hunger
"Fight or flight" response
 - 7 **Sensory Association Area**
 - 8 **Olfactory Area**
Smelling
 - 9 **Sensory Area**
Sensation from muscles and skin
 - 10 **Somatosensory Association Area**
Evaluation of weight, texture, temperature, etc. for object recognition
 - 11 **Wernicke's Area**
Written and spoken language comprehension
 - 12 **Motor Function Area**
Eye movement and orientation
 - 13 **Higher Mental Functions**
Concentration
Planning
Judgment
Emotional expression
Creativity
Inhibition
- Functional Areas of the Cerebellum**
- 14 **Motor Functions**
Coordination of movement
Balance and equilibrium
Posture



Copied from: www.dana.org/uploadedimages/images/neuroanatomy_large.jpg
(Pituitary Gland – master hormone gland)

London taxi drivers have larger hippocampus (spatial navigation and memory of past experience, including routes and places)

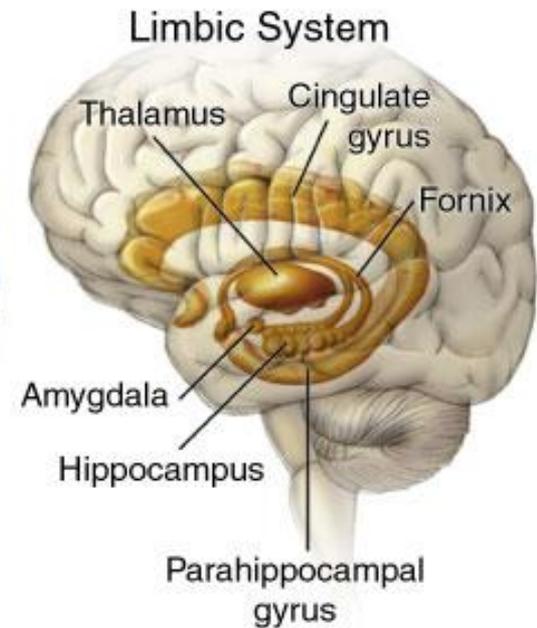
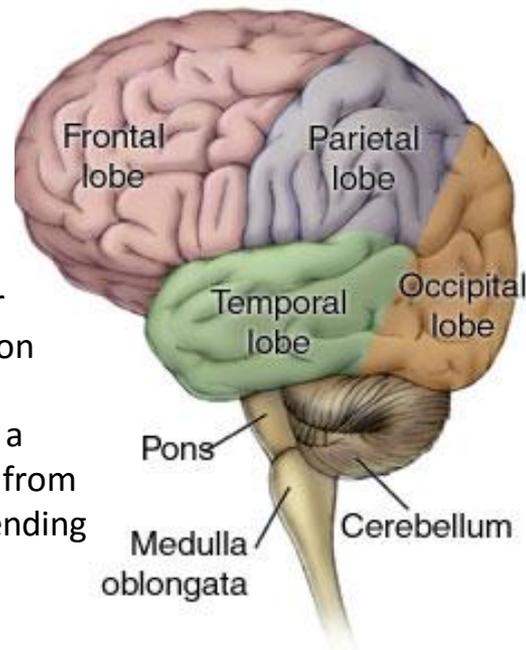


12

Amygdala - learning to approach or avoid things and hence with emotion

Thalamus - acts in a similar way to a relay station, taking in information from all the senses (except smell) and sending them on to different part of the cerebral cortex

