Freud (1912) delineated the ideal state of mind for therapists to listen, what he called “evenly hovering” or “evenly suspended attention.” No one has ever offered positive recommendations for how to cultivate this elusive yet eminently trainable state of mind. This leaves an important gap in training and technique. What Buddhism terms meditation—non-judgmental attention to what is happening moment-to-moment—cultivates exactly the extraordinary, yet accessible, state of mind Freud was depicting. But genuine analytic listening requires one other quality: the capacity to decode or translate what we hear on the latent and metaphoric level—which meditation does not do. This is a crucial weakness of meditation. In this chapter I will draw on the best of the Western psychoanalytic and Eastern meditative traditions to illuminate how therapists could use meditation to cultivate “evenly hovering attention” and how a psychoanalytic understanding of the language and logic of the unconscious complements and enriches meditative attention.

Introduction

“My, the lights are bright in here,” a client said to me in her first session many years ago.

Where are lights bright, I wondered to myself?

As she discussed what brought her to therapy and what she was struggling with in her life—a feeling of self-contempt and never being “good-enough”—I listened on two channels, focusing on what she was consciously saying and on her suggestive image.

Lights are bright in a police station, I eventually thought to myself. When I asked her if coming to therapy made her feel “grilled under the lights by the ‘cops,’” she smiled nervously and told me about her fears of being judged in therapy. Since she always judged herself, she assumed that a
stranger would have to judge her. After my question she noticeably relaxed and spoke more freely and openly.

Listening is an essential component of the psychotherapeutic process. It is indispensable to all that the therapist does, whether she/he is a psychoanalyst or a Rodgerian. In either case, careful listening aids the therapist in decoding the client's unconscious communications and empathetically understanding his or her life. An equally important aspect of listening is the therapist's awareness of his or her own internal emotional and physical reactions to the client. In addition, therapeutic listening is infinitely enhanced when the therapist can access his or her own imaginative capacities.

“In all our vast [therapeutic] literature,” notes Coltart (1992), “very little attention has been paid to attention” (p. 180). Psychotherapeutic listening, like Poe's “purloined letter,” may be neglected because it is right in front of us.

Freud (1912) delineated the ideal state of mind for therapists to listen, what he called “evenly hovering” or “evenly suspended attention.” This is a state in which the therapist is alert and receptive and attentive to both what the client is saying and his or her own reactions. It aids the therapist in being both grounded and flexible. Without evenly hovering attention, the therapist, writes Freud (1912), “is in danger of never finding anything but what he already knows” (pp. 111-112).

No one in the therapeutic literature has critiqued, amended or revised Freud's seminal recommendations. Yet, neither Freud nor his contemporaries or successors who explored this territory (e.g. Horney, 1987, Bion, 1970, 1994 and Langs, 1978) offered positive recommendations for how to cultivate this elusive yet eminently trainable state of mind. Freud (1900) and Bion, for example, focused on the obstructions to facilitating it—what not to do (Rubin, 1996). The former indicated that the analyst should neither try too hard to prematurely figure out the meaning of the patient's communications—a state of mind he called “reflection”—nor should the analyst attempt to formulate or write about a case prematurely. Bion (1970) encouraged therapists to listen without “memory, desire or understanding” (p. 46)—that is, without preconceptions about who the client is or expectations for what should happen in the treatment.

The fact that no one in the psychotherapeutic literature has formulated how one actually cultivates “evenly hovering attention” leaves an important gap in therapy training and technique. If therapists were trained to really listen in this way to each client, not only would the clinical data more readily challenge and expand their own most cherished formulations, but they would find it more difficult to maintain allegiance to single schools of psychotherapeutic thought. And our understanding of our own counter-transference—those emotional factors that interfere with our capacity to understand and help our clients—would be enhanced.
What Buddhism terms meditation—non-judgmental attention to what is happening moment-to-moment—cultivates exactly the extraordinary, yet accessible, state of mind Freud was depicting. Meditation fosters heightened attentiveness and equanimity, self-awareness and tolerance of feeling. In training one's capacity to notice ordinarily obscure phenomena—ranging from fleeting somatic sensations to subliminal thoughts, feelings and fantasies, to emergent and inchoate, creative images and insights—meditation offers user-friendly techniques for accessing "evenly hovering attention," which could facilitate psychotherapeutic listening. In quieting the mind and illuminating our hidden assumptions and deepening our attunement to other people, meditation can improve the listening skills of therapists. And the therapist would also have greater access to her own creativity and capacity for inner wisdom.

