

Contemplative inquiry as a frame for transformative research

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Can contemplation frame inquiry?

- Emergence – contingency
- Social and cultural
- Autobiographical
- Interpretive/proactive
 - ❖ What, why and what more?
- Polysemic (poly-ontological)
- Impermanence



How do you feel?

- Aches and pains
- Light headed
- Dry mouthed
- Congested
- Presence of phlegm (location and movement)



Changing emotions

- Aware | unaware
- Worry, fear, anger, sadness, pretense
- Ego
 - ❖ Feeling self
 - ❖ Lost self
 - ❖ Protective self



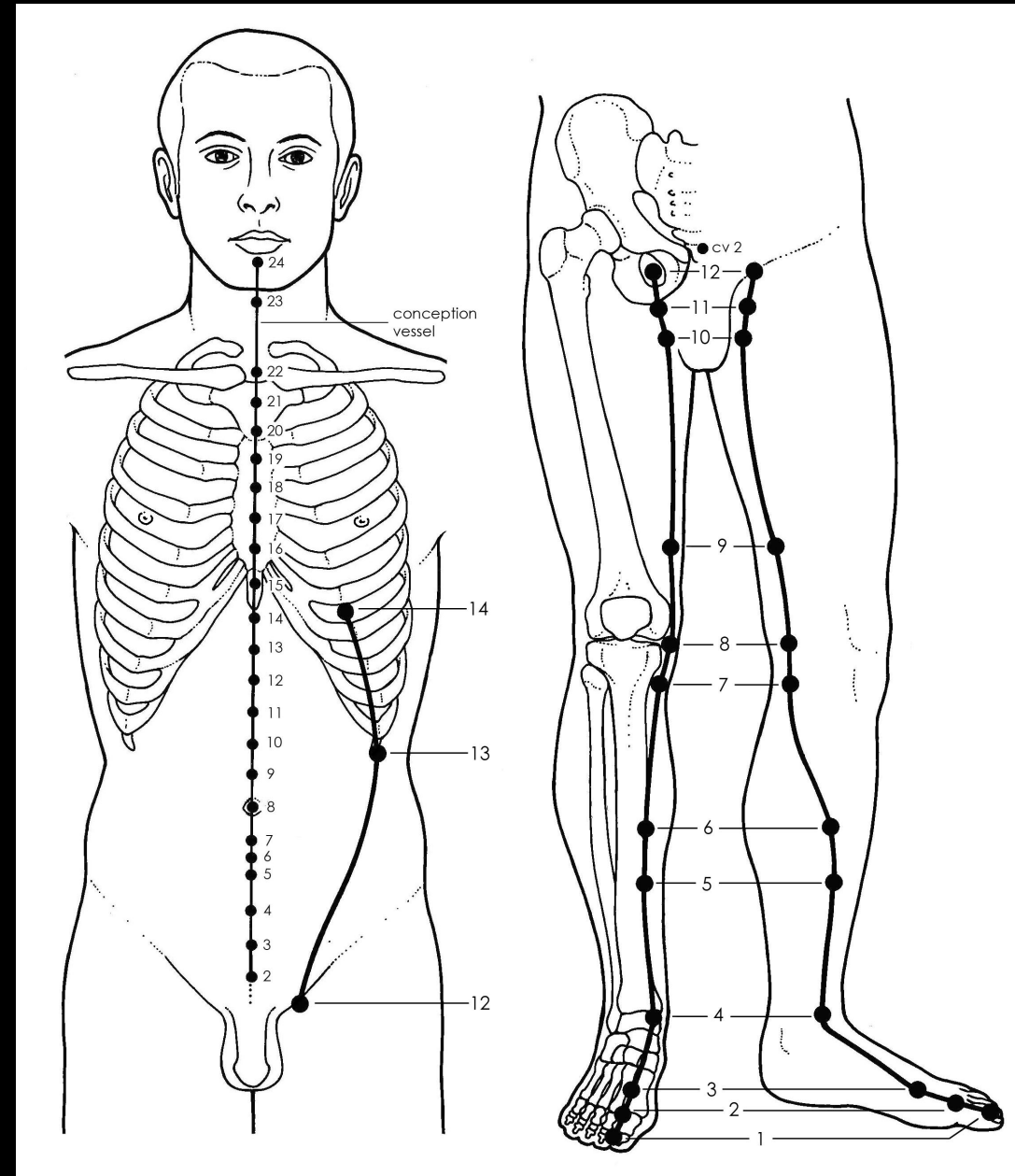
Frameworks

➤ Energy

- ❖ Channels
- ❖ Harmony
- ❖ Key blockage spots

➤ Reading the body

- ❖ Looking for symmetry and asymmetry
- ❖ Face
- ❖ Ears
- ❖ Eyes
- ❖ Tongue
- ❖ Fingers and toes



Mindfulness

- Beyond the breath (walking, eating, palpation, chanting ...)
- Home (a place in which to be present)
- Impermanence
- Craving
- Suffering
- Awakening
- Compassion
- Mind-Body-Soul

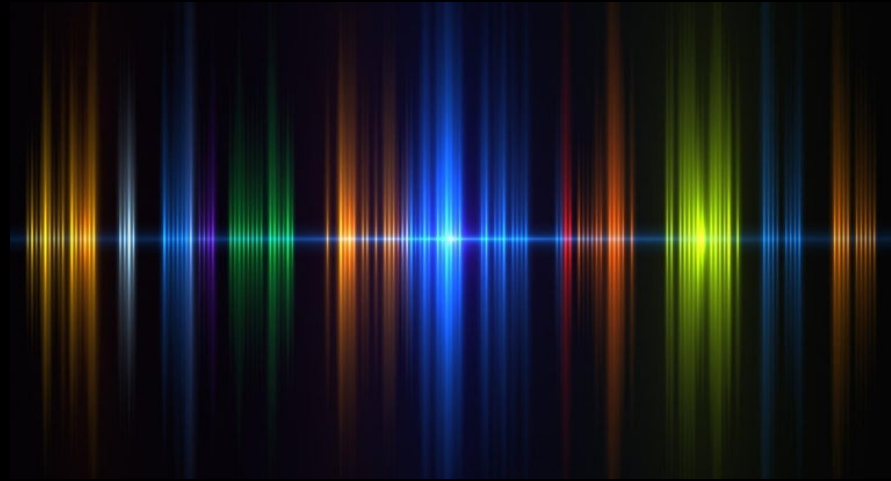


Value of doing research on knowing myself

- Ripple effects
- Acceptance of transcendence
- Always do good for others (bring something to the table)



Forging new pathways



- Beware the scholar who only tears planks from the boat
- It was your energy that brought me here
 - ❖ Resonance
 - ❖ The fundamental (embodied self) and higher frequency harmonics (higher level selfs)
- Acupuncture without borders (Nepal)
- Hospice (no birth no death – listen to life stories)