People, Place, and Practice
Putting Contemplative Studies into Context

JUNE 11-17, 2016 • GARRISON INSTITUTE • GARRISON, NY
I envision that MLI can best serve when we endeavor to remove silos—institutional, disciplinary, methodological, and geographic—and close the academic-applied chasm. With a spirit of genuinely coming together and collaboratively digging deeper, I believe that we can better understand the mind and human behavior, and identify meaningful solutions to complex issues that matter in the world.

–Susan Bauer-Wu
President, Mind & Life Institute
Welcome from Susan Bauer-Wu:

On behalf of the Mind & Life Institute, I am pleased to welcome you all to our 13th annual Mind and Life Summer Research Institute (MLSRI). The MLSRI is one of Mind and Life’s signature programs that brings together an interdisciplinary group of scientists, scholars, contemplatives, and applied professionals—integrating distinguished, seasoned investigators with those who are in formative stages of their training and careers. In a rich and intimate retreat-like setting, together we dive into a new topic each year and listen and learn from the different perspectives, while also engaging in contemplative practices firsthand.

This year’s topic, People, Place, and Practice: Putting Contemplative Studies into Context, is especially timely as mindfulness and other contemplative practices burgeon in our society. The theme of context will be explored as we examine its relevance for basic mental processes and contemplative practices.

We address the issue of context as our world is becoming increasingly global. Deeply rooted religious or contemplative practices had specific meanings in traditional cultures, but how do they translate when disseminated into new cultures and practiced in mainstream settings? Equally important, what are the ethical implications of this dissemination? And as we know that context shapes the mind in many ways, what can we learn from studying these practices in new contexts?

These are just a few of the challenges that this year’s topic poses for the Mind and Life community, and for you, the participants of MLSRI 2016. Each day of our event will consist of a blend of scholarly and contemplative perspectives, with a daylong silent retreat in the middle of the week. We look forward to your participation in the Q&A sessions, breakout groups, and small group conversations that we have integrated into the daily schedule.

It’s inspiring to see the tremendous interest and participation from across North America and all over the world. This year’s MLSRI attendees hail from 22 states and 15 countries. I’m wholeheartedly grateful to the Hershey Family Foundation for their generous support of the travel scholarships, making it possible for many of you to join us.

As the new president of Mind and Life, I am delighted to share this time with you. On a personal note, my first introduction to Mind and Life was at the MLSRI nine years ago, which resulted in significant collaborations and friendships, and my ongoing integration into the contemplative studies community. I sincerely hope that you, too, will be enriched by this experience and will continue to be involved with Mind and Life for many years to come.

Finally, I am immensely grateful to the Mind and Life staff and board, this year’s MLSRI Planning Committee, the Garrison Institute, and our supporters whose generosity have made this program a major success in seeding the field of contemplative studies.

Kind regards,

Susan Bauer-Wu, PhD
President, Mind & Life Institute
The purpose of the Mind and Life Summer Research Institute (MLSRI) is to advance collaborative research among scientists, contemplative scholars, other humanities scholars, and contemplative practitioners, based on a process of inquiry and dialogue. With this unique program, we are not only nurturing a new generation of scientists interested in exploring the influence of contemplative practice and meditation on mind, behavior, brain function and health, but are also fostering the development of nascent research fields collectively referred to as “contemplative studies” (including contemplative neuroscience, contemplative clinical science, contemplative education, and contemplative scholarship).

The aims of contemplative studies are to advance our understanding of the human mind and how training the mind through the use of particular contemplative practices can lead to a reduction in suffering, enhanced health and cognitive/emotional functioning, greater happiness, and increased social harmony. Work within contemplative studies—deriving from intellectual dialogues between the Dalai Lama and other distinguished scientists, philosophers, and scholars—has integrated the rigorous methodologies of modern science with the philosophical and experiential insights into mind and mental training offered by the world’s ancient contemplative traditions.

Within the umbrella of contemplative studies is contemplative neuroscience, a field of inquiry focused on understanding changes in brain function and structure that are related to contemplative practice. Contemplative neuroscience is grounded in research on neuroplasticity, which holds that the brain flexibly changes in response to experience and training of various kinds, including contemplative practices. Such methods can be conceptualized as forms of physical and mental training that lead to the development of specific kinds of self-regulatory skills and dispositions including mindfulness, compassion, and happiness itself. Contemplative clinical science
is a field concerned with systematically and rigorously evaluating the physical and mental health effects of interventions derived from contemplative traditions. The rate of publication of randomized, controlled clinical trials of contemplative-based interventions has greatly accelerated in the past decade, and has focused on a wide range of physical and mental health conditions. The field of contemplative education has emerged from the growing belief that a high-quality education should not only cultivate the intellectual skills of students, but also nurture the development of positive human traits such as self-awareness, social and emotional intelligence, care, and compassion, and works to find ways of fostering these elements in various school settings. Contemplative scholarship, although long-established within humanities disciplines such as history, philosophy, and religious studies, has only more recently begun to interact collaboratively with contemplative scientists and practitioners. The early results of these collaborations indicate great promise for our understanding of the importance of culture, historical context, and conceptual frameworks in the relationships between contemplative practice, experience, biology, and behavior.

The specific goals of the Summer Research Institute are:

- **TO CULTIVATE STRATEGIC DIALOGUE** between neuroscientists, clinical scientists, other scientists of mind and behavior, humanities scholars, and contemplative scholars/practitioners to discuss and develop new research collaborations and protocols to explore the mind from an integrative perspective, including both first- and third-person approaches, and the effect of contemplative practices on mind, behavior, brain, and health.

- **TO CREATE A CONTAINER** for this dialogue that embodies a contemplative orientation via daily practice periods (seated meditation, yoga and tai chi instruction) and a full day of silent contemplative retreat.

- **TO FOSTER A NEW GENERATION** of nascent contemplative scientists, scholars and practitioners interested in innovation and collaborative research.

- **TO CATALYZE THE FIELD** of contemplative studies, focusing on the study of how contemplative practices engender effects on brain, mind and behavior, and how these effects are conditioned by culture, history, and other contextual variables.