Anatomy of the Brain

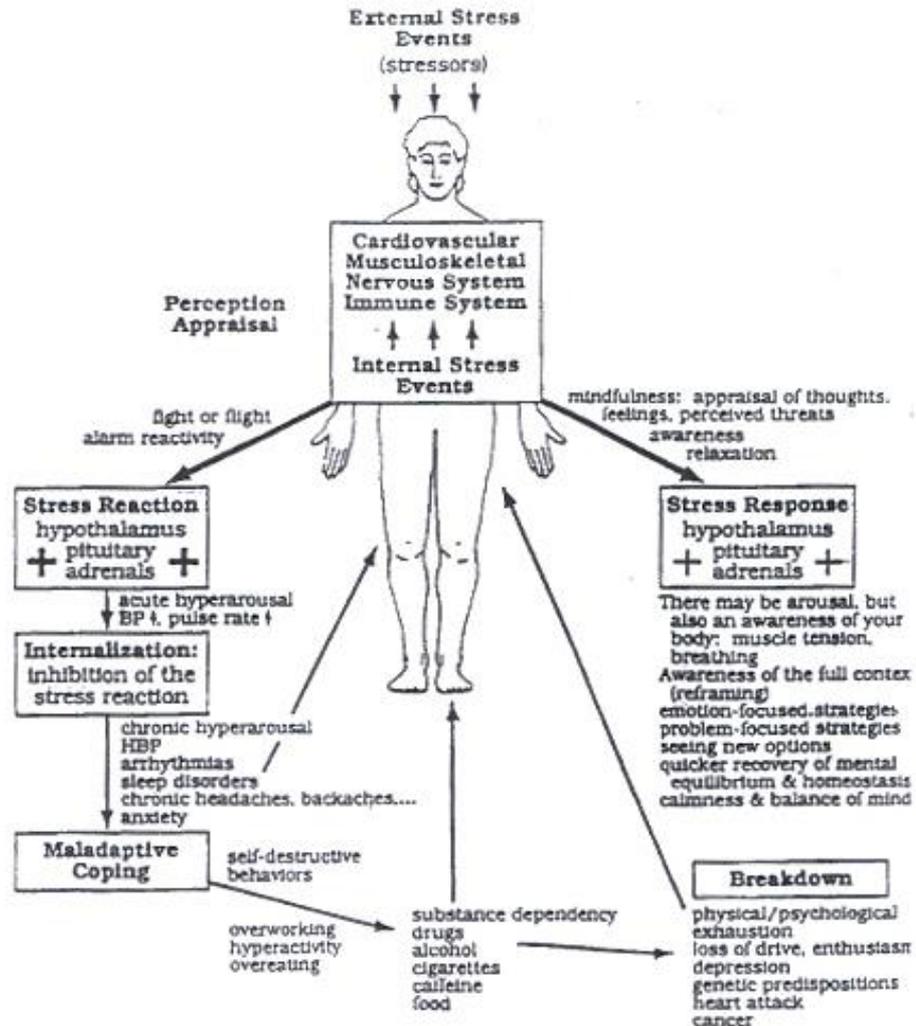


Coping with stress

Responding vs Reacting



13



Purpose of mindfulness



14

- There are some states of mind we are training ourselves to be present in mindfulness to avoid, such as greed, lust, hatred, aversion, jealousy etc.
- We choose to avoid not because they are evil, but because
 - they are compulsive;
 - they take the mind over and capture the attention completely in grasping, clinging and rejecting;
 - they keep going round and round in tight little circles of thought;
 - whatever resist, persist;
 - they seal us off from living reality.
- Mindfulness is the specific antidote for such states of mind, it is both the cure and the preventive measure.

Four mindfulness daily practices



15

- **Loving-kindness**: friendly disposition, sincere wish for the welfare and happiness of all beings, benevolence. It counteracts anger, fear, aversion.
- **Compassion**: empathy towards those who are subject to suffering, wishing to relieve suffering of others, serving others with altruism.
- **Empathic Joy**: rejoicing over the success and happiness of others. It counteracts jealousy.
- **Equanimity**: viewing without attachment or aversion; unmoved by the worldly conditions (loss and gain, fame and infamy, praise and blame, pain and happiness). It is not indifference but mental balance essential for correct assessment of the situation and appropriate action.

What is mindfulness



16

- A kind of non-elaborative, non-judgmental, present-centered awareness in which each thought, feeling, or sensation that arises in the attentional field is **acknowledged and accepted as it is**. (Scott R Bishop, M. Lau, S. Shapini, et. Al “Mindfulness: A proposed operational definition”)
- Mindfulness is a direct, clear, unreflective, non-judgmental **awareness/observation of what is actually happening** (i.e. mental and physical processes) from moment to moment
- Mindfulness is making direct, non-judgmental contact with our present experiences. The goal of mindfulness is **full awareness of experience**; thus it is one of several forms of acceptance behavior

