

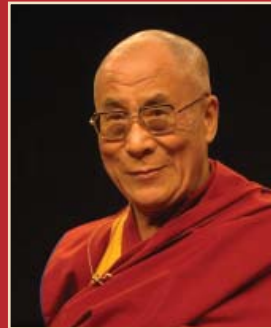


## FALL 2006 NEWSLETTER

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### The Chairman's Letter

HIS HOLINESS THE  
*Dalai Lama's Public Talk*



*Mind & Life Summer Research Institute*  
**MLSRI**

experiences and insights

*"We Constantly Challenged One Another to Take  
a Fresh Look at the Nature of the Mind"*



NEW INITIATIVES  
*Mind & Life Educational  
Research Network*  
**MLERN**

New Mind & Life Institute Books

## Chairman's Letter

Greetings,

It is with great pleasure we bring you this latest newsletter of the Mind and Life Institute. If you have been following the progress of the Mind and Life Institute for the past several years, you have noticed that our newsletters come out at irregular intervals. This is a conscious decision. We prefer to keep you updated with timely, shorter emails covering specific topics or events, rather than hold the news for a pre-set newsletter release date. In today's busy world, we think it works better for many people to read shorter communications, when the news is fresh. We create our newsletters to give you a more, in-depth, treatment of specific projects we have initiated.



One of the most exciting recent developments of the Mind and Life Institute is our annual Mind and Life Summer Research Institute. We started the MLSRI in 2003 to create an environment where scientists, philosophers, contemplative scholars and practitioners could meet together to explore and develop a new field of science that we are now calling Contemplative Neuroscience—the scientific study of how our minds and the way we train them, affect our brains and our behavior. The MLSRI has now become one of our most important annual programs—a week long “science retreat” for 150 people from 5 continents who are selected based upon the applications they submit each year.

We have thought about the best way to give you a flavor of the unique nature of the MLSRI. We decided to ask four of this year's participants to write their personal reflections. We hope you enjoy them.

Warmest regards,

A handwritten signature in black ink that reads "R. A. Engle".

Adam Engle, Chairman

### **The Dalai Lama's Public Talk in Denver September 17, 2006**

The Mind and Life Institute sponsored a public talk by His Holiness, the XIVth Dalai Lama, entitled *The Science of a Compassionate Life*, on Sunday, September 17, at Denver's Pepsi Center. His Holiness spoke and answered questions about compassion, kindness, and non-violence for more than an hour and a half. Denver Mayor John Hickenlooper introduced him to the sold-out crowd of 14,634 people.

Prior to the Dalai Lama's public talk, Mind and Life offered a dialogue to 120 Sustaining Patrons and sponsors entitled *Creating and Maintaining a Healthy Mind*. Six of the world's most profound thinkers currently working on the cutting edge of science and spirituality reviewed the latest

scientific findings and shared their perspectives on the wisdom of collaborative research. Father Thomas Keating; Rabbi Zalman Schachter-Shalomi; Joan Halifax Roshi, Ph.D.; Daniel Goleman, Ph.D.; Richard Davidson, Ph.D.; and Adam Engle, J.D., M.B.A. spent over two hours in dialogue which delved deeper into the topic of how we can train our minds for optimum health and well being. and what further steps are needed to create a new field of science called Contemplative Neuroscience.



Mind and Life will be offering a DVD of this dialogue as soon as the films have been edited.

## 2006 Mind and Life Summer Research Institute (MLSRI)

The 3<sup>rd</sup> annual 2006 Mind and Life Summer Research Institute (MLSRI) was held June 11-17 at Garrison Institute in Garrison, New York.

The purpose of the MLSRI is to advance collaborative research among behavioral and clinical scientists, neuroscientists, and biomedical researchers based on a process of inquiry, dialogue, and in some cases, collaboration with contemplative practitioners and scholars. The long-term objective is to advance the training of a new generation of behavioral scientists, cognitive/affective neuroscientists, clinical researchers, and contemplative scholar/practitioners interested in exploring the potential influences of meditation and other contemplative practices on mind, behavior, brain function, and health. This includes examining the potential role of contemplative methods for characterizing human experience and consciousness from a neuroscience and clinical intervention perspective. Complete information on the MLSRI can be found at [www.mindandlife.org/sri06.ml.summer.institute.shtml](http://www.mindandlife.org/sri06.ml.summer.institute.shtml).

**Several of our Faculty members and Senior Investigators have generously shared their MLSRI experiences and insights below.**

*“At the MLSRI We Constantly Challenged One Another to Take a Fresh Look at the Nature of the Mind”*

by Marcia Grabowecy, Ph.D.