- **TO EXAMINE EMERGING BEST PRACTICES**, future opportunities, and challenges within contemplative studies.
People, Place, and Practice: Putting Contemplative Studies into Context

**Theme.** The 2016 Mind and Life Summer Research Institute (MLSRI) will be devoted to the theme of *context,* and its relevance for basic mental processes as well as effects of contemplative practices. Findings from the cognitive and social sciences, humanities, and philosophy increasingly suggest that context shapes mind in fundamental ways. With regard to contemplative studies, practices that were once embedded within traditional religious cultures are now being widely disseminated across a variety of globalized, largely secular settings. Contextual factors impact the very course and outcome of these practices, and if not carefully considered, even well-intended efforts can lead to unsatisfactory or incomplete results. However, incorporating contextual factors into scientific research remains methodologically and logistically challenging. Effectively measuring the impact of variables such as social, cultural, environmental, emotional, and physiological contexts continues to raise practical and philosophical questions with no easy answers.

While these issues are now largely acknowledged across disciplines within contemplative studies, more work needs to be done to advance true contextualized inquiry. This year’s MLSRI presents a unique opportunity to collectively enhance the quality of these investigations by keenly highlighting the practical—and also ethical—impact of integrating contextual factors and related theoretical insights into scientific research, clinical interventions, and educational programs.

**Schedule and Format.** The week is intended to provide a rich combination of theoretical content and contemplative practice. We will engage in a deep cognitive and experiential exploration of our theme, including lectures and discussion on most days, as well as periods of guided contemplative practices (meditation, yoga, and tai chi). Morning sessions consist of two plenary lectures with brief Q&A, followed by another plenary lecture in the afternoon and additional time for focused discussion. At the halfway point of the week, we will come together for a day of integrative contemplative practice. During this silent “retreat” day, contemplative faculty will offer instruction on practices from various traditions, interspersed with free time for personal reflection. We find that this weekly schedule offers a unique and important balance between intense intellectual activity and direct, subjective engagement with contemplative practice.
The scientific study of contemplative practices, their mechanisms and effects has provided significant insights into aspects of the human mind and behaviour. When Jon Kabat-Zinn insists that mindfulness is not a technique but a way of being, he is echoing how the world’s wisdom traditions commonly have conceived of the path towards realization: it involves one’s entire existence. In seeking to understand what contemplative traditions have to offer and how their transformative potential may be realized today, research is needed that provides a more comprehensive account of the varieties of contemplative life, historically as well as contemporarily. Taking an anthropological perspective and drawing on a range of sources from different traditions, historical as well as contemporary, this presentation suggests elements for the development of a more differentiated view of contemplative life. Shifting our attention from meditation techniques to contemplative lives, including intentional communities, relationships, institutions, experience, meaning, and practices, demands long-term research collaborations between the sciences and humanities, and between scholars and practitioners. It also entails the incorporation of first-, second- and third-person perspectives. This kind of research is likely to be slow, difficult, at times frustrating, but ultimately, hopefully, rewarding in helping to provide a more adequate understanding of contemplative life, practices, and their effects. It may also help us to remain more careful about what we claim science has shown about the workings and effects of contemplative practices.
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<th>Time</th>
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<td>10:20–10:40 AM</td>
<td>Q&amp;A</td>
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<td>10:40–10:50 AM</td>
<td>Break</td>
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<td>10:50 AM–12:00 PM</td>
<td><strong>Cognitive Ecology: Implications for Contemplative Science</strong></td>
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<td>In this lecture, I argue that the embodied sociocultural setting of contemplative practices should not be thought of as the outer context for contemplative mental processes conceived of as being in the head. Rather, context is constitutive: the embodied sociocultural setting isn’t outside of the primary cognitive phenomena; it’s part of them. Contemplative neuroscience is therefore in danger of framing contemplative practices in the wrong way, namely, as understandable primarily in terms of neural network activations. I argue that we need to reframe contemplative practices in terms of cognitive ecosystems, that is, systems of relationships among embodied and situated cognitive processes in a community. I also indicate the concrete steps that need to be taken to advance contemplative science in this way.</td>
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<td>12:00–1:00 PM</td>
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<td><strong>Interdisciplinary Panel &amp; Small Groups</strong></td>
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<td>This panel aims to foster greater interdisciplinary dialogue by highlighting the subtleties, challenges, and opportunities involved in working across disciplines. Faculty representing diverse academic perspectives will give a brief overview of their discipline, including discussion of the central questions and approaches used in each, and how these come into play in contemplative studies. There will also be a demonstration of the disciplines in action, as panelists consider different approaches to the same raw data (excerpts from an elicitation interview, a qualitative method aimed at generating rich phenomenological data). Finally, there will be an opportunity for attendees to breakout into groups to discuss their reactions to the panel, questions they had, and propose answers to guiding questions that will be provided to help stimulate discussion. No “reporting back” is required after the small groups—the goal is to stimulate interdisciplinary discussion and help create community.</td>
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<td>4:00–4:45 PM</td>
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<td>This session will provide basic information on research grants available through the Mind &amp; Life Institute. Given this year’s theme, I will also consider how we might shift the way science is approached in our field, and share advice for best practices in research design.</td>
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<td><strong>Tai Chi</strong> (Lower Auditorium)</td>
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<td>6:00–7:00 PM</td>
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<td>7:00–8:30 PM</td>
<td><strong>Poster Session</strong> (Lower Auditorium; session information will be available onsite)</td>
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<td>8:30–9:00 PM</td>
<td>Meditation</td>
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<td>10:00 PM–8:15 AM</td>
<td><strong>Silence into Breakfast</strong></td>
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DAY THREE