Characteristics of mindfulness



17

- Mindfulness is mirror-thought
- Mindfulness is nonjudgmental observation
- Mindfulness is impartial watchfulness
- Mindfulness is non-conceptual awareness
- Mindfulness is present-moment awareness
- Mindfulness is non-egotistic alertness
- Mindfulness is awareness of change
- Mindfulness is participatory observation

Function of mindfulness

知止而後有定，定而後能靜，靜而後能安，安而後能慮，慮而後能得。



18

- Stabilizes the mind in meditation practice
- Facilitates sense restraint by guarding the mind
- Leads to “de-automatisation” of mental mechanisms
- Leads to freedom from desire and aversion
- Forms a foundation for ethical conduct
- Facilitate the development of concentration and insight
- Mindfulness, together with clear comprehension, is a foundation for wisdom – a mental factor which understands impermanence and non-self of all phenomena

The areas of applied mindfulness



19

- Mindfulness-based therapy used for psychological disorders such as anxiety, depression, eating disorders, relationship counseling
- Stress reduction for cancer patients and others
- In workplace environments as part of wellness programs, aiming to reduce stress
- In hospices for staff and patients
- In prisons
- In schools



MEDITATION

Reasons to practice meditation



21

- Cultivate mindfulness
- Balancing the stress and pressure in our life
- Enhancing our ability to understand and handle emotions
- Develop concentration, insight and wisdom
- Feeling good
- Ending suffering
- Scientific studies that proved the benefit of meditation

Scientific findings in meditation and the brain



22

- Meditational practices have varied effects on the brain
- Might have a long-term impact on the brain and body – beneficial for physical health and possibly well-being
- Many of our core mental processes (awareness, attention, emotion regulation, capacity for happiness and compassion) are trainable skills
- Implications for the use of natural intelligence and cognitive skills in our own healing

Meditation practices

- Relax and Harmonize the Body
- Relax and Harmonize the Breathing
- Relax and Harmonize the Mind

