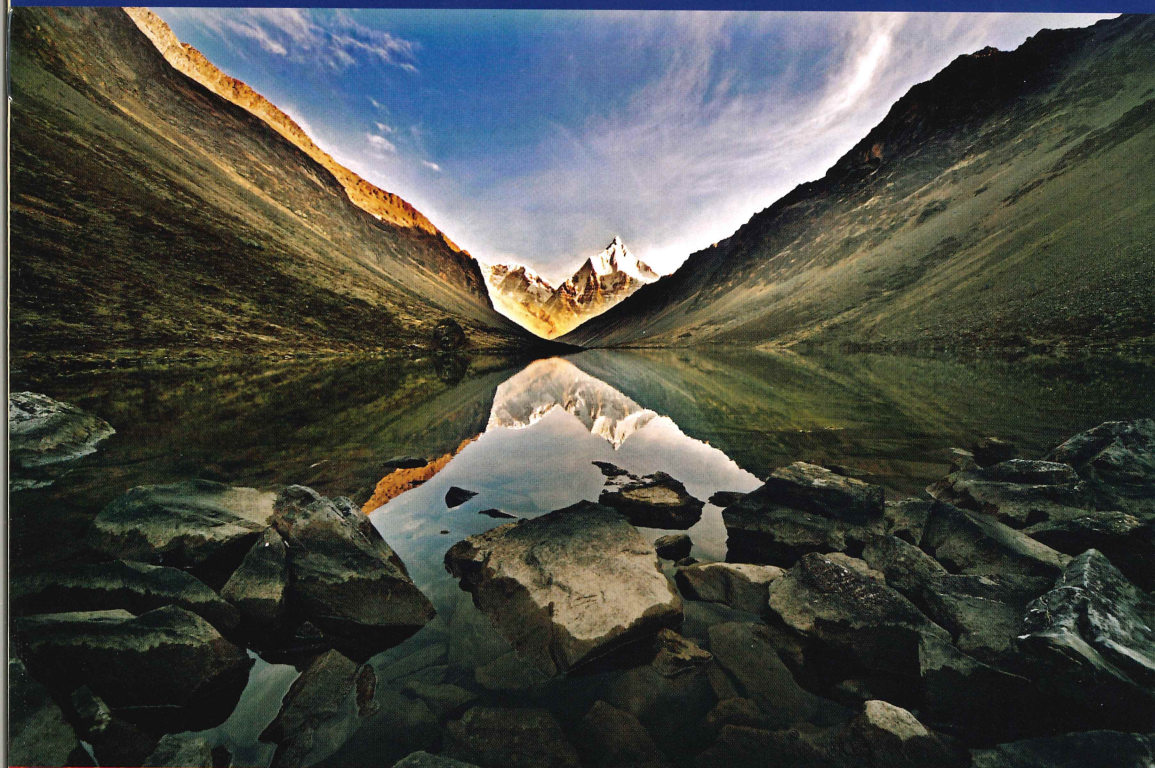


Mind & Life Institute presents



Mind and Life XXIII

Dialogues Between Buddhism and the Sciences

Ecology, Ethics and Interdependence

with
His Holiness
the Dalai Lama

Dharamsala, India • October 17-21, 2011

ABOUT THE MIND & LIFE INSTITUTE

The Mind & Life Institute is a nonprofit organization that was co-founded in 1987 by the His Holiness the Dalai Lama, neuroscientist Francisco Varela and entrepreneur Adam Engle for the purpose of creating rigorous dialogue and research collaboration between modern sciences, the world's living contemplative traditions, philosophy, humanities and social sciences. We believe this integrated, multi-disciplinary research collaboration is the most effective approach to investigating the human mind, developing a more complete understanding of the nature of reality, alleviating suffering and promoting well-being on the planet.

Over the past 25 years, the Mind & Life Institute has become a world leader in cultivating this integrated investigation and developing research fields that explore the effects of contemplative based practices on the brain, human biology and behavior, including the fields of Contemplative Science and Contemplative Studies.

At the Mind & Life Institute, we envision a world that fully comprehends the critical importance of training the mind and developing inner resources in ways that alleviate suffering rather than cause suffering; a world in which everyone has access to age-appropriate and culturally appropriate means for accomplishing this inner development.