My experiences as a Faculty member at the 2006 MLSRI were rich and exhilarating. Interactions with the Research Fellows, Senior Investigators, and other Faculty stretched my mind and heart in many directions, but there are two primary themes that I will take away from this meeting. The first is the role of faith in both science and dharma practice; the second is the role of “beginner’s mind.”

Faith has a remarkable role in both science and dharma practice. This version of faith is a deep-seated belief in the value of the method or path. The presence of this kind of faith seemed readily apparent in the attitude of everyone at the MLSRI. High levels of faith were expressed in the enthusiasm that practitioners expressed for their work, an enthusiasm that was palpable every day at the MLSRI. Practice of science and practice of the dharma depend on this faith in the method. It is not a blind faith in some external power, but rather a belief that following the path will bring us closer to the truth. We know that our developing understanding of ultimate reality is a process of successive approximations to the truth. We develop an understanding of reality through our dharma practice in full knowledge that this understanding is a vehicle that will be discarded when a more refined understanding takes its place.

The same holds for scientific theory. By definition, a theory is a provisional understanding. It must respect the data, but is subject to revision as new data arise and a new understanding of reality is required. For both science and dharma practice, clinging to a particular view is an obstacle to growth and wisdom. We accept that our emerging conceptual understanding is fallible, but at the same time we retain faith in the path or method. And so at the MLSRI we constantly



MLSRI Faculty Joan Halifax Roshi and Ringu Tulku Rinpoche

challenged one another to take a fresh look at the nature of the mind. A critical partner with faith is a healthy skepticism, a willingness to question even our most treasured assumptions.

This willingness to question our assumptions is a key component of the “beginner’s mind.” We must be willing to let go of what we think we know in order to increase our understanding. In dharma practice, this is a critical step. We must relinquish our habits and our truths, and be willing to explore the uncharted territory of our own experience. Our desire to cling to the security of what is known, even if it is a delusion, is a pervasive obstacle in our practice. Likewise, one of the most serious impediments to scientific progress is the baggage of assumptions and beliefs that we bring to our

MLSRI Faculty Richard J. Davidson



MLSRI Photography, Agathe Steinhilber

work. In large part, these assumptions are unexamined. They are part of our broader culture and of our scientific training.

One recurrent example from this year's meeting was the scientific identification of the mind with the brain—a view that was challenged by the equally strongly held position that the mind could not be the brain. Assumptions of mind-brain identity are rarely questioned in scientific circles, and when a challenge occurs it is typically only with close friends. Assumptions such as these need to be questioned in a spirit of “epistemic openness”, as John Dunne reminded us. We need a willingness to question what we think we know with a beginner's mind. As Suzuki Roshi said, “The goal of practice is always to keep our beginner's mind.... In the beginner's mind there are many possibilities; in the expert's mind there are few.” (Suzuki, 1970, p. 21). May we go forth in our personal and scientific practice with faith and a beginner's mind for the benefit of all sentient beings!

*Marcia, a 2006 MLSRI Faculty Member, is Research Assistant Professor and Lecturer in Brain, Behavior and Cognition in the Department of Psychology at Northwestern University*

***“New Tools, Such as Neuroimaging, Provide Exciting New Venues for Making Judgments, Interpretations and Further Hypotheses With Regard to Mindfulness”***

**by Elizabeth B. Robertson, PhD**



The 2006 Mind and Life Summer Institute meeting quotes (or reasonable facsimiles thereof): “The brain and the mind are two different things”; “Mind is a noun, perhaps it should be a verb”; “Emotion is the way energy is harnessed and regulated by the brain.” These quotes resonate with me in my life as extramural health scientist administrator at the National Institutes

of Health (NIH). Why? They illustrate the complexity of producing an excellent clinical research application for funding consideration by the NIH. Clinical research is always complex; however research that delves into the brain, mind and emotional connections of individuals and groups promises to be especially complex because these are systems and or constructs that are difficult to meaningfully define and operationalize. The challenging nature of this work necessitates true collaboration of mindfulness practitioners, scientists, and scientist – practitioners. Development of common terminology and methods in translational research is a mind-stretching activity; requiring patience, open dialogue, true listening, and profound respect. If any group can rise to the challenge it is the group in attendance at the 2006 Mind and Life Summer Institute.