Not only does meditation short-circuit the deeply ingrained tendency of most of us to excessively criticize ourselves, but it increases access to our capacity for empathy, creativity and intuition. This is an extraordinary—and relatively untapped—resource for therapists, providing the foundation for genuine psychotherapeutic listening.

But genuine psychotherapeutic listening—listening to the latent and metaphorical as well as the manifest and literal meaning—requires one other quality: the capacity to decode or translate what we hear on various channels or levels at once—which meditation does not do. That is a crucial weakness of meditation.

A college student tells me of a conversation with her Buddhist teacher during which they talk about her wish to deepen her study of Buddhism by going to a monastery in Asia for a retreat.

She doesn't sound very enthusiastic. And I'm not sure why.

"Tell me more about what you both actually said," I say.

"It's funny you ask that," she says, shifting on my couch. "I told him 'I don't want to go, I mean I want to go.'" She pauses. "Is that a Freudian slip?" she asks, with a look suggesting she doesn't need an answer.

"What comes to mind about not wanting to go?" I ask. "I'm not sure," she says. "I may be pushing myself, doing it for the wrong reasons—because my boyfriend wants me to. And he may have other motives beside my well-being. Like wanting to justify what he's into. And my teacher didn't ask me if I had any hesitation—he just assumed that I wanted to go."

It is tempting to hear only the surface of what the student said to her Buddhist teacher, just as the teacher did. But then we might miss what is underneath.

"Don't get me wrong—I love Buddhism, and it's changed my life," she continues. "But it is not a panacea and I sense certain problems with it."
It can be too detached, anti-emotional, and as I’ve told you—I have had quite enough of that with my intellectual parents to last several lifetimes.”

“I hope that Freud and his pupils will push their ideas to their utmost limits, so that we may learn what they are ….,” writes William James in a letter of September 28, 1909 to Théodore Flournoy, “obviously ‘symbolism’ is a most dangerous method” (James, 1920, pp. 327-328).

Why is it so dangerous? Because it reveals that we often say more than we know.

Without attention to the symbolic aspect of listening my client’s ambivalence about studying Buddhism abroad would go unnoticed.

In this paper I will draw on the best of the Western psychotherapeutic and Eastern meditative traditions to delineate the two ingredients of optimal listening. I will attempt to illuminate how therapists could use meditation to cultivate “evenly hovering attention” and deepen their ability to understand themselves and their clients. Then I will examine how a psychoanalytic understanding of the language and logic of the unconscious complements and enriches meditative attention. While I will focus on perspectives and insights gleaned from classical and post-Freudian psychoanalysis, my remarks are applicable, with the appropriate changes, to other schools of psychotherapeutic thought.

Coltart (1992) claims that the practice of paying attention is the same whether taught by a Buddhist meditation master or an experienced analyst. But they are actually very different. Psychoanalysis lacks an appreciation for cultivating two qualities that meditation fosters, namely concentration and equanimity. These are heightened states of focus and acceptance that are not even mapped in Western psychologies. Explaining the meditative process in some detail—what it is and how to do it—will illuminate this.

Misunderstandings about meditation abound. It has been viewed as everything from a “self-improvement technique” to a “passive withdrawal from the world” (Welwood, 2000, p. 75). “Meditation” is not one thing such as a technique to lower stress or blood pressure or quiet the mind. In the classical Buddhist Visudhimagga: The Path of Purification, for example, there are at least 40 potential objects of meditation (Buddhaghosa, 1976, p. 99).

There are many kinds of meditation ranging from classical Theravadin Buddhist techniques of concentrating and focusing the mind and deconstructing take-for-granted conceptions of self, to the emphasis in Zen on being-this-moment, to Tibetan Buddhist strategies for transforming emotions. In this chapter I will focus on Vipassana meditation, a core technique of classical Buddhism. Vipassana is a Pali word meaning separating things into their component parts, seeing into them and gaining insight.
Take several moments to “turn your eyes inward” and look into your own depths and observe your mind …. Perhaps the first thing you noticed was how difficult it was to pay attention in any sustained way. Your mind was probably filled with endless chatter: wandering thoughts, fleeting images and fantasies, transient somatic sensations. You invariably lost track of what was occurring and wandered off and were emotionally hijacked by such things as criticisms of yourself, anticipations of the future, or regrets from the past. Close inspection of your actual experience reveals that your typical mode of perception is, to an unrecognized extent, selective, distorted and outside voluntary control. You often operate on automatic pilot, reacting to a conscious and unconscious blend of fallacious associations, anticipatory fantasies and habitual fears that make you unaware of the actual texture of your experience. Your mind is often foggy, seldom clear and serene. Buddhism likens the mind to a monkey endlessly jumping from branch to branch. It is difficult to see or think clearly when monkey mind prevails.