The goals of the Mind & Life Institute are to:

- Develop the strategy and conceptual framework for a rigorous, integrated, multi-disciplinary investigation of the mind that combines first-and second-person direct human experience with a modern scientific third-person inquiry
- Develop a global community of scientists and scholars to conduct this investigation, and global communities of financial partners to provide the material resources to support this research
- Delineate specific research projects which are strategically designed to advance these emerging fields of research
- Communicate research findings to provide a scientific basis for developing and refining practices and programs designed to improve lives and societies; practices that cultivate the human qualities of attention, emotional balance, kindness, compassion, confidence and happiness

To execute our vision and goals we have developed a comprehensive strategy of integrated initiatives:

- Mind and Life Dialogues with His Holiness the Dalai Lama
- Mind and Life Publications, which report on these Dialogues
- Mind and Life Summer Research Institute, which helps train scientists and scholars in the emerging fields of Contemplative Science and Contemplative Studies
- Mind and Life Humanities and Social Sciences Initiative, which ensures that the emerging fields of Contemplative Science and Contemplative Studies are multi-disciplinary and integrate first, second, and third-person modes of investigation, and provides funding for such investigations
- Mind and Life Francisco J. Varela Research Awards, which provide pilot research grants to pioneering investigators in Contemplative Science and Contemplative Studies
- Mind and Life Institute Collaborative Coordinator Initiative, which promotes cooperation among the emerging research centers and laboratories in Contemplative Science and Contemplative Studies
- International Symposia on Contemplative Studies, a recurring networking and information-sharing conference for the emerging fields within Contemplative Science and Contemplative Studies

To find out more about the Mind & Life Institute, please visit our website at www.mindandlife.org

Ecology, Ethics and Interdependence

The slow meltdown of Earth's capacity to sustain much of life, as we know it, poses an urgent challenge for both spiritual traditions and science. These two ways of knowing have developed distinctive responses, which are potentially synergistic.

The goal of the meeting is to provide an opportunity to articulate an engaged environmental ethics. This would include the understanding of interdependence through an examination of the most recent data on the scientific case for effective ecological action. Furthermore, it will be a unique opportunity to meet with other faith traditions that have arrived at a religious basis for motivating environmental activism.

A dialogue between contemplative scholars, activists and ecological scientists could enrich the response to our planetary crisis. Insights from the new thrust in ecological science evoke the deep interconnections between individual choice and planetary consequence as well as through cross-fertilization of ideas and meaningful action among activists working within their own spiritual framework.

We will explore many dimensions, from the human-caused deterioration in the global systems that sustain life, and the role each of us plays as seen through the lens of industrial ecology, to a view from Buddhist philosophy and other faith traditions, to the on-the-ground realities faced by ecological activists. Our hope is that this conference will be a significant catalyst for the formulation of new research ideas in these fields and solutions to our planetary crisis.



PARTICIPANTS

Participants

Tenzin Gyatso, His Holiness, the XIV Dalai Lama

Dekila Chungyalpa, M.A., U.S. Director, Sacred Earth Program, World Wildlife Fund

John Dunne, Ph.D., Associate Professor of Religion, Emory University

Daniel Goleman, Ph.D., Psychologist; Author; Co-founder, Collaborative for Social, and Emotional Learning

Joan Halifax Roshi, Ph.D., Founder, Abbot, and Head Teacher, Upaya Zen Center

Thupten Jinpa, Ph.D., President, Institute of Tibetan Classics, Montreal

Diana Liverman, Ph.D., Professor of Geography and Development, University of Arizona

Sallie McFague, Ph.D., Distinguished Theologian in Residence, Vancouver School of Theology

Greg Norris, Ph.D., Founder and Director, Sylvatica; Founder and Executive Director, New Earth

Clare Palmer, D.Phil., Professor of Philosophy, Texas A&M University

Jonathan Patz, M.D., M.P.H., Professor & Director of Global Environmental Health, University of Wisconsin-Madison

Matthieu Ricard, Ph.D., Author and Buddhist Monk, Shechen Tennyi Dargyeling Monastery, Kathmandu