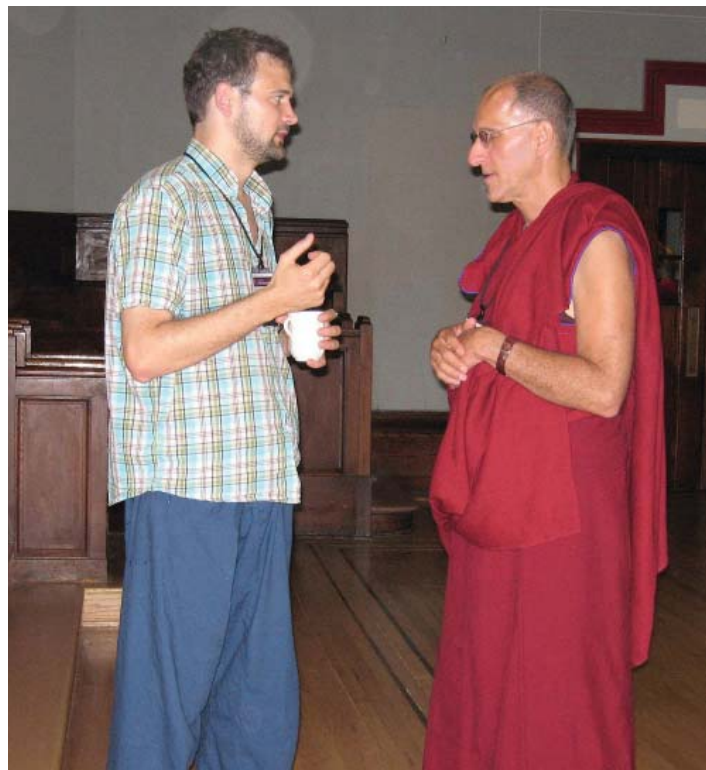
Future discussions should include the recognition that mindfulness may be a development phenomenon that takes place in multiple contexts across time. Similar to the study of brain and emotional development, mindfulness cannot be directly observed; rather, it must be inferred through verbal



MLSRI Panel Discussion with Faculty Ven. Hin Hung, Sharon Salzberg, Harold Roth, Gail Fitzpatrick-Hopler, Georges Dreyfus, and Joan Halifax

and non-verbal behavior most evident in relation to others in contexts that both nourish and challenge the developing person. Of course new tools, such as neuroimaging, provide exciting new venues for making judgments, interpretations and further hypotheses with regard to mindfulness. Full understanding however, will always involve first person accounts and second person observational data that describe and internal states and outward expressions of mindfulness. As Urie Bronfenbrenner said decades ago: ‘... much of developmental psychology is the science of the strange behavior of children in strange situations with strange adults for the briefest time possible.’ This may seem like a condemnation of the brilliant laboratory science that has provided the exciting underpinnings of mindfulness research. It is not, rather it suggests that broadening the mindfulness research to include a focus on the developmental – contextual – relational framework increases the chances of furthering our understanding sufficiently to make strides toward the integration of mindfulness into the everyday lives of children and families in naturally existing contexts.

MLSRI Faculty Antoine Lutz, Ven. Barry Kerzin



I left the meeting with many questions buzzing around in my brain -- or is that my mind? I wanted to know, does introducing developmentally appropriate aspects of mindfulness practice beginning in early childhood and continuing into young adulthood accelerate the development of the connections between the amygdale and the frontal cortex? Could an animal model of mindfulness be developed and tested with primates that would examine issues around social acceptability, social class, etc? Over time, are differential patterns of neural pruning evident among children exposed to multiple developmentally appropriate interventions leading toward mindfulness compared to children without such experiences? Do early mindfulness interventions for children with problem behaviors, especially those involving lack of emotional regulation, have long-term positive effects on affect and behavior, and if so what factors moderate and mediate such effects? Could universal intervention (those for all individuals) change the acceptability of mindfulness practices among large cohorts of a population?

I am extremely grateful to have had this experience, to have met all of the wonderful human beings involved and to have come away feeling so much a part of it.