Since ordinary consciousness is usually too turbulent, preoccupied and constricted to be attentive and focused, the mind must be trained to focus. Meditation\(^1\) is one deeply powerful way of doing that. Meditation is the training of moment-to-moment attentiveness—awareness without judgment of what actually happens to us instant-by-instant. Meditation involves greeting life—here and now—with focus, care and respect. In a meditative state we perform each task with whole-heartedness.

*The Mahāsatipatthāna Sutra: The Greater Discourse on the Foundations of Mindfulness (Buddha, 1987)* is the core Buddhist text on the meditative process. There are four “foundations to mindfulness,” according to the Buddha:

1. awareness of the body in four positions (walking, standing, sitting and lying down);
2. awareness of “feelings” (vedan?)—which refers to physical (or emotional) sensations of pleasantness, unpleasantness or neutrality rather than what we call emotions;
3. awareness of states of mind—for example, whether we are clear or distracted, angry or calm, contracted or spacious;
4. awareness of “mind-objects”—which ranges from Buddhist notions about the hindrances to meditation (sense desire, ill-will, sloth and torpor, worry, and doubt) to the five “aggregates” or elements that make up every moment of experience (form, feeling, perception, mental formation and consciousness) to the Seven Factors of Enlightenment (mindfulness, investigation, energy, delight, tranquility, concentration and equanimity) to the Four Noble Truths (the reality and pervasiveness of suffering, the cause of it, the solution and the path to end it).
The meditative process, according to classical Buddhism, consists of two steps or stages: concentration and insight. In concentrative meditation we focus on a single object, such as the breath at the nostrils or abdomen with wholehearted attentiveness. It is an exclusive state of mind—it excludes everything but the single object we are focusing on. We sit physically still either in a lotus (or half lotus or an upright) position and pay attention to the immediate flow of moment-to-moment experience—attending to the breathing process, silently noting the experience of inhalation and exhalation at the nostrils or abdomen. The effort is not to control the breathing but to be attentive to it. Concentrative meditation cultivates mental focus. In traditional Buddhist practice developed by the Buddha, we often begin with concentrative meditation. When attentiveness is developed and stabilized, then insight meditation is practiced.

Insight meditation involves an inclusive state of mind in which we attend to the changing objects of our experience—non-judgmentally noting and then silently labeling whatever thoughts, feelings, fantasies or somatic sensations that we experience moment-by-moment such as “planning,” “judging,” “regretting” and so forth. If we feel lost or confused, unable to label the thoughts, feelings, sensation or fantasies that arise, then that experience is labeled “confusion.” If we judge our inattentiveness or thinking, we label that “judging.”

As attentiveness increases and becomes more refined, we can use the developing capacity to focus the mind to observe the nature of our consciousness. Like a movie that is slowed down, we can see how one frame of our consciousness leads to another—how particular feelings condition specific reactions. We might become aware, for example, that we are making expansive plans after feeling diminished. Or we might realize that we get angry at a loved one when we feel scared about his or her safety.

As our awareness becomes clearer and more focused, we experience a sense of psychological spaciousness: we do not become as entangled in reactive patterns of feeling and thinking. When praised, we might allow ourselves to bask in its warm glow instead of automatically devaluing the person who praised us. Psychological resilience is cultivated: when we are unsettled or distracted, we regain clarity more quickly. We can begin to notice within the first few seconds that we are unthinkingly attacking ourselves—thus avoiding getting emotionally hijacked and caught in a downward spiral of self-contempt and self-destructive behavior.

Shinzen Young (2004, 2006a), a contemporary teacher of Buddhist meditation, suggests that meditation cultivates two predominant traits: clarity and equanimity. Clarity regarding the components of your sensory
experience—physical sensations or emotions in the body, visual thinking or internal images and verbal thinking or internal talk—as they emerge moment-after-moment alone or in various combinations. Equanimity is an acceptance of whatever happens—the ability to meet whatever life brings—from strife to joyfulness—with calm acceptance.