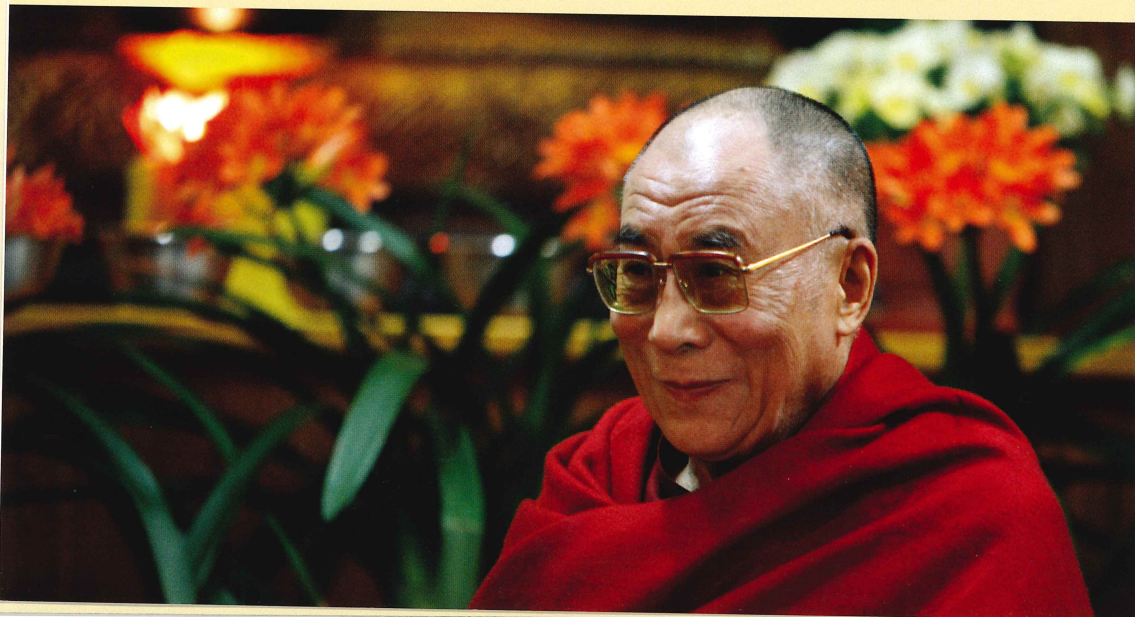
Elke Weber, Ph.D., Professor of International Business and Psychology, Columbia University

Interpreters

Thupten Jinpa
John Dunne

Conference Planning Committee

John Dunne
Daniel Goleman
Jonathan Patz
Diego Hangartner



Day One

October 17, 2011

TOPIC ONE: THE SCIENCE

Moderator: Daniel Goleman

MORNING SESSION 1 | 9:00am – 11:30am

Human Impact on Global Systems for Sustaining Life

Presenter: Diana Liverman

Geologists use the term Anthropocene Age for the era that began with the Industrial Revolution, in which human activity steadily degrades the global systems that sustain life on our planet. Those systems include, for example, the carbon cycle and global warming and the nitrogen system, where runoff from chemical fertilizers creates dead zones in lakes and oceans. The victims include species gone or going extinct, vanishing ecosystems, and human suffering. A complex interdependence underlies the planet's life-sustaining systems: they act in tandem with each other and in complex ways, creating safe zones for life – but have tipping points for destruction from human activity. What is the nature of a system, and what basic principles operate to sustain or degrade a system? How might interdependence be articulated as a principle across all the systems?

AFTERNOON SESSION 2 | 1:00pm – 4:30pm

Interdependence Between the Environment and Our Health: Risk and Opportunities

Presenter: Jonathan Patz

These global disruptions raise several ethical issues that will become themes of subsequent sessions, among them: damage from global warming is caused by the wealthiest nations, but most negatively impacts the well-being of the poorest; the question of generational responsibility, where our human descendants are being harmed by our present activities; and the issue of the threat that human activity poses to other species on the planet. The health problems created areas of poverty by consumption by the world's wealthiest offers a case in point.

Day Two

October 18, 2011

MORNING SESSION 3 | 9:00am – 11:30am

Industrial Ecology: Connecting Everyday Activity to Planetary Crisis

Presenters: *Gregory Norris, Matthieu Ricard*

Industrial ecology studies how human systems impact nature in a fine-grained manner, revealing with precision just how everyday operations of systems like energy or industry degrade planetary systems for supporting life. “Life Cycle Analysis” analyzes something as prosaic as detergent or a cell phone as an ongoing process from cradle-to-grave with hundreds or thousands of discrete steps, each of which can be measured for a wide array of environmental, health, and social impacts. Those impacts range from particulate emissions or toxic chemicals, to the ill effects of industrial farming, to child labor or sweat shops. These metrics lay bare the formerly hidden ethical consequences of our individual choices, for example, when we shop.

TOPIC TWO: ETHICS, PHILOSOPHY, THEOLOGY

Moderator: *John Dunne*

AFTERNOON SESSION 4 | 1:00pm – 4:30pm

Environmental Ethics: What is at Stake?