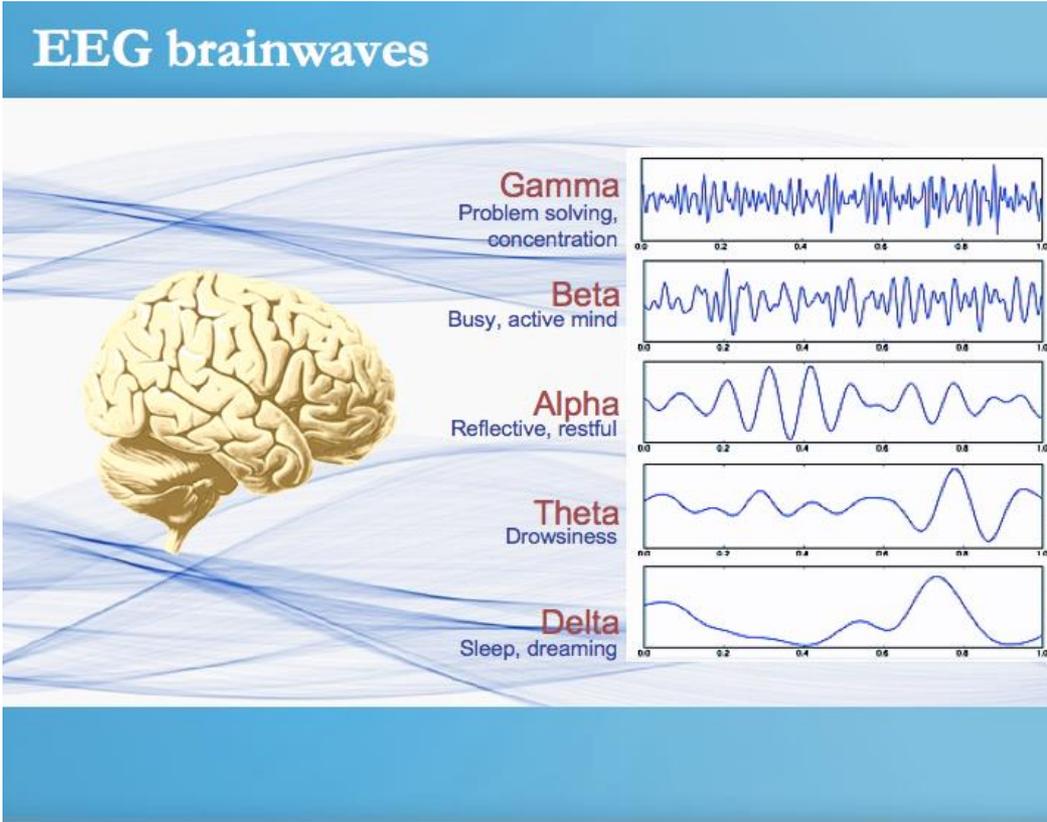


23

Neuro-electric correlates of meditation



24

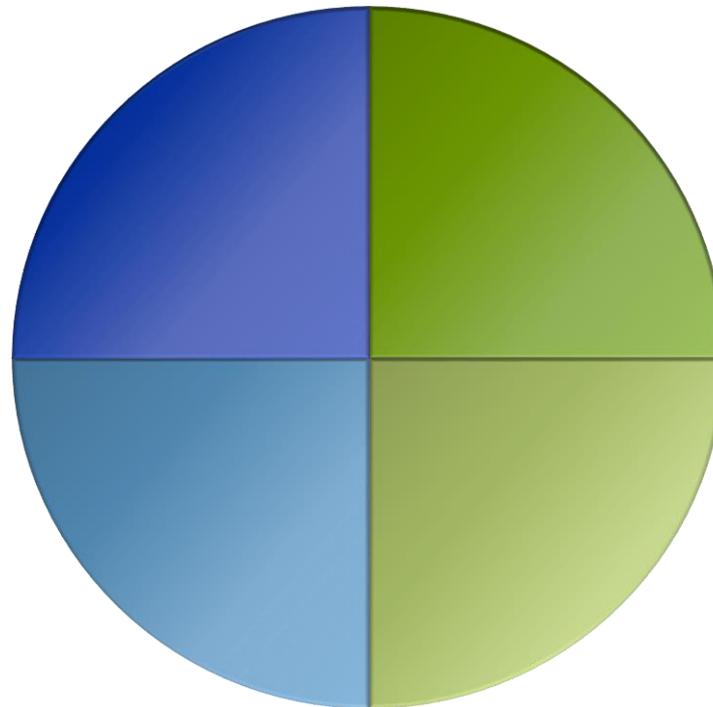


Basic principles of meditative techniques

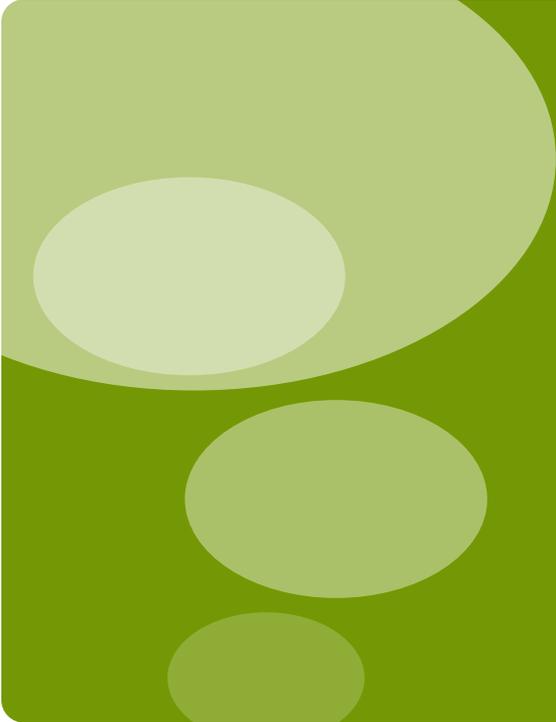
Key Elements



25



- Relevance of body
- Inward focus
- Reduction of conceptuality
- Importance of breathing



Mindfulness Development Project

Organized by Mindfulness In Biz

Mindfulness Development Project



27

- Organized by Mindfulness in Biz, registered as NGO in June 2015
- Group of 10 - 15 people training program for business owners and key employees in new start-up and SMEs in business not less than 9 years
- 3 Modules, 6 Sessions, 3 Components (combination of seminar, practice, one-on-one coaching in one 18 weeks cycle)
- Pro bono basis
- Self reading list and hand-outs will be provided

Module 1 (6 weeks)



28

A. Seminar (group – 1 hours x 4)

1. Mindfulness and Meditation

The concept of mindfulness and meditations introduced by Buddhism, Taoism and Confucianism, and its contemporary development in the West

2. Meditation and Cognitive Science

- Do structural alternations in brain occur as a consequence of affective experience?
- Will training for cultivating positive qualities produce beneficial alternation in brain function and structure?
- Can a meditation affect the body in a way that will have a significant impact on physical health?