MONDAY, JUNE 13

6:00–7:00 AM  Yoga (Lower Auditorium)  |  CATHERINE SHADDIX
7:15–8:00 AM  Meditation
8:00–9:00 AM  Breakfast
9:15–9:30 AM  Introduction and Announcements
9:30–10:30 AM  What is the Role of Contemplative Practice When Social-Identity-Based Suffering and Structural Violence Has Happened?  |  RHONDA MAGEE
   In this session, I will discuss research on ways of bringing contemplative practices to bear in a variety of contexts to support teaching, learning and engaging with others confronting social suffering at personal, interpersonal, and systemic levels. Some practical and ethical considerations related to offering particular practices in a variety of contexts will be explored, with the aim of enhancing the inclusive rigor of research, inquiry, and practices across the cognitive/contemplative science field.
10:20–10:40 AM  Q&A
10:40–10:50 AM  Break
10:50–11:40 AM  Taxonomies, Lifeworlds, and Self-cultivation: Contemplative Practices in Multiple Contexts  |  DAVID McMahan
   What it means for contemplative practices to work—and what work such practices do—is different in diverse cultural contexts. This is something often obscured by scientific studies that see contemplative practices primarily in terms of brain-states. In these models, an individual performs a certain practice and, if done properly, a certain internal mental state arises. I want to shift away from thinking of contemplative practice primarily in terms of “states” that are the same in all times and places and instead propose an understanding of meditation as an array of practices aimed at cultivating certain ways of seeing and being in the world. By “world” here I mean specific historical and cultural lifeworlds constituted by a repertoire of concepts, attitudes, social practices, ethical dispositions, institutions, power relations, available identities, and conceptions of the cosmos. Contemplative practices are always embedded in particular lifeworlds and can only be understood systemically within those contexts. This creates a challenge to the scientific study of such practices, since operationalization necessitates a certain amount of decontextualization. Part of the solution to this challenge is the more rigorous incorporation of humanistic studies of these contexts and the roles contemplative practices play within them.
11:40 AM–12:00 PM  Q&A
12:00–1:00 PM  Lunch
1:30–2:20 PM  You Are Always on My Mind  |  ANDREAS ROEPSTORFF
   During the last decade, much of social neuroscience has gone anti-solipsistic. That is, research is discovering how we, with our minds and bodies, are deeply connected to others, and that this may be seen in patterns of brain activity and other physiological signals. Be that in terms of action representations, markers of empathy, signs of co-construction, or shared experiences, we appear fundamentally open to the influence of others, in highly context-specific ways. I will present some of these findings and discuss possible implications for our understanding of contemplative practices.
2:20–2:40 PM Q&A
2:45–3:30 PM Small Groups
3:45–4:45 PM Breakout Sessions (session information will be available onsite)
5:00–6:00 PM Tai Chi (Lower Auditorium) | PETER WAYNE
6:00–7:00 PM Dinner
7:30–8:30 PM Varela Awardee Presentations
   LAURA SCHMALZL, ANTHONY KING, ELIZAVETA SOLOMONOVA, ANTHONY ZANESCO
8:30–9:00 PM Meditation
10:00 PM–8:15 AM Silence into Breakfast

“Mind and Life and receiving the Varela Award have been tremendously helpful to my career. As a key example, the Varela Award funds my dissertation project, thus establishing an emerging program of research that I think will shape my career for years to come. Additionally, the MLSRIs have helped me forge meaningful connections with others in the field, as well as providing access to practitioner-scientist role models that can guide my own choice of further training.”

–Jordan Quaglia
2012 Varela Awardee
DAY FOUR

TUESDAY, JUNE 14

Silent Retreat Day

CONTEMPLATIVE FACULTY: SHARON SALZBERG & SENSEI AL KASZNIAK

Silence will be observed from 10:00 PM on Monday until 8:15 AM on Wednesday. This “mini-retreat” will include guided meditation appropriate for those new to meditation practice as well as more seasoned practitioners, and will include periods of sitting and walking meditation. This retreat day will provide an opportunity to practice “phenomenology on the cushion” and to observe and learn from our own first-person experience.

6:00–7:00 AM  Yoga | CATHERINE SHADDIX (Lower Auditorium)

7:15–8:00 AM  Meditation

8:00–9:00 AM  Breakfast (Silent)

9:30 AM–12:00 PM  Contemplative Practice

12:00–1:00 PM  Lunch (Silent)

1:30–5:00 PM  Contemplative Practice

5:00–6:00 PM  Tai Chi | PETER WAYNE (Lower Auditorium)

6:00–7:00 PM  Dinner (Silent)

7:30–9:00 PM  Contemplative Practice

9:00 PM–8:15 AM  Silence into Breakfast

Contemplative practice periods will involve sitting and walking meditation, as well as breaks. A detailed schedule will be posted on-site.
PROGRAM SCHEDULE

DAY FIVE

WEDNESDAY, JUNE 15

6:00–7:00 AM  Yoga (Lower Auditorium) | CATHERINE SHADDIX

7:15–8:00 AM  Meditation

8:00–9:00 AM  Breakfast

9:15–9:30 AM  Introduction and Announcements

9:30–10:20 AM Community Engagement and Contemplative Neuroscience within a Diverse Contemplative Community | HELEN WENG

By 2044, more than half of the US population will belong to a racial or ethnic minority group, and health disparities exist between minority groups and the general population for many health conditions. Diverse contemplative sanghas are emerging that serve underrepresented populations to support social action, multiculturalism, and safe social spaces to address effects of oppression. Results from contemplative neuroscientific studies are suggested to generalize to the greater population; however, findings may not be representative due to the demographics of practitioners, who are mostly drawn from Caucasian-American and Asian monastic populations.

These demographics parallel larger trends within scientific studies that tend to include White, well-educated, high income participants. Through community-engaged dialogue with the highly diverse East Bay Meditation Center (EBMC) in Oakland, CA, we are culturally adapting research procedures to key groups including racial/ethnic minorities, the LGBTQI population, persons with disabilities, and the fat community. I will review literature within cultural neuroscience that demonstrates the impact of race/ethnicity on neural functioning within cognitive and affective processes (including object, self-referential, emotion, and empathic processing). Further, I will describe how working with diverse populations impacts both the process and content of research, respectively, through community-engaged approaches and developing novel neuroimaging paradigms. Finally, I will present novel approaches to contemplative neuroscience questions, which use multivariate methods to harness spatial and temporal information within functional MRI data (e.g., pattern classification and pattern similarity analysis), and are more amenable to representing diverse mental states both within and between individuals.