Presenter: *Clare Palmer*

How do we understand our ethical obligations when we conceive of ourselves as part of an ecosystem? Must we move beyond an anthropocentric and temporally bounded perspective to a wider view that encompasses all species and future generations? These and other such questions lie at the heart of Environmental Ethics, a new and vibrant discipline within Western Philosophy. From this new philosophical perspective, key questions include the question of value (intrinsic or not?), the problem of pluralism (is there a universal Environmental Ethics?) and our ethical relations to nonhuman beings.

Day Three

October 19, 2011

MORNING SESSION 5 | 9:00am – 11:30am

A Role for Theology: Models of God, the World, and the Self

Presenter: Sallie McFague

“Be careful how you interpret the world. It is like that.” We live within our models, our worldviews, and they deeply and subtly influence the decisions we make, including ones about the environment. Hence, if we hold views of God, the world, and ourselves that are dualistic, individualistic, and anthropocentric, we will “naturally” decide that climate change, for instance, is not a serious matter. If, however, our worldview is one based on contemporary science as well as the deepest wisdom of many religions, a worldview that claims we are radically interrelated and interdependent with all other forms of life, then we will (or should) respond to our present crisis with similarly radical changes in our thinking and behavior. But do we? This is the critical question for all fields of concern with climate change, including the religions—and it is a very difficult one. What causes people to change at a deep enough level so their behavior changes as well? The shock of climate change may be the catalyst to awaken us from the lie of the current worldview of individual fulfillment through consumerism to the reality of fulfillment by sharing with needy fellow creatures and the earth itself, through religious understandings of limitation, detachment, and self-emptying. Could it be that the Christian notion of kenosis (self-emptying) is the other side of compassion and that a more inclusive sense of self (the universal, ecological self) is the product of both?

AFTERNOON SESSION 6 | 1:00pm – 4:30pm

A Buddhist Perspective on Ethics

Presenter: To Be Determined

Day Four

October 20, 2011

TOPIC THREE: ETHICS AND ACTION

Moderator: Roshi Joan Halifax

MORNING SESSION 7 | 9:00am – 11:30am

The Psychology of Action and Behavior Change

Presenter: Elke Weber

The path to a sustainable human future on Earth lies in finding a balance between conflicting goals - between striving and growth vs. stewardship and replenishment - both at the individual and collective level. Such balance requires attention to the here-and-now but also concern for others and planning for the future, two capacities that distinguish us from other species but that are not strongly developed.

Dr. Weber's research examines how people make decisions on actions small and large, their motives for these choices as well as the processes they may use. She will describe some tendencies in human decisions that stand in the way of socially and environmentally responsible behavior, showing how these systematic deviations from rational-economic decision-making are the result of finite cognitive and emotional capacity. She will also describe how a better appreciation of the wide range of goals and motives for action that people have and of the range of ways we make decisions (with our heads, our hearts, or by the book) can help us to frame small and large choices in ways that lead to behavior that better balances attention to the present vs. the future and to the self vs. others.

AFTERNOON SESSION 8 | 1:00pm – 4:30pm

A Buddhist Perspective on the Psychology of Action and Behavior Change

Presenter: Thupten Jinpa

The idea of transformation or change lies at the very heart of Buddhism. Traditionally, this process, characterized as a "path," is formulated within the framework of what is called the "threefold training"- morality, meditation and wisdom. How does one motivate someone to enter the path in the first place? Once motivated, how does one help translate that motivation into action thus leading to actual behavioral change? How does one continue to sustain the motivation so that one can remain committed to the path?

Drawing primarily from the influential Buddhist thinkers Asanga and Vasubhandu (fourth century CE) as well as Shantideva (eighth century CE), a classical Indo-Tibetan Buddhist perspective on the psychology of action and behavior change will be briefly outlined. On this understanding an intimate connection is recognized between an entire complex of internal mental processes - awareness, understanding, outlook, on the one hand, and our value system, aspiration and dedication towards a pursuit, on the other, with a particular emphasis on bringing mindfulness of one's deeper aspirations into everyday life.

Day Five

October 21, 2011

MORNING SESSION 9 | 9:00am – 11:30am

The Skillful Means of Activism

Presenter: Dekila Chungyalpa

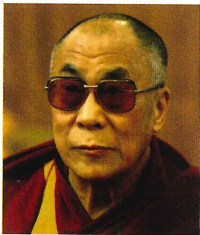
What does successful activism look like? Laws against child labor, reservation quotas for scheduled tribes and castes, protection of wildlife preserves are examples of successful activism. Successful activism takes place when the positive change created in our societies becomes a norm that is adhered to by a majority. World Wildlife Fund has been fighting to keep the Mekong River, known as Dza Chu where it begins in the Tibetan Plateau, alive and free-flowing for the past two decades. How is WWF working to protect the Mekong River from largescale hydropower on its main stem, over-fishing of its unique fish species, and the impacts of climate change on a river that supports over 65 million people every day? In a situation where there are over eleven dams planned for the Mekong main stem, WWF's activism consists of valuing the means as well as the end and awakening the collective consciousness in the region. Together with the Lower Mekong governments, the Mekong River Commission, the hydropower industry, the private and finance sectors, the larger NGO movement, and local communities, WWF hopes that the Mekong will be the world's first declared free-flowing living river.