Meditation lessens distractedness, quiets the inner pandemonium, reduces self-criticism and cultivates the capacity to tolerate a greater range of emotions. It also helps you appreciate your life and miss less life. And it enables you respond to pain without suffering and to fully experience and derive fulfillment from emotional and physical pleasure (Young, 2006b, p. 1).

In summary, these are the ways meditation can help heighten therapeutic presence:

1. Meditation increases your concentration so you can be more fully present.
2. Meditation lessens self-criticism so that you listen less judgmentally.
3. Meditation decreases a sense of separateness—which helps you be more connected to patients.

**Integrating Meditation and the Psychoanalytic Unconscious**

Meditation provides an operationalizable technique for cultivating evenly hovering attention and thus deepening psychoanalytic listening. But one additional element is indispensable for ideal listening: understanding the language—and logic—of the unconscious, which Buddhism neglects and doesn't understand. Without an understanding of the complexity and richness of unconscious communication, one is hampered in one's understanding, as I mentioned earlier.

Two aspects of the meditative method interfere with listening in this way. Meditation focuses on deconstructing experience into its component parts, rather than decoding its meaning. And meditators without exposure to psychotherapy lack an understanding of the language—and logic—of the unconscious; what lies outside awareness.

The Buddhist tradition contains a conception of the unconscious. It is alert, in other words, to the way traces of old experiences and feelings shape—and sometimes limit—one in the present. But the psychoanalytic understanding of the unconscious—particularly the notion of the primary process—offers something more: namely a fertile and revolutionary conception of unconscious communication. This Buddhism lacks.

In the 1932 revised edition of *The Interpretation of Dreams*, Freud wrote that the book “contains the most valuable of all the discoveries it has been
my good fortune to make. Insights such as this falls to one's lot but once in a lifetime” (Freud, 1932). One of the most revolutionary ideas in The Interpretation of Dreams was that the mind is capable of thinking in two different ways or logics. There are, to use the title of one of Freud's papers, “two principles of mental functioning,” which he called the primary and secondary process.

The secondary process, which Freud (1900) claimed was characteristic of conscious thought in waking life, is adapted to the realities of the external world. It is our ordinary rational and conventionally accepted way of thinking and speaking. You are using it as you think about and reflect on what you are now reading. The secondary process obeys the laws of grammar and formal logic, respects the differences between images, and acknowledges opposites and the categories (i.e. ordering principles) of space and time. My client's conscious wish to study meditation illustrates this type of thinking.

The primary process, on the other hand, is characteristic of unconscious mental activity and emerges in dreaming, artistic creations, neurotic symptom-formation, slips of the tongue (like my client made) and schizophrenic mentation. Opposites can —and often do—co-exist in primary process communications. One can, for example, love and hate the same person or wish for and fear the same thing—like my client. The primary process is oblivious to the categories of time and space—significant facets of our psychological past are, for example, very much “alive” in the present. “The past is never dead,” wrote William Faulkner in “Requiem for a Nun,” “It's not even past.”

The primary process is governed by processes Freud (1900) called condensation and displacement. In the former, one image in a dream or work of art or a patient's communications may stand for several different things, while in the latter, a person or image of lesser emotional significance can replace and symbolize another one of greater importance.

A client dreams, for example, that she is sitting at the end of her bed, which is on the roof of a building. She sees her dog, who is her pal, jump from the building and plunge to the ground. As her dog plummets, she doesn't look like a dog—she resembles a blob. My client feels powerless and is devastated. We explore her associations to the images in the dream. Sitting on the edge of her bed on a roof has three meanings to her:

(1) She feels that her personal life is “on edge”—in a precarious state; (2) She fears her bed will soon be “empty” if her husband takes a job abroad; (3) She is “falling” at work—losing the secure ground she used to have. The multiple meanings concentrated within one image illustrate the process of condensation.
Displacement—the process of putting something of greater emotional meaning and intensity in a less important place—is illustrated in her associations to the dog plummeting. As she describes this horrific sight, she says that as the dog fell toward the ground it no longer resembled itself. She sheepishly indicated that she felt that she was changing shape and feeling like a “blob”—aging and losing something vital; particularly an athleticism that was an important part of her former identity.