10:20–10:40 AM  Q&A

10:40–10:50 AM  Break

10:50–11:40 AM  On the Placebo Effect and Its Implications for the Science of Mindfulness | CATHERINE KERR

This session will present recent studies on the placebo effect as critical points of reference for understanding the “context” of mindfulness. I will focus on numerous “non-specific” mechanisms that have been evaluated in studies of the placebo effect, including the therapeutic effects of relationship, expectation, hope, surprise, and embodiment. I will draw from published studies that I have carried out with the Harvard Medical School placebo group, and will also consider more recent studies carried out by that group and others. The relevance for mindfulness researchers comes from considering whether these “non-specific” therapeutic mechanisms are critical components of mindfulness based interventions. The talk will also consider the hypothesis that these mechanisms (e.g., hope, expectation, etc.) include aspects of experience that mindfulness-based interventions ask participants to reflect upon as they go through the intervention. Throughout, I will consider the strengths and weaknesses of different methods including qualitative studies, randomized controlled trials, and neuroscientific studies of brain mechanisms.
**WEDNESDAY, JUNE 15**

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<td>11:40 AM–12:00 PM</td>
<td>Q&amp;A</td>
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<td>12:00–1:00 PM</td>
<td>Lunch</td>
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<td>1:30–2:20 PM</td>
<td><strong>Panel Discussion: Movement-Based Contemplative Practices</strong> I CATHERINE KERR, CATHERINE SHADDIX, PETER WAYNE</td>
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<td>This moderated panel discussion will examine movement-based contemplative practices and</td>
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<td>the role of the body in contemplative studies. Panelists will reflect on their personal</td>
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<td>experiences of teaching, practicing, and researching embodied contemplative methods, as</td>
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<td>well as the current questions that drive their own work. Topics covered will include the</td>
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<td>body’s impact on the research process and results, differences between movement and sitting</td>
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<td>practices, “big picture” questions, and more.</td>
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<td>2:20–2:40 PM</td>
<td>Q&amp;A</td>
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<td>2:45–3:30 PM</td>
<td><strong>Variety Block</strong></td>
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<td>3:45–4:45 PM</td>
<td><strong>Breakout Sessions</strong> (session information will be available onsite)</td>
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<td>5:00–6:00 PM</td>
<td><strong>Tai Chi</strong> (Lower Auditorium) I PETER WAYNE</td>
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Compassion has been taught and practiced since the earliest period of Buddhism, yet the role of compassion and its centrality on the path to enlightenment, as well the methods for cultivating it, have varied across diverse Buddhist traditions. The different purposes, motivations, and practices for compassion articulated in these Buddhist traditions have shaped the development of modern, secular compassion-based programs—including Cognitively-Based Compassion Training (CBCT), Cultivating Compassion Training (CCT), and Sustainable Compassion Training (SCT)—that have been adapted for a variety of clinical and educational settings. These modern compassion programs, in turn, also have been shaped by and in response to their own historical-cultural context, as well as by the ways in which they interpret the category of the secular. As interest in compassion programs increases, a deeper investigation into the potential and implications of the various goals, motivations, and methods for cultivating compassion is warranted. This talk reviews the different ways in which compassion has been conceptualized and cultivated in both traditional Buddhist and modern secular contexts. The goal is not to determine which articulation of compassion is most authentic or effective, but rather to call attention to the ways in which these conceptualizations frame, limit, and permit different possibilities for defining and realizing compassion. Such an approach may deepen our understanding of these practices and thereby both inform more context-sensitive adaptations and reveal new directions for research.

A focus on cultural ecology—how human actions or practices shape the physical, social, and mental landscapes in which we grow up and live—permits one to track the biocultural dynamics through which culture gets “under the skin.” Such embodiment is driven by adaptive context-expectant features of human development and biology that operate through experience-contingent, epigenetic, time-sensitive, and even transgenerational pathways. For instance, early stress exposure alters activity of stress sensitive systems that, in turn, influence vulnerability to stressors and their health-eroding effects throughout life. Examples from our research in Nepal among villagers, street children, and ex-child soldiers illustrate these dynamics and their impact on differential outcomes from marginalization, trauma and war. Our most recent work with a cohort of ex-child soldiers has examined immune activation arrays to reveal resilience factors that play a key role in buffering the impact of PTSD. Hence, the body serves as a lens through which to view the interactions of person and context through time and social space, and thus to understand the roots of human suffering and welfare.
Ecologies of Mind in Health and Illness: A Perspective from Cultural Psychiatry | LAURENCE J. KIRMAYER

Mental afflictions challenge people everywhere in the world and every tradition has methods for alleviating mental suffering. Cultural psychiatry explores the impact of diverse social histories, cultures, and contexts on mental health and illness. A growing literature demonstrates the role of culture in shaping illness onset, experience, coping, healing, and recovery. Recent work in cognitive science on embodiment and enactment provides a framework for thinking about the importance of culture and context in mental health. This leads to an ecosocial view of mind that integrates culture and biology in a cultural neurophenomenology of experience informed by both neuroscience and ethnography. In this view, mental phenomena are produced by looping effects within and between body/brain/person and the social world. These loops are mediated by psychophysiological and discursive processes involving metaphoric, narrative, and rhetorical practices. The social world provides forms of life, with specific niches or positions and corresponding modes of self-understanding or construal, as well as opportunities for and constraints on action. Attention to culture and context can inform the design and delivery of mental health promotion and treatment interventions in diverse global contexts by building on local knowledge and practices. This presentation will consider some implications of this work for contemplative science.
DAY SEVEN

FRIDAY, JUNE 17

6:00–7:00 AM  Yoga (Lower Auditorium) | CATHERINE SHADDIX
7:15–8:00 AM  Meditation
8:00–9:00 AM  Breakfast
9:00 AM–12:00 PM  Departure
The Mind and Life Francisco J. Varela Research Awards (Varela Awards) were established in 2004 as a companion program to the MLSRI and have been a critical element in the growth of contemplative studies. The Varela Awards support new research proposals, many developed through collaboration at the MLSRI, which often do not qualify for traditional streams of funding. Funded projects emphasize empirical examinations of contemplative techniques with the ultimate goal that findings will provide greater insight into the mechanisms of contemplative practice and its application for reducing human suffering.