AFTERNOON SESSION 10 | 1:00pm – 4:30pm

To Be Determined



PARTICIPANT BIOGRAPHIES



Tenzin Gyatso, the 14th Dalai Lama, is the leader of Tibetan Buddhism and a spiritual leader revered worldwide. He was born on July 6, 1935, in a small village called Taktser in northeastern Tibet. Born to a peasant family, he was recognized at the age of two, in accordance with Tibetan tradition, as the reincarnation of his predecessor, the XIII Dalai Lama. The Dalai Lamas are manifestations of the Buddha of Compassion, who choose to reincarnate for the purpose of serving human beings. Winner of the Nobel Prize for Peace in 1989, he is universally respected as a spokesman for the compassionate and peaceful resolution of human conflict.

He has traveled extensively, speaking on subjects including universal responsibility, love, compassion and kindness. Less well known is his intense personal interest in the sciences; he has said that if he were not a monk, he would have liked to be an engineer. As a youth in Lhasa it was he who was called on to fix broken machinery in the Potala Palace, be it a clock or a car. He has a vigorous interest in learning the newest developments in science, and brings to bear both a voice for the humanistic implications of the findings, and a high degree of intuitive methodological sophistication.



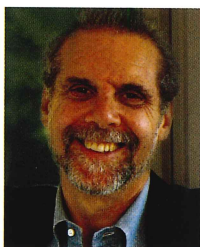
Dekila Chungyalpa, M.A., is the World Wildlife Fund US Director for the newly launched Sacred Earth Program, which aims to partner with faith leaders towards protecting biodiversity, natural resources, and environmental services in priority conservation areas where WWF works; develop public education programs to prevent illegal wildlife trade with environmentally active faith leaders; and work towards climate change reform of public opinion and policy in the United States through faith based partnerships. Dekila also serves as an environmental advisor for His Holiness, the 17th Karmapa, Ogyen Thinley Dorje, who is the head of the Karma Kagyu School of Tibetan Buddhism. As part of the Sacred Earth program, she advises over forty-five monasteries in the Himalayas on environmental projects

ranging from source water conservation to green monastery design. She has a Bachelor's Degree in International Environmental Policy from College of Wooster, Ohio and a Master's Degree in Sustainable Development from American University, Washington DC. Dekila – who comes from Sikkim, in northeast India – has over five years of experience working with local communities on conservation issues in the Eastern Himalayas and six years of experience working on large-scale strategies for hydropower and climate change in the Greater Mekong.



John Dunne, Ph.D., is an associate professor in the Department of Religion at Emory University, where he is Co-founder of the Emory Collaborative for Contemplative Studies. He was educated at Amherst College and Harvard University, where he received his Ph.D. from the Committee on the Study of Religion in 1999. Before joining Emory's faculty in 2005, he taught at the University of Wisconsin-Madison and held a research position at the University of Lausanne, Switzerland. Support from the American Institute of Indian Studies sustained two years of his doctoral research at the Central Institute for Higher Tibetan Studies in Sarnath, India.

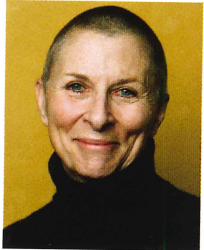
His work focuses on various aspects of Buddhist philosophy and contemplative practice. In *Foundations of Dharmakirti's Philosophy* (2004), he examines the most prominent Buddhist theories of perception, language, inference and justification. More recent publications include articles on nondual approaches to mindfulness, Buddhist philosophy of language, and the epistemology of contemplative practice. His current research includes an inquiry into the notion of "mindfulness" in both classical Buddhist and contemporary contexts, and he is also engaged in a study of Candrakirti's "Prasannapada", a major Buddhist philosophical work on the metaphysics of "Emptiness." He is a Mind and Life Fellow and an advisor to the Center for Investigating HealthyMinds. He frequently serves as a translator for Tibetan scholars, and as a consultant, he is involved in various scientific studies of contemplative practices.