B. Practice (group – 2 hours x 4)

1. Breathing and Relaxation

2. Chair Sitting Meditation

3. Standing Meditation

C. Development Coaching

(one-on-one – 0.5 hours x 2)

Cycle 1

- mindful conversation
- mindful habit

Module 2 (6 weeks)

A. Seminar (group – 1 hours x 4)

1. The effect of meditation on Chronic Fatigue Syndrome (CFS)

CFS is a debilitating condition characterized by persistent severe fatigue lasting for at least 6 months with unknown cause. It is associated with constellation of physical and mental symptoms including:

Recurrent sore throat, painful lymph nodes

Muscle weakness, muscle pain

Pain in joints, headache

Forgetfulness

Anxiety

Depression

Sleep disturbance

Impaired memory or poor concentration

2. Mindfulness and Emotional Intelligence

Studies have shown that people with high EI have greater mental health, exemplary job performance, and more potent leadership skills

B. Practice (group – 2 hours x 4)

1. Primarily focus in posture and movement

- Gao's Qigong I (Contemporary) or
- Baduanjin Qigong I (Traditional)

2. Cross Leg Meditation I

C. Development Coaching

(one-on-one – 0.5 hours x 2)

Cycle 2

Identify and remove interference that limit the expression of full potential



29

Module 3 (6 weeks)



A. Seminar (group – 1 hours x 4)

1. Basic Meditation Theories -
Past and Present
2. Basic Theories on Mind and Body -
Past and Present

B. Practice (group – 2 hours x 4)

1. Advance in practice with understanding of its theories in behind
 - Gao's Qigong II (Contemporary) or
 - Baduanjin Qigong II (Traditional)
2. Cross Leg Meditation II

C. Development Coaching

(one-on-one – 0.5 hours x 2)

Cycle 3

Self awareness, self correction, self regulation and self origination



TEN BULLS
十牛圖

茫茫撥草去追尋，水闊山遙路更深；
力盡神疲無處覓，但聞楓樹晚蟬吟！



32

1. The Search for the Bull

In the pasture of this world, I endlessly push aside the tall grasses in search of the bull.
Following unnamed rivers, lost upon the interpenetrating paths of distant mountains,
My strength failing and my vitality exhausted, I cannot find the bull.
I only hear the locusts chirring through the forest at night.

Comment: The bull never has been lost. What need is there to search? Only because of separation from my true nature, I fail to find him. In the confusion of the senses I lose even his tracks. Far from home, I see many crossroads, but which way is the right one I know not. Greed and fear, good and bad, entangle me.



水邊林下跡偏多，芳草離披見也麼？
縱是深山更深處，遼天鼻孔怎藏它！



33

2. Discovering the Footprints

Along the riverbank under the trees, I discover
footprints!
Even under the fragrant grass I see his prints.
Deep in remote mountains they are found.
These traces no more can be hidden than one's nose,
looking heavenward.

Comment: Understanding the teaching, I see the
footprints of the bull. Then I learn that, just as many
utensils are made from one metal, so too are myriad
entities made of the fabric of self. Unless I
discriminate, how will I perceive the true from the
untrue? Not yet having entered the gate,
nevertheless I have discerned the path.



黃鸝枝上一聲聲，日暖風和岸柳青；
只此更無回避處，森森頭角畫難成。



34

3. Perceiving the Bull

I hear the song of the nightingale.
The sun is warm, the wind is mild, willows are
green along the shore,
Here no bull can hide!
What artist can draw that massive head, those
majestic horns?