Since 2004, Mind and Life has distributed more than $2 million in funding to support junior scientists studying contemplative practice. As a result of the Varela Awards, a significant increase in cognitive, behavioral, neurobiological, and clinical findings are being published in top-tier, peer-reviewed scientific journals. To date, more than 190 scholarly articles have been published resulting from Varela Award projects, and hundreds of scientific presentations have been given at conferences and special lectures. Further, these relatively small awards have been leveraged into more than $55 million in follow-on funding for awardees.

To be eligible for a Varela Award, researchers must be graduate students, postdocs, or junior faculty up to their third year of appointment, and have attended the MLSRI within five years of their application. Awards are granted through a competitive process with emphasis given to proposals using rigorous experimental designs (e.g., active controls, longitudinal measures, etc.) that incorporate first-person contemplative methods (e.g., introspective reports on subjective experience) into traditional cognitive, behavioral, and clinical measures.

To find out more about the Varela Awards, please visit mindandlife.org/varela-awards/.

### Previous Varela Award Winners

#### 2004
Willoughby Britton
Jason Buhle
Ryan Canolty
Arnaud Delorme
Philippe Goldin
Patricia Jennings
Catherine Ortner
Brian Pasley
Elizabeth Kimbrough Pradhan
Hilary Tindle

#### 2005
Willoughby Britton
Norman Farb
Durwin Foster
Joshua Grant
Brent Hughes
Cendri Hutcherson
Sahib Khalsa
Anthony King
Deirdre Reis
Molly Stewart Lawlor
Adam Safron
Emma Seppala
Michael Spezio
David Vago

#### 2006
Thorsten Barnhofer
Judson Brewer
Christopher Brown
Catherine Crane
Sandra DiVitale
Radhi Raja
Manish Saggar
Marieke van Vugt
Helen Weng
Jaskirat Wild

#### 2007
Joanna Arch
Jennifer Daubenmier
Eric Garland
Teresa Hawkes
Britta Holzel
Elizabeth Hoge
Michael Hove
Kristen Jastrowski
Mano
Anthony King
Zev Rosen
Baljinder Sahdra
Laura Van Wielingen
Anna-Leila Williams
Fadel Zeidan

#### 2008
Sean Barnes
Aviva Berkovich-Ohana
Julie Brefczynski-Lewis
Ellen Darling
Brooke D. Lavelle
Lisa Flook
Brian Galla
Sheila Garland
Wendy Hasenkamp
Brandon King
Susanne Leiberg
Meredith Terry
Jessica Tippscord
Holly Rau
Teresa Sivilli
Nicholas Van Dam
Anthony Zanesco

#### 2009
Rael Cahn
Brenda Dyer
Melissa Ellamil
Norman Farb
Ellen Katz
Laura Kiken
Emma Lawrence
David Lipschitz
Roisin O’Donnell
Tucker Peck
David Perlman
Baljinder Sahdra
Zev Schuman-Olivier
Molly Stewart Lawlor

#### 2010
Emma Seppala
Michael Spezio
David Vago

#### 2011
Thorsten Barnhofer
Judson Brewer
Christopher Brown
Catherine Crane
Sandra DiVitale
Radhi Raja
Manish Saggar
Marieke van Vugt
Helen Weng
Jaskirat Wild

#### 2012
Joanna Arch
Jennifer Daubenmier
Eric Garland
Teresa Hawkes
Britta Holzel
Elizabeth Hoge
Michael Hove
Kristen Jastrowski
Mano
Anthony King
Zev Rosen
Baljinder Sahdra
Laura Van Wielingen
Anna-Leila Williams
Fadel Zeidan

#### 2013
Sean Barnes
Aviva Berkovich-Ohana
Julie Brefczynski-Lewis
Ellen Darling
Brooke D. Lavelle
Lisa Flook
Brian Galla
Sheila Garland
Wendy Hasenkamp
Brandon King
Susanne Leiberg
Meredith Terry
Jessica Tippscord
Holly Rau
Teresa Sivilli
Nicholas Van Dam
Anthony Zanesco

#### 2014
Rael Cahn
Brenda Dyer
Melissa Ellamil
Norman Farb
Ellen Katz
Laura Kiken
Emma Lawrence
David Lipschitz
Roisin O’Donnell
Tucker Peck
David Perlman
Baljinder Sahdra
Zev Schuman-Olivier
Molly Stewart Lawlor

#### 2015
Emma Seppala
Michael Spezio
David Vago

#### 2016
Thorsten Barnhofer
Judson Brewer
Christopher Brown
Catherine Crane
Sandra DiVitale
Radhi Raja
Manish Saggar
Marieke van Vugt
Helen Weng
Jaskirat Wild

#### 2017
Joanna Arch
Jennifer Daubenmier
Eric Garland
Teresa Hawkes
Britta Holzel
Elizabeth Hoge
Michael Hove
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Mano
Anthony King
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Wendy Hasenkamp
Brandon King
Susanne Leiberg
Meredith Terry
Jessica Tippscord
Holly Rau
Teresa Sivilli
Nicholas Van Dam
Anthony Zanesco
2010
Micah Allen
Gaelle Desbordes
Jessica Flynn
Tim Gard
Andrea Hayes
Britta Holzel
Daniel Levinson
Kristen Lyons
Jose Raul Naranjo
Eva Oberle
Autumn Wiley Hill

2011
Paul Condon
Jessica Creery
Julia Ann Keller
Michael Lifshitz
Fadel Zeidan
Kristin Zernicke

2012
Dev Ashish
Aviva Berkovich-Ohana
Karen Bluth
Nathan Fisher
Kieran Fox
Michael Goldstein
Elizabeth Goodman
Robert Goodman
Christopher Kaplan
Monika Lohani
Marina Lopez-Sola
Hans Melo
Jordan Quaglia
Xioadan Yan