Daniel Goleman, Ph.D., is a psychologist and science writer best-known for his worldwide best-seller *Emotional Intelligence*, published in 40 languages. He taught at Harvard University before becoming an editor and journalist, covering the brain and behavioral science for the New York Times. He is a co-founder of the Collaborative for Academic, Social, and Emotional Learning at the University of Illinois, and co-director of the Consortium for Research on Emotional Intelligence in Organizations at Rutgers University. He received his Ph.D. in psychology from Harvard University. For two years he traveled in India studying Buddhist and other spiritual systems of psychology, the first year as a Harvard Traveling Fellow, the second as a

PARTICIPANT BIOGRAPHIES

Research Fellow of the Social Science Research Council. He is a Fellow of the American Association for the Advancement of Science, and has received many awards for his writing. He is the author of numerous books, including *The Meditative Mind*, *Destructive Emotions*, *Social Intelligence*, and, most recently, *Ecological Intelligence*. www.danielgoleman.info

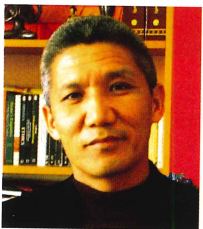


Roshi Joan Halifax, Ph.D., is a Buddhist teacher, Zen priest, anthropologist, and pioneer in the field of end-of-life care. She is Founder, Abbot, and Head Teacher of Upaya Institute and Zen Center in Santa Fe, New Mexico. She received her Ph.D. in medical anthropology in 1973 while teaching at the University of Miami Medical School. She has lectured on the subject of death and dying at many academic institutions, including Harvard Divinity School, Harvard Medical School, Georgetown Medical School, University of Virginia Medical School, Duke University Medical School, University of Connecticut Medical School, among many others. She received a National Science Foundation Fellowship in Visual Anthropology, was an Honorary Research Fellow in Medical Ethnobotany at Harvard University, and is a

Distinguished Visiting Scholar at the Library of Congress.

From 1972–1975, she worked with psychiatrist Stanislav Grof at the Maryland Psychiatric Research Center with dying cancer patients. She has continued to work with dying people and their families, and to teach health care professionals and family caregivers the psycho-social, ethical and spiritual aspects of care of the dying. She is Director of the Project on Being with Dying, and Founder and Director of the Upaya Prison Project that develops programs on meditation for prisoners. For the past twenty-five years, she has been active in environmental work. She studied for a decade with Zen Teacher Seung Sahn and was a teacher in the Kwan Um Zen School. She received the Lamp Transmission from Thich Nhat Hanh, and was given Inka by Roshi Bernie Glassman.

A Founding Teacher of the Zen Peacemaker Order, her work and practice for more than three decades has focused on applied Buddhism. Her books include: *The Human Encounter with Death* (with Stanislav Grof); *The Fruitful Darkness*; *Simplicity in the Complex: A Buddhist Life in America*; *Being with Dying: Cultivating Compassion and Wisdom in the Presence of Death*; and *Being with Dying: Compassionate End-of-Life Care Professional Training Guide*. She is a Lindisfarne Fellow and Co-director of the Fellowship and a Mind & Life Board member.



Thupten Jinpa, Ph.D., was educated in the classical Tibetan monastic academia and received the highest academic degree of Geshe Lharam. Jinpa also holds a B.A. in philosophy and a Ph.D. in religious studies, both from the University of Cambridge, U.K., where he also worked as a research fellow for three years. Since 1985, he has been the principal translator to His Holiness the Dalai Lama, accompanying him to the United States, Canada, and Europe. He has translated and edited many books by H.H. the Dalai Lama, including the recent New York Times' bestseller *Ethics for the New Millennium*.

His published works include also scholarly articles on various aspects of Tibetan culture, Buddhism and philosophy, including the entries on Tibetan philosophy for *Encyclopedia of Asian Philosophy* recently released by Routledge, U.K. His two latest works are *Songs of Spiritual Experience: Tibetan Poems of Awakening and Insight* (co-authored) and *Self, Reality and Reason in Tibetan Thought*. He is on the advisory board of various educational and cultural organizations in North America, Europe and India, and is also the book reviews editor for *Contemporary Buddhism*, a biannual, interdisciplinary journal exploring the interface between Buddhism and modern society. He is currently the president and the editor-in-chief of the Institute of Tibetan Classics, a non-profit educational organization dedicated to translating key Tibetan classics into contemporary languages.



Diana Liverman, Ph.D., is the co-director of the Institute of the Environment at The University of Arizona and a professor in the School of Geography and Development. She is also affiliated with Oxford University where she is a visiting professor of Environmental Policy and Development in the School of Geography and Environment, a fellow of Linacre College, and a fellow in the Environmental Change Institute. Her degrees are from University College London (B.A.), University of Toronto (M.A.) and UCLA (Ph.D.).