Comment: When one hears the voice, one can sense
its source. As soon as the six senses merge, the gate
is entered. Wherever one enters one sees the head of
the bull! This unity is like salt in water, like color in
dyestuff. The slightest thing is
not apart from self.



竭盡精神獲得渠，心強力壯卒難除；
有時才到高原上，又入煙雲深處居。



35

4. Catching the Bull

I seize him with a terrific struggle.
His great will and power are inexhaustible.
He charges to the high plateau far above the
cloud-mists,
Or in an impenetrable ravine he stands.

Comment: He dwelt in the forest a long time, but
I caught him today! Infatuation for scenery
interferes with his direction. Longing for sweeter
grass, he wanders away. His mind still is stubborn
and unbridled. If I wish him to submit, I must
raise my whip.



鞭索時時不離身，恐伊縱步入埃塵；
相將牧得純和也，羈鎖無拘自逐人。



36

5. Taming the Bull

The whip and rope are necessary,
Else he might stray off down some dusty road.
Being well trained, he becomes naturally gentle.
Then, unfettered, he obeys his master.

Comment: When one thought arises, another thought follows. When the first thought springs from enlightenment, all subsequent thoughts are true. Through delusion, one makes everything untrue. Delusion is not caused by objectivity; it is the result of subjectivity. Hold the nose-ring tight and do not allow even a doubt.



騎牛迤邐欲還家，羌筆聲聲送晚霞；
一拍一吹無限意，知音何必鼓唇牙！



37

6. Riding the Bull Home

Mounting the bull, slowly I return homeward.
The voice of my flute intones through the evening.
Measuring with hand-beats the pulsating
harmony, I direct the endless rhythm.
Whoever hears this melody will join me.

Comment: This struggle is over; gain and loss
are assimilated. I sing the song of the village
woodsman, and play the tunes of the children.
Astride the bull, I observe the clouds above.
Onward I go, no matter who may wish to call
me back.



六
騎
家
牛

騎牛已得到家山，牛也空兮人也閑；
紅日三竿猶作夢，鞭繩空頓草堂間。



38

7. The Bull Transcended

Astride the bull, I reach home.
I am serene. The bull too can rest.
The dawn has come. In blissful repose,
Within my thatched dwelling I have abandoned
the whip and rope.

Comment: All is one law, not two. We only
make the bull a temporary subject. It is as the
relation of rabbit and trap, of fish and net. It is
as gold and dross, or the moon emerging from a
cloud. One path of clear light travels on
throughout endless time.



鞭索人牛盡嚼空，碧天遼闊信難通；
紅爐焰上爭容雪，到此方能合祖宗。



39

8. Both Bull and Self Transcended

Whip, rope, person, and bull -- all merge in No-Thing.

This heaven is so vast no message can stain it.
How may a snowflake exist in a raging fire?
Here are the footprints of the patriarchs.

Comment: Mediocrity is gone. Mind is clear of limitation. I seek no state of enlightenment. Neither do I remain where no enlightenment exists. Since I linger in neither condition, eyes cannot see me. If hundreds of birds strew my path with flowers, such praise would be meaningless.



返本還源已費功，爭如直不似盲聾；
庵中不見庵前物，水自茫茫花自紅。



40

9. Reaching the Source

Too many steps have been taken returning to the root and the source.

Better to have been blind and deaf from the beginning!

Dwelling in one's true abode, unconcerned with that without --

The river flows tranquilly on and the flowers are red.

Comment: From the beginning, truth is clear. Poised in silence, I observe the forms of integration and disintegration. One who is not attached to "form" need not be "reformed." The water is emerald, the mountain is indigo, and I see that which is creating and that which is destroying.