*Elizabeth, a 2006 MLSRI Senior Investigator, is Chief of the Prevention Research Branch at the National Institute on Drug Abuse, National Institutes of Health*

***“I was Actually Somewhat Surprised to See all the Applications of Meditation, Particularly Mindfulness and to a Lesser But Developing Extent Lovingkindness, Being Used Clinically, or Researched”***

**By Sharon Salzberg**



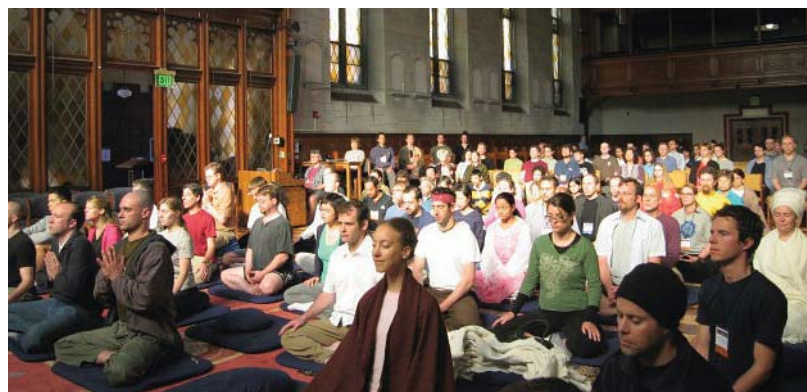
I was so happy that the 2006 MLSRI began with viewing Franz Reichle's film, *Monte Grande\**, which features the life and work of Francisco Varela, co-founder of the Mind and Life Institute, who died in 2001. I had met Francisco 10 years before that, in India, before he was so ill. His brilliance, kindness and love of truth shone right through him, and even though I had been fortunate enough to meet many special people, meeting him made a big impact on me. I was amazed to see, on film, that when he was so close to death, his impact was just the same. Or maybe even greater.

I felt that return to true fundamentals: the real questions of life, and death, the very human need for love and its transformative power, the urge to leave a better world for our children and communities, threading throughout the entire MLSRI. In the midst of very erudite and intellectually challenging conversations about “Where is the mind? Is it the brain?” and dazzling presentations on neuroscience, cognitive science, epistemology and a Buddhist taxonomy, someone would ask about real-time compassion, or about a client or a friend who was depressed, and needed help.

Those and all questions were approached with rigor, careful investigation, and an open acknowledgment that these struggles with suffering and the unknown, and with needing

to see a deeper truth if we can, and with wanting to be of help, are often why we practice meditation. And it seems that in many cases they might be why one does science as well.

As a meditation teacher who has been teaching for over 30 years, many times in classical Buddhist settings, I was actually somewhat surprised to see all the applications of meditation, particularly mindfulness and to a lesser but developing extent lovingkindness, being used clinically, or researched. Because I am now, through the Garrison Institute, involved in bringing the tools of meditation and yoga to domestic violence shelter workers and directors, I was especially interested in a breakout group on meditation and trauma. I learned about work being done with returning veterans, with a range of people experiencing PTSD or vicarious traumatization, with various survivors of untold horrors. The group helped me formulate several possible directions to propose for the Garrison program.



MLSRI Meditation Session at Garrison Institute

The general topics of the MLSRI were things like neuroplasticity and its implications for understanding brain and behavior, integration of first-person methods in research on brain function, meditation, and consciousness, affective and cognitive trait effects of meditation. But underneath all of that we were people meeting: scholars, contemplatives, clinicians, scientists, staff, students, friends. In that meeting we were helping each other in various ways.

In fact I often thought of friendship as the implicit matrix within which we were all gathering: the friendship between Adam Engle and Francisco, which helped give rise to the Mind and Life Institute, between Richard Davidson and Jon Kabat Zinn, which I suspect has helped spark and also helped sustain some of the truly pioneering work they each have done, the friendship the Dalai Lama seems to feel for all beings, without exception, which inspires hope for this world. And the friendships we were all forming, or looking at differently, or appreciating anew.

*A 2006 MLSRI Faculty Member, Sharon is co-founder of the Insight Meditation Society in Barre, Massachusetts, the Barre Center for Buddhist Studies, and the Forest Refuge. She has been teaching meditation retreats worldwide for over 30 years*

*\*The Monte Grande DVD can be ordered online soon at [www.mindandlife.org](http://www.mindandlife.org)*

***“As a Result of Attending the MLSRI I Feel That I have Finally Met a Group of Scientists With Whom I Can Collaborate and Share Ideas Regarding a Research Area That is Very Close to my Heart”***

**by Marjorie Woollacott, PhD**



As a neuroscientist who is broadening her research focus to include neural and cognitive correlates of mental training, and specifically meditation training, I found the MLSRI to be one of the most informative satisfying, and valuable experiences of my career. I appreciated the format of the institute, which included scholarly information from both Buddhist and some non-Buddhist

traditions on the techniques and goals of mental training associated with meditation. This helped ground the information

our scientific discussions were embedded within sessions of meditation and yoga practice. This allowed everyone to have a common base of experience in meditation during the institute and created a contemplative, peaceful and respectful atmosphere for all that we did. During our day of meditation practice at the end of the week-long retreat, I was touched by seeing other well-known scientists approaching their meditation practice with incredible humility, offering themselves fully to the moment.