Even a meditatively trained mind that is highly concentrated, attentive and focused is greatly handicapped in deciphering the dense and fertile texture of what it is attempting to understand without comprehending the language and logic of the unconscious. In a letter/poem to Thomas Butts on November 22, 1802, William Blake writes: “And a double vision is always with me/With my inward Eye ‘tis an old man/Man grey/With my outward a Thistle across my way/…May God us keep/From Single vision and Newton's sleep” (quoted in Bentley, 2001, pp. 219-220). Blake was not only challenging an exclusively rationalistic view of the universe, but he was pointing toward a more inclusive kind of perception. To truly understand what Freud called the “overdetermination,” of internal and interpersonal experiences—the way the “same” thought, feeling, fantasy or action, may be motivated by various unconscious factors and have multiple unconscious meanings and functions—we need to have “double vision,” to listen stereophonically, on at least two channels at once, to the manifest and the hidden meaning.

The Thirty-Seventh Zen Patriarch, Ling-yu of the Mazu lineage, lived in the 9th century. He was sitting up in bed with his eyes wide open one morning when his secretary entered the room and asked him why he had such a strange look on his face. “I've just had a dream,” the Master said. “Why don't you try to interpret it?” The secretary bowed respectfully and left the room. Moments later, Ling-yu's assistant came in and was asked the same question. The assistant bowed and walked out. The secretary soon returned with a tub of hot water for the Master's bath, and the assistant brought a cup of tea. Seeing that neither disciple was lured into the world of dreams, Ling-yu praised them (Taylor, 1999).

One way of interpreting this story is that the secretary and the assistant were devoted to what Zen might call life-as-it-is and were not “side-tracked” by phantoms or dreams. “Dreams, in Buddhism, can refer to deluded thoughts … especially becoming ensnared in the trance of everyday self-absorbed thinking” (Bobrow, personal communication, January 15, 2007). I suspect many centuries of Buddhists might agree. “All things at all times teach,” says the Buddhist Avantamsaka Sutra (Tongxuan, 1989). “A dream unanalyzed is like a letter unopened,” it says in the Talmud. If everything is real—if dreams teach—then perhaps the secretary and the assistant, like
the Master, missed an opportunity to learn when they listened on one channel instead of two.

Freud presented the primary and secondary process as inherently antithetical to each other. He believed that the primary process was developmentally more archaic and maladaptive than the secondary process and that in healthy development it would be outgrown or mastered. While Freud's bilingual logic of the mind is a profound contribution to human self-understanding, there are several serious defects with it—especially the fact that it is underwritten by an increasingly beleaguered mechanistic model of the mind as a mental apparatus within which impersonal and unruly instinctual drives circulate, press for discharge, get dammed up and assault the besieged individual. Fewer contemporary analysts find this a compelling view of the mind, because it has been devastatingly critiqued over the last several decades by Schafer (1976), Stolorow and Atwood (1979), and Greenberg and Mitchell (1983), among many others.

Freud's theory also pathologizes the primary process and makes it more primitive than the secondary process. Later analysts such as Rycroft (1956, 1962) and Loewald (1977) did not believe that primary process and secondary process were mutually antagonistic or that the primary process was inevitably neurotic. In fact, they viewed them as mutually enriching. Aware of both the breathtaking insights and the difficulties in Freud's conceptualizations, both Rycroft and Loewald attempt to reformulate the primary and secondary process in such a way as to throw out the bathwater of the theoretical problems without eliminating the baby of the seminal insights.

The philosopher Suzanne Langer (1942) describes two modes of communication, what she termed discursive and non-discursive symbolism—or conscious, rational thought in words presented successively in accordance with accepted rules of grammar and logic and visual or auditory images appearing in a single instance rather than in a successive sequence. Drawing on this distinction, Rycroft unlinks the theory of the primary and secondary process from the mechanistic assumptions of Freud's defective drive model, while retaining the wisdom embedded in Freud's two principles of mental functioning. Rycroft then uses Langer to synthesize the two facets of mental functioning that Freud's theory depicts, suggesting that they are potentially cross-pollinating. In other words, we need to operate in both modes to lead a full and rich life.