Her main research interests focus on climate impacts, vulnerability and adaptation, and climate policy and mitigation, especially in the developing world. She also

Continued Next Page

PARTICIPANT BIOGRAPHIES

works on the political economy and political ecology of environmental management in the Americas, especially in Mexico. In 2010 she was awarded the Founders Gold medal of the Royal Geographical Society for her contributions to understanding the human dimensions of environmental change and has also recently been honored with Distinguished Scholarship honors of the Association of American Geographers. Recent publications include work on carbon offsets, food security, and climate adaptation and the 4th edition of her coauthored textbook on World Regions in Global Context.

She has been an active member of national and international advisory committees on global change including the US NAS Committee on the Human Dimensions of Global Environmental Change and the Inter American Institute (IAI) for Global Change Research. Currently she is a member of the new National Academy of Sciences Committee on America's Climate Choices which is advising the US government on responses to climate change and chaired the panel on Informing Climate Decisions. She is the chair of the scientific advisory committee international Global Environmental Change and Food Systems (GECAFS) program and editor of the Annual Review of Environment and Resources. She collaborates with several arts and cultural organizations interested in climate change.



Sallie McFague, Ph.D., is Distinguished Theologian in Residence at the Vancouver School of Theology in British Columbia, Canada. For thirty years she taught at the Vanderbilt University Divinity School in Nashville, TN, where she was the Carpenter Professor of Theology. She was born in Boston, educated at Smith College (B.A.) and Yale University (B.D., M.A., Ph.D) and has taught at Yale Divinity School and Harvard Divinity School, in addition to her years at Vanderbilt. She is the author of eight books and numerous articles, most of them focused on the importance of the models and metaphors with which we interpret the relationship between God, the world, and ourselves. In her book, *Models of God*, which won the American Academy Award for best book in Constructive Theology, she criticizes the dominant

patriarchal model of God as contributing to environmental deterioration and suggests instead the model of the world as God's body. In her latest book, *A New Climate for Theology: God, the World, and Global Warming* (2008), she claims that the twin crises of economic meltdown and global warming are indications of the seriousness of the need for a new paradigm for human living on the planet, one that criticizes the dominant economic market model of excessive riches for privileged individuals and supports a model that acknowledges the radical interdependence of all. Professor McFague's current research centers on ways that the religions of the world can contribute to the alleviation of these crisis through their ancient call for restraint, detachment, and self-emptying, not only for personal fulfillment but for planetary flourishing.



Greg Norris, Ph.D., founded and is executive director of New Earth, a non-profit institute developing and deploying technologies that enable people around the world to drive sustainable development "from the bottom up." Its projects include Earthster (www.earthster.org), an open source sustainable information platform, and the Social Hot Spots Database (socialhotspots.org), a transparent data source on supply chain impacts and opportunities for improving human rights, working conditions, community and other social impacts. In 1996 Norris founded Sylvatica, an international life cycle assessment institute (www.sylvatica.com) which consults on LCA to the UN, governments in the US and abroad, a variety of Fortune 500 companies, industrial associations, and smaller companies, and the non-profit sector.

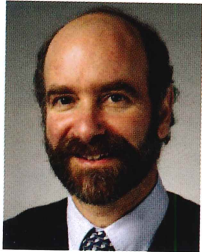
He is Visiting Professor with the Applied Sustainability Center at the University of Arkansas, where he helps the ASC advance the availability of valid and transparent life cycle inventory data. Norris has led the development of the methods, modeling, and software to implement LCA within the US Green Building Council's LEED rating system. Norris teaches LCA at Harvard, and is Adjunct Lecturer at the Harvard School of Public Health. He is an editor for the International Journal of LCA and the Journal of Industrial Ecology.



Clare Palmer, D.Phil., is currently Professor of Philosophy at Texas A&M University. She studied at Oxford University, and has held appointments in universities in the UK, Australia and the USA. She has published widely on environmental philosophy and animal ethics, most recently publishing *Animal Ethics in Context* (New York: Columbia University Press 2010). She has edited or co-edited a number of collections including *Killing Animals*, co-edited with the Animal Studies Group (Champaign-Urbana: Illinois University Press 2006) and the 5-volume collection *Environmental Philosophy*, co-edited with J.Baird Callicott (London: Routledge 2005). She was the founding editor of the journal *Worldviews*.