2013
Eileen Cardillo
Rachel Jacobs
Emily Lindsay
Lisa May
John Plass
Chivon Powers
Laura Schmalzl
Sean Pritchard
Kathrine Shepherd
Sarah Short
Elizaveta Solomonova
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2014
(includes Varela Awards from European SRI)
Corina Aguilar-Raab
Daniel Berry
James Floman
Tim Gard
Bergljot Gjelsvik
Matthew Hirshberg
Michael Hove
Yoon Kang
Lindsey Knowles
Yanli Lin
Dylan Lott
Jeffrey Proulx
Juan Santoyo
Terje Sparby
Véronique Taylor
Patrick Williams

2015
(includes Varela Awards from European SRI)
Adrienne Adler
Noopur Amin
Katarzyna
Bylow-Antkowiak
Anira Escrhics
Enrico Fucci
Spencer Fix
Simon Goldberg
Yuval Hadash
Emily Hammond
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Jessica Peters
Jennifer Pokorny
William Rubel
Helen Weng
Anne Maj van der Velden
Nina Vollbehr
**FACULTY**

**Alfred Kaszniak, PhD**

received his doctorate in clinical and developmental psychology from the University of Illinois in 1976, and completed an internship and postdoctoral training in clinical neuropsychology at Rush Medical Center in Chicago. He is currently Director of the Neuropsychology, Emotion, and Meditation Laboratory, Faculty and Advisory Board member of the Evelyn F. McKnight Brain Institute, Faculty Advisory Board Member of the Center for Compassion Studies, and a professor in the departments of Psychology, Neurology, and Psychiatry at The University of Arizona (UA). He is the co-author or editor of seven books, and over 160 journal articles and chapters, on topics including Alzheimer’s disease, Parkinson’s disease, healthy aging, consciousness, memory self-monitoring, emotion, the psychophysiology of long-term and short-term meditation, and contemplative pedagogy. He has also received dharma transmission in Zen Buddhism, and serves as Chairman of the Board of Directors of Upaya Zen Center.

**Catherine Kerr, PhD**

is director of translational neuroscience at the Contemplative Studies Initiative at Brown University. Her neuroscience research focuses on neural dynamics underlying embodied attention and the sense of touch. Her team was the first to publish results showing how embodied attention changes cortical rhythms in the “touch cortex” (primary somatosensory cortex) and how mindfulness is associated with enhanced modulation of these embodied attentional rhythms. In addition to these neurophysiological studies, she has drawn on her background as a qualitative researcher and investigator of placebo effects to pioneer methods for linking quantitative, neural studies with qualitative studies of patient experience. Her current research focuses on isolating neurophysiological, immunological and experiential mechanisms underlying cancer survivors’ reports of “energy” and vitality in contemplative practice.

**Laurence J. Kirmayer, MD, FRCPC, FCAHS, FRSC**

is James McGill Professor and Director, Division of Social and Transcultural Psychiatry, Department of Psychiatry, McGill University. He is Editor-in-Chief of Transcultural Psychiatry, and Director of the Culture & Mental Health Research Unit at the Institute of Community and Family Psychiatry, Jewish General Hospital in Montreal, where he conducts research on culturally responsive mental health services, the mental health of indigenous peoples, and the anthropology of psychiatry. He founded and directs the annual Summer Program and Advanced Study Institute in Cultural Psychiatry at McGill. His past research includes studies on cultural consultation, pathways and barriers to mental health care for immigrants and refugees, somatization in primary care, and indigenous concepts of mental health and resilience. Current projects include: culturally based, family centered mental health promotion for Aboriginal youth; the use of cultural formulation in cultural consultation; and the place of culture in global mental health. He co-edited the volumes, Understanding Trauma: Integrating Biological, Clinical, and Cultural Perspectives (Cambridge University Press), Healing Traditions: The Mental Health of Aboriginal Peoples in Canada (University of British Columbia Press), Cultural Consultation: Encountering the Other in Mental Health Care (Springer), DSM-5 Handbook for the Cultural Formulation Interview (APPI), and Re-Visioning Psychiatry: Cultural Phenomenology, Critical Neuroscience and Global Mental Health (Cambridge). He is a Fellow of the Canadian Academy of Health Sciences and of the Royal Society of Canada (Academy of Social Sciences).
Brooke D. Lavelle, PhD is the Co-Founder and President of the Courage of Care Coalition, a non-profit organization dedicated to providing Sustainable Compassion Training (SCT) programs to support and empower individuals and communities in education, healthcare, and other areas of social service. She is also Senior Education Consultant to Mind & Life’s Ethics, Education, and Human Development Initiative and a co-developer of the Call to Care program for teachers and students. Brooke holds a PhD in Religious Studies and Cognitive Psychology from Emory University. Her academic work focuses on the confluence of Buddhist contemplative theory and cognitive science, as well as the cultural contexts that shape the transmission, reception, and secularization of Buddhist contemplative practices in America. While at Emory, she served as a lead instructor for several studies examining the efficacy of Cognitively-Based Compassion Training (CBCT), and has helped to develop and adapt CBCT for school children as well as adolescents in Atlanta’s foster care system. In 2010, she helped developed the CBCT Teacher Training Program, and served as associate training director. Brooke earned her BA in Religion and Psychology at Barnard College, and her MA degree in Religion at Columbia University. While at Columbia, she also worked as a Research Coordinator for the Columbia Integrative Medicine Program, where she developed and taught yoga and Mindfulness-Based Stress Reduction (MBSR) programs for a variety of clinical populations. Brooke serves on the Board of the Foundation for Active Compassion and works as a consultant at the Center for Compassion and Altruism Research and Education (CCARE) at Stanford University and the Greater Good Science Center (GGSC) at UC Berkeley. She now resides in the Bay Area and travels regularly to lead compassion-focused workshops and retreats at home and abroad.