Loewald (1977) reconceptualizes primary and secondary process while also disconnecting them from their original usage as modes of energetic regulation. Instead of dichotomizing these aspects of experience and privileging one over the other, he recommends integration, balance and cross-pollination. If one lives too much in the primary process mode, then one drowns in a dysfunctional, phantasmagorical world of metaphors and
images. If one resides too exclusively in a hyper-rational world of the secondary process then one lives a more emotionally shallow and impoverished life devoid of the creative and vitalizing aspects of the primary process.

Optimal listening, in my view, involves two stages: (1) quieting and focusing the mind through meditation and then (2) examining and investigating whatever arises with an abiding interest in the meaning of what you hear and a sensitivity to the language—and logic—of the unconscious. Attempting to listen to someone without developing heightened attentiveness is like taking a photograph with a wonderful lens held by an unsteady hand—the picture will be blurred. Psychoanalysis falls into this trap because it lacks a method for cultivating the deep concentration and equanimity trained by Buddhist meditation.

Deep inner concentration and quietude increase our capacity for self-awareness and tolerance of feeling. When we still the normally turbulent waters of our minds we have greater access to our emotional depths. We can literally notice more of what is occurring as well as sit through a greater range of feelings without the need to either identify with them, act on them or push them away.

The “meditative photographer” holds the camera completely still but uses a narrower lens and doesn't “develop” the picture. The picture will be clear, but restricted—neglecting various aspects of unconscious communication such as dreams and slips of the tongue. Listening stereophonically—on two channels at once—is a crucial aspect of a wide-angle lens. Stereophonic listening enables us to hear symptoms—traces of old, undigested experience that constrict us in the present—and creative symbols, which are often intimations, if not harbingers, of new, inchoate and constructive directions in one's life. Comfort with the primary process encourages us to stay with and eventually translate or decode the meaning of unconscious communication. We literally have more access to it and greater adeptness in handling it. For optimal psychotherapeutic listening we need to hold the camera steady—concentrate the mind—and use a wide-angle lens. Then the picture will be both clear and more comprehensive. This is, I believe, one of the unsung gifts that the marriage of Buddha and Freud bequeaths to us.7

Notes

1 There are many kinds of meditation including Christian, Catholic, Jewish, Sufi, Taoist, Yogic, Hindu and Buddhist types. In this paper I focus on Buddhist meditation. Goleman's (1988) The Meditative Mind offers a clear and comprehensive overview of the main kinds of meditation. Shinzen Young's (2007) “Five Ways to Know Yourself as a Spiritual Being” gives a suggestive flavor of five types within the Buddhist tradition.

2 There actually seem to be at least three conceptions of the unconscious in Buddhism—the classical Buddhist skandhas, or subconscious aggregate of previous conditioning.
(Narada, 1975, pp. 349 and 351); the alaya-vijnana or “store-house”
consciousness of Mahayana Buddhism—the “subjectless flow of mutually
conditioning events that momentarily constitute at the surface level of consciousness
something akin to an ego that experiences and reflects” (Unno, 2006, p. 7); and
“mushin,” that state of complete un-self-consciousness and optimal responsiveness
that Zen terms “no mind” (Suzuki, 1959, pp. 110-111).

3 “Reality,” for Freud, referred to internal psychic experience such as dreams and
the external world—with the former taking precedence over the latter. Buddhism, on
the other hand, argues that our ordinary conception of reality—including what Freud
termed “secondary process” as well as the taken-for-granted assumption of an
autonomous, isolated, solid, me “in here” and a separate you “out there”—is an
illusion. “The fundamental delusion of humanity,” Zen master Yasutani Roshi once
said, “is to suppose that I am here and you are out there” (cf. www.cise.ufl.edu).

4 “There's another view of dream in Zen, the evanescence of each moment and
every phenomena (in the Diamond Sutra): a source of delusion if we attach blindly to
it, a source of play and liberation if we do not (row row row your boat)” (Bobrow,
personal communication, January 15, 2007).

5 Zen master Dogen is the exception that suggests the generalization—treating
everything (including dreams)—as real (cf. Cook, 1978; Kim, 2004).

6 One can appreciate the profound value of the primary process as an exquisite
means of unconscious communication without subscribing to—or endorsing—every
aspect of Freud's immense body of work. One can, for example, challenge his
mechanistic model of the mind (or his pessimistic model of health) without
eliminating his stunning insights about the way we often communicate more than we
know.

7 The feedback of Joe Bobrow, Marianne Horney Eckhardt, Jefferson Fish, Uwe
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