This MLSRI has allowed me to meet new colleagues with whom I hope to begin collaborations on meditation research and it has helped my graduate student who also attended the Institute more fully crystallize the ideas for her dissertation research on neural correlates of meditation training. We are both very enthusiastic about beginning her research experiments this fall, examining changes in specific attentional networks associated with meditation practice as well as modifications in EEG characteristics as students receive meditation practice over an 8 week period and improve their attentional focus.

As a result of attending the MLSRI I feel that I have finally met a group of scientists with whom I can collaborate and share ideas regarding a research area that is very close to my heart. After almost 30 years of meditation and an equal number of years performing neuroscience research, I am now combining these two areas of my life in a very fulfilling way. I thank the Mind Life Institute for making this opportunity possible.

*2006 MLSRI Senior Investigator Marjorie is a professor in the Department of Human Physiology and the Institute of Neuroscience at the University of Oregon*

## **New Initiatives**

### **Mind and Life Educational Research Network (MLERN)**

The Mind and Life Institute (MLI) is deepening its commitment to support the development of tools, and programs for people to train their minds earlier in life and throughout life.

Recent findings in neuroscience are showing that humans are re-patterning their brains 24 hours a day, 7 days a week, whether one is aware of this process or not. The brain is much more plastic and malleable than scientists had believed, and developmental neuroscientists are working to determine which stages in brain development are optimal for learning various skills. This has opened a new approach in the field of education, called “evidence based education”, which seeks to match educational programs with the brain’s ability to learn. At the same time, neuroscientists working with the MLI have been able to use the new investigative technology to begin to study the effects of meditation on brain and behavior. The results so far suggest impressive capabilities for training the mind and changing the brain in positive ways, and in teaching life skills that have previously



MLSRI Research Fellow Marieke Van Vugt, Faculty Sara Lazar, MLSRI Volunteer Ann DeSollar, and MLSRI Planning Committee Member & Research Fellow Willoughby Britton

covered during the 6 days of the institute in the historical perspective regarding the foundations of meditation practice. As this information was followed by scientific approaches to the study of the neural correlates of meditation practice, and its applications to medical practice, there was continued reference back to the source of these practices, providing continuity to the information covered during the week. Both the neuroscience research presentations and the presentations on the historical information on meditative traditions added to my knowledge base concerning the state of the art of meditation research.

Yet, the uniqueness of this MLSRI was the fact that it was created in the format of a meditation retreat, so that all

been assumed to be un-trainable, such as paying attention, cultivating emotions and increasing awareness.

These recent developments in neuroscience, psychology, education and the study of contemplative practice on brain and behavior are creating an unprecedented historic opportunity for a multi-disciplinary approach of developing tools to train the mind and brain in ways never before thought possible, in a purely secular setting, and earlier in life while the brain is more receptive to change.

Decades ago, Jon Kabat-Zinn pioneered the development of secular tools to reduce stress and pain from Buddhist mindfulness practice; and now the Mindfulness-Based Stress Reduction program is delivered in hundreds of hospitals around the world. Conditions today open the door to developing learning tools, based on mindfulness and other contemplative practices, that can be taught to children earlier in life and progressively build in complexity throughout life as neural development advances. Similar tools can be developed for older students throughout their education lives and for adults in all walks of life and states of health—all based on the same kernel of essential contemplative practices—and adapted to the needs of the people being taught. This is a large undertaking and is a multi-generational effort, but it is very doable and the benefits to humanity will be very profound.

MLI's initial step in this developmental process is to establish a research network to inquire how to best approach this task. This Mind and Life Education Research Network is a small working group comprised of representatives from the science, education and contemplative communities. This type of research network was pioneered by the MacArthur Foundation to initiate investigation in emerging fields of science where a multi-disciplinary approach is required. Richard Davidson has participated in a number of MacArthur research networks and will direct this effort for MLI. The network will be multi-disciplinary and include developmental and social psychologists and neuroscientists; education researchers; education activists; contemplative scholars; and contemplative practitioners. The network will meet 3 times each year over the coming three years. The first meeting of the Mind and Life Education Research Network was held in Madison on July 12-14, 2006.