返本還源

露胸跣足入塵來，抹土塗灰笑滿腮，
不用神仙真秘訣，直教枯木放花開。



41

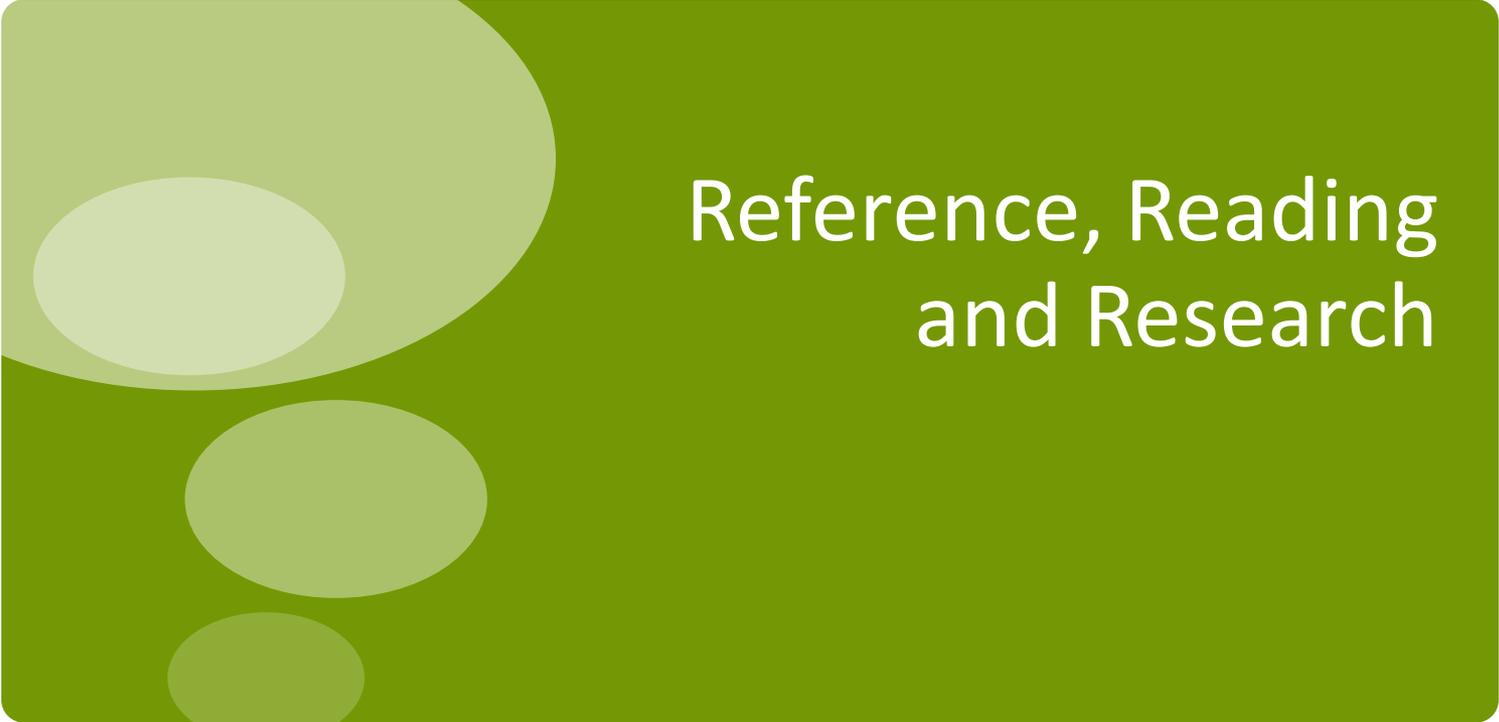
10. In the World

Barefooted and naked of breast, I mingle with
the people of the world.
My clothes are ragged and dust-laden, and I am
ever blissful.
I use no magic to extend my life;
Now, before me, the dead trees become alive.

Comment: Inside my gate, a thousand sages do
not know me. The beauty of my garden is
invisible. Why should one search for the
footprints of the patriarchs? I go to the market
place with my wine bottle and return home with
my staff. I visit the wine shop and the market,
and everyone I look upon becomes enlightened.



昭和辛卯夏
富春郎
畫並刻摺
十入
金手



Reference, Reading and Research

Meditation Training Body



43

- Ch'an/Zen Meditation
- Dao Meditation
- MBSR (www.umassmed.edu/cfm), MBCT (www.mbct.com)
- Potential Project (www.potentialproject.com)
- Plum Village (www.plumvillage.com)
- Search Inside Yourself (www.siyli.com)
- Tibetan Meditation
- Transcendental Meditation (www.tm.org)
- Vipassana Goenka (www.hk.dhamma.org),
Vipassana Mahasi (www.lonelyplanet.com)
- Yoga Nidra (www.yoganidranetwork.org)
Yoga Kundalini (www.kundaliniresearchinstitute.org)