PARTICIPANT BIOGRAPHIES

Environment, Culture, Religion (Brill Academic Press) and held the position of President of the International Society for Environmental Ethics from 2007-2010. She is working on a book provisionally titled "Ethics, Climate Change and the Non-Human World".

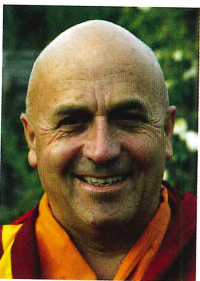


Jonathan Patz, M.D., M.P.H., is a Professor & Director of Global Environmental Health at the University of Wisconsin in Madison. He Co-chaired the health expert panel of the US National Assessment on Climate Change and was a Convening Lead Author for the *United Nations/World Bank Millennium Ecosystem Assessment*. For the past 15 years, Dr. Patz has been a lead author for the United Nations Intergovernmental Panel on Climate Change (or IPCC) – the organization that shared the 2007 Nobel Peace Prize with Al Gore.

He is President of the *International Association for Ecology and Health* and co-editor of the association's journal *EcoHealth*. He has written over 90 peer-reviewed papers and a textbook addressing the health effects of global

environmental change. He has been invited to brief both houses of Congress, served on several scientific committees of the National Academy of Sciences, and currently serves on science advisory boards for both CDC and EPA. In addition to his sharing in the 2007 Nobel Prize, Dr. Patz received an Aldo Leopold Leadership Fellows Award in 2005, shared the Zayed International Prize for the Environment in 2006, and earned the distinction of becoming a UW-Madison Romnes Faculty Fellow in 2009.

He has earned medical board certification in both Occupational/Environmental Medicine and Family Medicine and received his medical degree from Case Western Reserve University (1987) and his Master of Public Health degree (1992) from Johns Hopkins University.



Matthieu Ricard, Ph.D., is a Buddhist monk at Shechen Monastery in Kathmandu, Nepal. Born in France in 1946, he received a Ph.D. in Cellular Genetics at the Institut Pasteur under Nobel Laureate Francois Jacob. As a hobby, he wrote *Animal Migrations* (Hill and Wang, 1969). He first traveled to the Himalayas in 1967 and has lived there since 1972, studying with Kangyur Rinpoche and Dilgo Khyentse Rinpoche, two of the most eminent Tibetan teachers of our times. Since 1989, he has served as French interpreter for His Holiness the Dalai Lama.

He is the author of *The Monk and the Philosopher* (with his father, the French thinker Jean-Francois Revel), of *The Quantum and the Lotus* (with the astrophysicist Trinh Xuan Thuan), *Happiness, A Guide to Developing Life's Most Important Skill* and *Why Meditate?* He has translated several books from Tibetan

into English and French, including *The Life of Shabkar* and *The Heart of Compassion*. As a photographer, he has published several albums, including *The Spirit of Tibet*, *Buddhist Himalayas*, *Tibet*, *Motionless Journey* and *Bhutan* (www.matthieuricard.org). He devotes all the of proceeds from his books and much of his time to forty humanitarian projects (schools, clinics, orphanages, elderly people's home and bridges) in Tibet, Nepal and India, through his charitable association Karuna-shechen (www.karuna-shechen.org) and to the preservation of the Tibetan cultural heritage (www.shechen.org).



Elke Weber, Ph.D., is the Jerome A. Chazen Professor of International Business and Professor of Psychology at Columbia University. She is an expert on behavioral models of judgment and decision-making under risk and uncertainty, specifically in financial and environmental contexts. At Columbia, she founded and co-directs the Center for Research on Environmental Decisions (CRED), which investigates ways of facilitating human actions consistent with sustainable development and adaptation to global change, including climate change and climate variability. She has served on several advisory committees of the National Academy of Sciences related to human dimensions in global change, was a member on an American Psychological Association Task Force that issued a report on the Interface between Psychology and

Global Climate Change, and is a lead author in Working Group III for the 5th Assessment Report of the U.N. Intergovernmental Panel on Climate Change (IPCC).

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Sustaining Patrons

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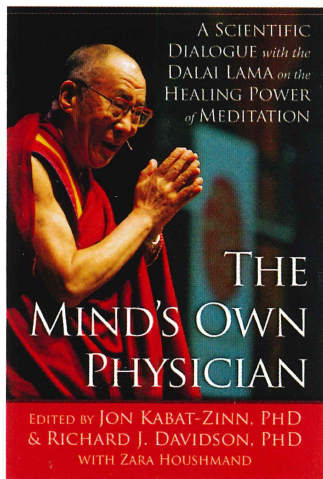
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