## Mind and Life Events Calendar

**January 5-12, 2007**

**Scientists Meditation Retreat** in partnership with Spirit Rock Meditation Center, Woodacre, CA. Complete information, including online registration, can be found at [www.spiritrock.org](http://www.spiritrock.org)

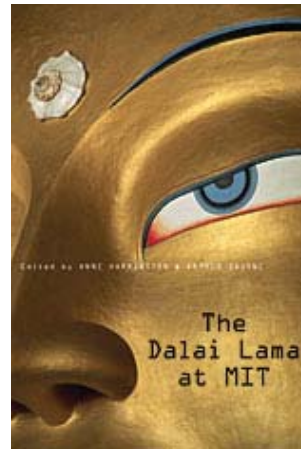
**June 3-9, 2007**

**4<sup>th</sup> Annual Mind and Life Summer Research Institute**, Garrison, NY, (applications will open during January, 2007)

## Mind and Life Institute Books

### *The Dalai Lama at MIT*

by Anne Harrington\*, Arthur Zajonc\*\*. (Cambridge, MA, Harvard University Press, 2006) Release Date August 28, 2006

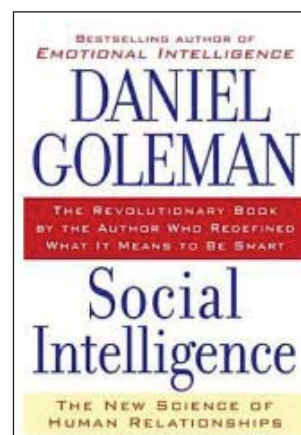


The meeting between the Dalai Lama, other Buddhist monks and scholars, and Western scientists captured headlines; the waiting list for tickets was almost 2,000 names long. If you couldn't be there, this book will take you there, including both the papers given at the conference and the animated discussion and debate that followed. *The Dalai Lama at MIT* shows scientists and monks reaching across their cultural divide to share insights, studies, and enduring questions. Is there any substance to monks' claims that meditation can give them astonishing memories for words and images? Is there any neuroscientific evidence that meditation can help you pay attention, think better, and control or even eliminate negative emotions? Are the Buddhists right to make compassion a fundamental human emotion, and Western scientists wrong to have neglected it? *The Dalai Lama at MIT* shows scientists finding startling support for some Buddhist claims and Buddhists eager to participate in neuroscientific experiments, as well as misunderstandings and laughter. Those in white coats and those in saffron and orange robes agree that joining forces could bring new light to the study of human minds.

*\*Anne Harrington serves on the Board of Directors and on the Scientific Advisory Board of the Mind and Life Institute \*\*Arthur Zajonc serves on the Scientific Advisory Board of the Mind and Life Institute*

*"A cornucopia of riches for anyone interested in what is known and yet to know about the nature of the mind. The dialogues weave a compelling tapestry of perspectives, insights, good-natured banter, and ideas for new studies that will fascinate not only scientists, but anyone interested in meditation and mind-body interactions."*

Jon Kabat-Zinn, author of *Coming to Our Senses*, Vice Chair, Mind and Life Institute



## Other Books of Interest

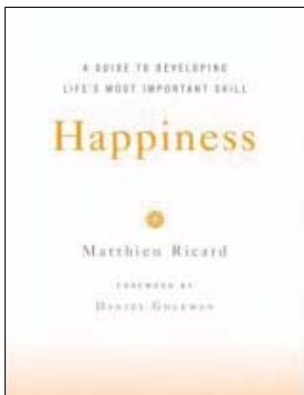
***Social Intelligence: The New Science of Human Relationships***

by Daniel Goleman\* (New York, Bantam, 2006)

Now, once again, Daniel Goleman, author of the international phenomenon, *Emotional Intelligence*, has written a groundbreaking

synthesis of the latest findings in biology and brain science, revealing that we are “wired to connect” and the surprisingly deep impact of our relationships on every aspect of our lives. In *Social Intelligence*, Daniel Goleman explores an emerging new science with startling implications for our interpersonal world. Its most fundamental discovery: we are designed for sociability, constantly engaged in a “neural ballet” that connects us brain to brain with those around us. Goleman explains the surprising accuracy of first impressions, the basis of charisma and emotional power, the complexity of sexual attraction, and how we detect lies. He describes the “dark side” of social intelligence, from narcissism to Machiavellianism and psychopathy. He also reveals our astonishing capacity for “mindsight,” as well as the tragedy of those, like autistic children, whose mindsight is impaired. Goleman delivers his most heartening news with powerful conviction: we humans have a built-in bias toward empathy, cooperation, and altruism—provided we develop the social intelligence to nurture these capacities in ourselves and others.