Reading List



44

- The Power of Now – Eckhart Tolle
- Mindfulness in Plain English – Bhante Gunaratana
- Search Inside Yourself – Chade-Meng Tan

Research: Qigong and CFS

Qigong exercise improves the sleep quality of the patients with chronic fatigue syndrome: A waitlist randomized controlled trial

Monday, November 4, 2013 : 3:10 PM - 3:30 PM

Jessie SM Chan, MPH, PhD candidate , Centre on Behavioral Health and The Department of Social Work and Social Administration, The University of Hong Kong, Hong Kong, China

Rainbow Ho, PhD , Centre on Behavioral Health and The Department of Social Work and Social Administration, The University of Hong Kong, Hong Kong, China

SM Ng, PhD , The Department of Social Work and Social Administration, The University of Hong Kong, Hong Kong, China

Eric TC Ziea , Chinese Medicine Department, Hospital Authority, Hong Kong, China

Bacon FL Ng , Chinese Medicine Department, Hospital Authority, Hong Kong, China

Cecilia LW Chan, PhD , Centre on Behavioral Health and The Department of Social Work and Social Administration, The University of Hong Kong, Hong Kong, China



45

Background: Our previous studies showed Qigong exercise may reduce fatigue level of patients with chronic fatigue syndrome (CFS). Sleep disturbance is a common complaint in CFS. However, few studies investigated it. **Objectives:** Effects of Qigong exercise on sleep quality and fatigue were assessed. The correlations between changes of sleep quality and fatigue were assessed as well as dosage of Qigong practice. **Methods:** A RCT was conducted with Qigong (n = 75) and control (n = 75) groups. 16 sessions (twice a week for 8 weeks) of Baduanjin Qigong of 1.5 hours each was delivered. Fatigue was measured by Chalder's fatigue and sleep quality was measured by Pittsburgh sleep quality index (PSQI) at baseline (T0), post-intervention (T1) and 3-month post-intervention (T2). The interaction effect of group and time in sleep quality and fatigue between two groups were compared by ANOVA. The correlations between changes of outcomes (T1 – T0) with dosage of Qigong were assessed. **Results:** PSQI were 10.0 (3.7) at T0, 8.2 (3.4) at T1 and 8.3 (3.4) at T2 for intervention group, and 10.2 (3.8), 9.5 (3.7) and 9.3 (3.5) for control group respectively. F-values for effect of group x time were 3.006 (p=0.048) for PSQI and 10.376 (p<0.001) for fatigue. Change of PSQI had significantly positive association (R=0.569, p< 0.001) with that of fatigue, and significantly negative with attendance rate of Qigong class (R=-0.288, p=0.013)

Research: Qigong and CFS (continued)

Conclusion: It suggested Qigong exercise can improve sleep quality of CFS and dosage of Qigong practice had a close relationship with improvement of sleep quality.

Acknowledgement: Hong Kong hospital Authority research fund

Learning Areas:

Chronic disease management and prevention

Implementation of health education strategies, interventions and programs

Public health or related education

Social and behavioral sciences

Learning Objectives:

Assess the effect of Qigong exercise on sleep quality of the patients with chronic fatigue syndrome in a RCT.

Keywords: Alternative Medicine/Therapies, Quality of Life

Presenting author's disclosure statement:

Qualified on the content I am responsible for because: I am a person who is mainly responsible for this study and it is also part of my PhD study

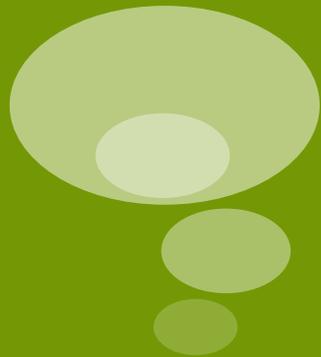
Any relevant financial relationships? No

I agree to comply with the American Public Health Association Conflict of Interest and Commercial Support Guidelines, and to disclose to the participants any off-label or experimental uses of a commercial product or service discussed in my presentation.

Back to: 3319.0: Research in Complementary, Alternative and Integrative Health Practices



46



END