Rhonda Magee, JD is Professor of Law at the University of San Francisco and Visiting Scholar with the Center for the Study of Law and Society at the University of California, Berkeley School of Law. She teaches Torts; Contemporary Issues of Race and Law; and Contemplative Lawyering. She has served on the Executive Board of the American Association of Law Schools section on Balance in Legal Education, and is presently the President of the Board of Directors of the Center for Contemplative Mind in Society. She has published widely on issues related to race and justice, and on the infusion of mindfulness into law and legal education. Her teaching, scholarship and service commitments all reflect her pioneering efforts to transform legal education and society in recognition of the richness and the challenges of diversity of all kinds in the 21st century. She seeks to co-create with others a fully inclusive world community, capable of managing its conflicts and distributing its resources compassionately, equitably and sustainability through contemplative practice and the power of love.

David McMahan, PhD is the Charles A. Dana Professor of Religious Studies at Franklin & Marshall College in Pennsylvania. He received his PhD in religious studies from the University of California, Santa Barbara. He is the editor of Buddhism in the Modern World (Routledge 2012) and author of The Making of Buddhist Modernism (Oxford, 2008), Empty Vision: Metaphor and Visionary Imagery in Mahāyāna Buddhism (Routledge Curzon, 2002), and a number of articles on Mahāyāna Buddhism in South Asia and Buddhism in the modern world. He has written on Indian Buddhist literature, visual metaphors and practice, and the early
Andreas Roepstorff, PhD is Professor in Cognition, Communication and Culture at Aarhus University, Denmark. He works at the interface between anthropology, cognitive science and neuroscience, equally interested in the workings of the mind and brain, and in how cognitive science and brain imaging, as fields of knowledge production, relate to other scientific and public fields. He has formal training in social anthropology and in neurobiology, and he has published widely both within these disciplines as well as in various collaborations across fields e.g., psychology, linguistics, clinical medicine, semiotics, and philosophy. He is the director of the Interacting Minds Centre at Aarhus University and is involved in transdisciplinary collaborations, mainly focusing on aspects of human interaction.

Sharon Salzberg is a meditation teacher and New York Times best-selling author. She is the co-founder of the Insight Meditation Society in Barre, Massachusetts, and has played a crucial role in bringing Asian meditation practices to the West. Sharon has been a student of meditation since 1971, guiding retreats worldwide since 1974. She is a weekly columnist for On Being, a regular contributor to The Huffington Post, and the author of many books including Real Happiness and Lovingkindness.

For more information please visit her website at www.SharonSalzberg.com.

Catherine Shaddix, PhD began her training in Buddhist meditation and hatha yoga in 1991. She is greatly fortunate to have studied under Tsoknyi Rinpoche for the past 12 years, as well as to have received teachings from His Holiness the Dalai Lama, the Venerable Trulshik Rinpoche, and Nyoshul Khen Rinpoche. In addition, she was a student of Sazaki Roshi in the Rinzai Zen tradition for eight years, living for two of those years at the Mt. Baldy Zen Center. Her primary yoga teachers are Richard Freeman and Mary Taylor at the Yoga Workshop, with whom she has studied traditional Ashtanga yoga for 17 years. She has also trained extensively in Mysore, South India, with the late Sri K. Pattabhi Jois. Her teaching style is greatly influenced by her early studies of Iyengar yoga as well as by her Buddhist meditation practice.

In 2013 Catherine was invited to design and is currently co-facilitating a mindfulness meditation and Ashtanga yoga program emphasizing emotion regulation for the Baywell Psychiatry Group, a consortium of UCSF psychiatrists. She is also a co-facilitator for the TARA study, which is investigating the integration of Ashtanga yoga and body-centered awareness training in a novel intervention for teen depression at the UCSF Osher Center for Integrative Medicine.

Martijn van Beek, PhD is an Associate Professor in the Department of Anthropology and based at the Interacting Minds Centre at Aarhus University in Denmark. He lived and worked among Tibetan Buddhist communities for extended periods since the early 1980s, particularly in Ladakh. His earlier research
examined the nexus between development, religious identification, and the dynamics of communal conflict. For the past several years, his research has focused on contemplative practices, lineages, and communities in the contemporary world, in the West as well as in Asia. He has a particular academic as well as personal interest in the refiguring of contemplative life in the context of normative secularism and the scientific worldview. Together with colleagues in the cognitive and health sciences, he has been involved in (neuro-) scientific research on contemplative practices and their effects and is particularly interested in the methodological and conceptual challenges of experimental and experiential research on contemplative practices and contemplative life. He collaborates closely with colleagues from a number of disciplines to explore the potential of “microphenomenological” elicitation interviews for contemplative research, teaching, and practice. Together with other members of the Danish Society for the Promotion of Life Wisdom in Children, he is also involved in research and practice in contemplative education, including through the teacher training programme Training Empathy, to help school teachers facilitate the unfolding of children’s innate potential for presence and empathy. He is affiliated with Vaekstcenteret, a contemplative community in Denmark.

**Peter Wayne, PhD**

is Assistant Professor of Medicine at Harvard Medical School. He is the Director of Research for the Osher Center for Integrative Medicine jointly based at the Harvard Medical School and Brigham and Women’s Hospital. He is also the founder and director of the Tree of Life Tai Chi Center. His research to date, supported by more than 20 NIH grants, has focused on evaluating how Tai Chi and related mind-body practices clinically impact a variety of health conditions (osteoporosis, balance impairment, Parkinson’s disease, heart failure, pulmonary disease, depression), and understanding the physiological, mechanical, and psychological mechanisms underlying mind-body practices’ therapeutic effects. Peter has more than 35 years of training experience in Tai Chi and Qigong, and is an internationally recognized teacher of these practices. He is also author of the recently published book, *Harvard Medical School Guide to Tai Chi*.