*\* Daniel Goleman serves on the Board of Directors of the Mind and Life Institute*



### ***Happiness: A Guide to Developing Life's Most Important Skill***

by Matthieu Ricard\*, translated by Jesse Browner (New York, Little Brown and Co., 1<sup>st</sup> English Language edition, 2006)

In this revolutionary look at happiness, Matthieu Ricard, a Buddhist monk who had a promising career in cellular genetics before leaving France to study Buddhism in the Himalayas

thirty-five years ago, combines science with spirit, bringing modern psychological research together with Buddhist thought and offers a unique perspective as he makes a passionate case for happiness – true and lasting well being - as a goal that deserves at least as much energy as any other in our lives. Drawing from works of fiction and poetry, contemporary Western philosophy, Buddhist thought, current psychological and scientific research, and his personal experience, Ricard weaves an inspirational and forward-looking account of how we can begin to rethink our realities in a fast-moving, modern world. Ricard’s insights could not be more timely or essential, as evidence grows of the profound and measurable effect of inner well-being on body and mind. With revelatory lessons and exercises that blaze a clear path for readers, this is an eloquent and groundbreaking guide to a happier life.

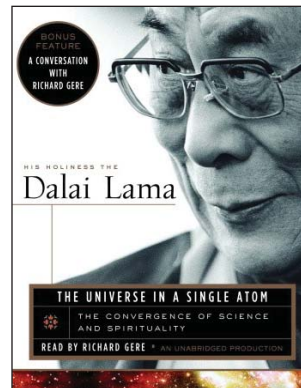
*\*Matthieu Ricard serves on the Board of Directors and on the Scientific Advisory Board of the Mind and Life Institute.*

*With compassion, incisive logic, and infectious good humor, Matthieu Ricard exposes the false and limited assumptions we have about our potential as human beings and shows us that true and lasting happiness is not only possible, it is our birthright. This is a remarkable book from one of our wisest and most trustworthy spiritual friends.*

Richard Gere

### ***The Universe in a Single Atom: The Convergence of Science and Spirituality***

by His Holiness the Dalai Lama\* (New York, Morgan Road Books, 2005)



After a forty years of study with some of the greatest scientific minds, as well as a lifetime of meditative, spiritual and philosophical study, the Dalai Lama present a brilliant analysis of why all avenues of inquiry – scientific as well as spiritual – must be pursued in order to arrive at a complete picture of the truth. Science shows us ways of interpreting the physical world, while spiritual traditions help us

cope with reality. But the extreme of either is impoverishing. The belief that all is reducible to matter and energy leaves out a huge range of human experience: emotions, yearning, compassion, culture.

At the same time, holding unexamined spiritual beliefs –beliefs that are contradicted by evidence, logic and experience—can lock us into fundamentalist cages. Through an examination of Darwinism and karma, quantum mechanics and philosophical insight into the nature of reality, neurobiology and the study of consciousness, the Dalai Lama draws significant parallels between contemplative and scientific examinations of reality. This breathtakingly personal examination is a tribute to the Dalai Lama’s teachers – both of science and of spirituality. The legacy of this book is a vision of the world in which our different approaches to understanding ourselves, our universe, and one another can be brought together in the service of humanity.

*\* His Holiness the Dalai Lama is the Honorary Chairman of Board of the Mind and Life Institute. The April 9-13 2007 private meeting in Dharamsala will be based on this book.*

*I believe that spirituality and science are complimentary but different investigative approaches with the same goal of seeking the truth. In this, there is much each may learn from the other, and together they may contribute to expanding the horizon of human knowledge and wisdom.*

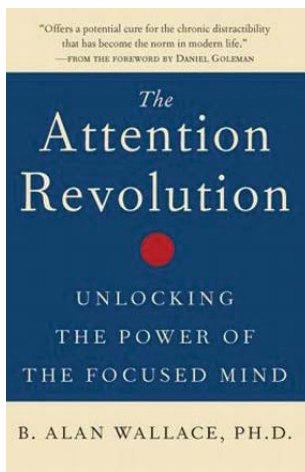
Tenzin Gyatso, His Holiness the Dalai Lama

### ***The Attention Revolution: Unlocking the Power of the Focused Mind***

by B. Alan Wallace\* (Boston, Wisdom Publications, 2006)

Meditation offers, among other benefits, a method for achieving previously inconceivable levels of concentration. Alan Wallace has nearly thirty years’ practice in attention - enhancing meditation, including an extended retreat he performed under the guidance of the Dalai Lama.