Helen Weng, PhD

is a postdoctoral scholar at the Osher Center for Integrative Medicine at the University of California, San Francisco. Helen is interested in how contemplative practices can improve communication within and between individuals, and how this in turn improves psychological and physical health. Her postdoctoral work is focused on 1) developing a novel fMRI task to measure mindful breath awareness, 2) using community-engaged approaches to adapt fMRI study procedures to underrepresented populations from diverse contemplative communities (funded by a 2015 Varela Award), and 3) understanding how mindfulness-based interventions impact body awareness and psychophysiological variables. Her doctoral work, from the University of Wisconsin–Madison, investigated how compassion meditation impacts altruistic behavior and neural responses to suffering using behavioral economic and fMRI methodology. Her clinical psychology training includes integrating mindfulness and compassion practices into psychotherapy for individuals with mood and anxiety disorders. Her research has been featured in media outlets such as the New York Times, the BBC, NPR, and Fast Company.
Carol Worthman, PhD is the Samuel Candler Dobbs Professor of Anthropology at Emory University (Atlanta), where she also directs the Laboratory for Comparative Human Biology. After taking a dual undergraduate degree in biology and botany at Pomona College, Dr. Worthman took her PhD in biological anthropology at Harvard University, having also studied endocrinology at UCSD and neuroscience at MIT under Jack Geller and Richard Wurtman, respectively. She joined the nascent anthropology faculty at Emory University in 1986, and established a laboratory pioneering the use of biomarkers in population research. Professor Worthman takes a biocultural approach to pursuit of comparative interdisciplinary research on human development, and biocultural bases of differential mental and physical health. She has conducted cross-cultural biosocial research in thirteen countries, including Kenya, Tibet, Nepal, Egypt, Japan, Papua New Guinea, Vietnam and South Africa, as well as in rural, urban, and semi-urban areas of the United States. For over 20 years, she collaborated with Jane Costello and Adrian Angold in the Great Smoky Mountains Study, a large, longitudinal, population-based developmental epidemiological project in western North Carolina. Current work includes a study of the impact of television on adolescent sleep/wake patterns in the context of a controlled experiment with Vietnamese villages lacking both television and electricity. She has led development and implementation of the neuroscience component in the Emory-Tibet Science Initiative since its inception in 2008. Roll-out of the program in the regular monastic curriculum in India now is now in its third year.

SPECIAL GUESTS

James Austin, MD
University of Colorado Medical School (emeritus)

Sona Dimidjian, PhD
University of Colorado–Boulder

Harold Roth, PhD
Brown University

Clifford Saron, PhD
University of California–Davis

Jonathan Schooler, PhD
University of California–Santa Barbara
The Varela Award opened the door to funding opportunities and the fast-track to becoming an independent researcher. The Mind & Life Institute has been essential in catalyzing many long-lasting relationships and creating an environment to support collaboration.

-Zev Schuman-Olivier
2009 Varela Awardee
ACKNOWLEDGEMENTS

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Susan Bauer-Wu
Wendy Hasenkamp
Chris Kaplan
Carol Worthman

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<table>
<thead>
<tr>
<th></th>
<th>Day One</th>
<th>Day Two</th>
<th>Day Three</th>
<th>Day Four</th>
<th>Day Five</th>
<th>Day Six</th>
<th>Day Seven</th>
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</thead>
<tbody>
<tr>
<td><strong>Day One</strong></td>
<td>Saturday, June 11</td>
<td>Sunday, June 12</td>
<td>Monday, June 13</td>
<td>Tuesday, June 14</td>
<td>Wednesday, June 15</td>
<td>Thursday, June 16</td>
<td>Friday, June 17</td>
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<tr>
<td>6:00–7:00 AM</td>
<td><strong>YOGA</strong></td>
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<tr>
<td>7:15–8:00</td>
<td><strong>MEDITATION</strong></td>
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<tr>
<td>8:00–9:00</td>
<td><strong>BREAKFAST</strong></td>
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<tr>
<td>9:15–9:30</td>
<td>Introduction/Announcements</td>
<td>Martijn van Beek</td>
<td>Rhonda Magee</td>
<td>Helen Weng</td>
<td>Brooke D. Lavelle</td>
<td>Catherine Kerr</td>
<td>Carol Worthman</td>
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<tr>
<td>9:30–10:20</td>
<td>Q&amp;A</td>
<td>Q&amp;A</td>
<td>Conventative Practice</td>
<td>Q&amp;A</td>
<td>Q&amp;A</td>
<td>Q&amp;A</td>
<td>Departure</td>
</tr>
<tr>
<td>10:20–10:40</td>
<td>Martijn van Beek</td>
<td>Rhonda Magee</td>
<td>Helen Weng</td>
<td>Brooke D. Lavelle</td>
<td>Catherine Kerr</td>
<td>Carol Worthman</td>
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<tr>
<td>10:40–10:50</td>
<td>Q&amp;A</td>
<td>Q&amp;A</td>
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<tr>
<td>10:50–11:40</td>
<td>Evan Thompson (Virtual)</td>
<td>David McMahan</td>
<td>Andreas Roepstorff</td>
<td>Variety Block</td>
<td>Variety Block</td>
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<td>11:40–12:00</td>
<td>Q&amp;A</td>
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<td>12:00–1:00 PM</td>
<td><strong>LUNCH</strong></td>
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<tr>
<td>1:30–2:20</td>
<td>Arrival and Registration</td>
<td>Interdisciplinary Panel &amp; Groups</td>
<td>Andreas Roepstorff</td>
<td>Contemplative Practice</td>
<td>Movement Panel</td>
<td>Laurence J. Kirmayer</td>
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<tr>
<td>2:00–2:40</td>
<td>Q&amp;A</td>
<td>Small Groups</td>
<td>Q&amp;A</td>
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<td>2:45–3:30</td>
<td>Mind and Life Research Grants</td>
<td>Breakouts</td>
<td>Small Groups</td>
<td>Variety Block</td>
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<td>3:45–4:45</td>
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<tr>
<td>7:30–8:30</td>
<td>Welcome and Orientation</td>
<td>Poster Session</td>
<td>Varela Awardee Presentations</td>
<td>Contemplative Practice</td>
<td>Poster Session</td>
<td>Reception &amp; Social</td>
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<tr>
<td>8:30–9:00</td>
<td>MEDITATION</td>
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<td>10:00–8:15</td>
<td>SILENCE INTO BREAKFAST</td>
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