An active participant in the much-publicized dialogues between Buddhist s and scientists, he is uniquely qualified to speak to both camps and *Attention Revolution* is the definitive



presentation of his knowledge. After pointing out the ill effects that follow from an inability to focus, Wallace moves on to explore a systematic path of meditation that deepens the capacity for sustained concentration. Along the way, he also provides interludes – complimentary practices for cultivating love, compassion, and clarity in our lives. Attention is the key that makes personal change possible, and the good news is that it can be trained. This book shows us how.

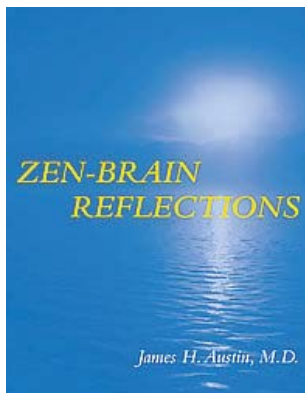
*\*Alan Wallace serves on the Board of Directors and the Scientific Advisory Board of the Mind and Life Institute*

*This book is a brilliant comprehensive analysis on the stages of the development of attentional balance and will be a classic in the field.*

Joan Halifax Roshi

### ***Zen-Brain Reflections: Reviewing Developments in Meditation and States of Consciousness***

by James H. Austin\* (Massachusetts Institute of Technology 2006)



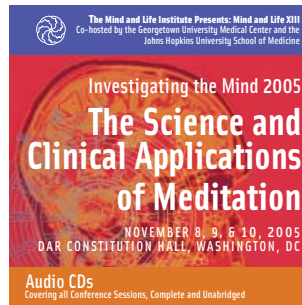
This sequel to the widely read *Zen and the Brain*, Dr. Austin continues the exploration into the key interrelationships between Zen Buddhism and brain research. Austin, a clinical neurologist, researcher, and Zen practitioner, examines the evolving psychological processes and brain changes associated with the path of long-range meditative training. He draws not only on the latest

neuroscientific research and neuroimaging studies but also on Zen literature and his personal experiences with alternate states of consciousness. *Zen-Brain Reflections* addresses, among many others, such questions as: How do placebos and acupuncture change the brain? Can neuroimaging studies localize the sites where our notions of self arise? After briefly introducing the topic of Zen and describing recent research into meditation, Austin reviews the latest studies on the brain and explores different states of consciousness. He points beyond the still more advanced states toward that rare ongoing stage of enlightenment that is manifest as “sage wisdom.” Austin envisions novel links between migraines and metaphors, moonlight and mysticism.

*\*James Austin served on the 2006 MLSRI Faculty*

## Mind and Life DVDs and CDs

### ***The Science and Clinical Applications of Meditation***



The DVDs and CDs of the November, 2005 ITM Meeting, The Science and Clinical Applications of Meditation, can still be ordered at [www.mindandlife.org](http://www.mindandlife.org) (click on the ad banner) or at [www.investigatingthemind.org](http://www.investigatingthemind.org).

### ***Monte Grande***



The Monte Grande DVD, which tells the life story of Francisco Varela (1946-2001), co-founder of Mind and Life Institute will be available shortly and can be ordered at [www.mindandlife.org](http://www.mindandlife.org). Please check the website for DVD availability.

*“Francisco was a master of synthesis—admired, controversial and endowed with the passion of an exceptionally gifted researcher. He was highly instrumental in shaping modern systems theory*

*as well as cognitive science. He was a friend of the Dalai Lama and an unorthodox inspirer on the international scientific scene. In Franz Reichle’s film Monte Grande – the documentary account of a man’s life in the face of imminent death – one gets to know Francisco Varela. This is the story of a man that is told affectionately and gently, touchingly and astutely. Varela spent his life building bridges: between Western science and Eastern wisdom, neurobiology and philosophy, abstract theory and practical life. This film succeeds in deconstructing the prevailing division between science and art.”*

Bernhard Porksen

### ***In The News***

The work of Jean Kristeller, professor of psychology at Indiana State University and participant in the 2006 MLSRI, is profiled in the article, ***“Think Yourself Thin: Savoring the New Weight-Loss Secret”*** in the August/September issue of *Eating Well* magazine. For over 15 years she has been studying how Mindfulness-Based Eating Awareness Training (MB-EAT) might help to curb eating binges. MB-EAT is a system that uses meditation and mindfulness-based exercises to teach people to pay attention to hunger and satiety cues; the program may also aid in weight loss.