

Notes

PART ONE:

A World Citizen

CHAPTER ONE: Reinvent the Future

6 I remember, for example . . . an unexpected gesture at such an event:

Peacemaking: The Power of Nonviolence (San Francisco, California, June 9–11, 1997). At the end of every occasion with the Dalai Lama for which there is an entry fee, the organizers routinely announce a full disclosure of how much money was taken in, what the expenses were, and what will happen with any remainder. He takes no fees for his speeches and teachings; those organizing his engagements meet the expenses. If there is a surplus of funds at the end of an event, he asks that it be divided: 40 percent to the Dalai Lama Trust for charitable purposes, 30 percent to the local organizing group for charitable use, and 30 percent for local or national charitable causes. With a major portion of the Nobel award, the Dalai Lama established the Foundation for Universal Responsibility in New Delhi. Headed by Rajiv Mehrotra, the

foundation sponsors a yearly teaching for Indians, which the Dalai Lama gives in New Delhi, and other events in support of his ethical initiatives within India. Only months before our meeting for this book, the Dalai Lama visited a colony in Delhi for those with leprosy, where he promised he would donate several thousand dollars over the next five years—depending on how much came into his charitable trust from book royalties (including this one): <http://www.dalailama.com/news/post/1095-dalai-lama-pledges-support-to-leprosy-centers-in-capital-and-visits-lady-shri-ram-college>.

- 7 **That was years ago . . . (as he has done with his share of the proceeds from this book):** For this book, Daniel Goleman gave half the royalties to the Dalai Lama, who has designated the Mind and Life Institute as the main beneficiary, with a smaller part to the Dalai Lama Trust, his charitable organization. Daniel Goleman, who has written this book pro bono, will donate his portion of royalties to a range of charities from what remains after covering expenses such as travel, transcripts, and the like.
- 7 **The next morning the Dalai Lama . . . last until 7:00 A.M. or so (with a break for breakfast and the BBC):** Despite his constant travels around the world, and in defiance of jet lag and, presumably, careening biorhythms, the Dalai Lama follows the identical daily schedule, with very few exceptions.
- 7 **Meanwhile, his private secretary . . . had often been reluctant to cover him:** In those days, the Dalai Lama traveled with little fanfare. Josh Baran, at the time a Hollywood publicist who sometimes did pro bono work for the Tibetan cause, had tried in previous years to interest various journalists in interviewing the Dalai Lama—with few takers. But that night a reporter from CBS called Baran at 3:00 A.M. Where in the world, CBS wanted to know, was the Dalai Lama? The Dalai Lama was in Newport Beach, California, Baran told CBS. Baran, one of the few in the world of journalism who knew that answer, hopped in his car to drive the hour or so south to Newport Beach, as soon as he heard about the Nobel. He knew the Dalai Lama had just finished a three-day meeting on compassionate action and was about to start a two-day dialogue with neuroscientists. Arriving sometime around dawn, he of-

ferred his services to Tenzin Geyche Tethong, then the Dalai Lama's personal secretary, and became the organizer of an instant press conference.

- 8 **I happened to be present for . . . psychotherapists and social activists on compassionate action:** The Dalai Lama, et al. *Worlds in Harmony: Dialogues on Compassionate Action*. Berkeley, Calif.: Parallax Press, 1992. In the early 1980s, Robert Thurman, then a professor at Amherst College, introduced me to the Dalai Lama, who expressed his desire to meet with scientists. That eventually led to the Newport Beach meeting, one of a dozen or so such events I've organized or moderated since.
- 8 **He had been to many such meetings . . . a yeti who was catching marmots:** The Dalai Lama and Daniel Goleman. *Destructive Emotions: How Can We Overcome Them?* New York: Bantam Books, 2003.
- 11 **how to fill his ritual role:** The Potala Palace was built by the fifth Dalai Lama in the seventeenth century. Before that, the Dalai Lamas were based at Drepung Monastery outside Lhasa.
- 12 **autonomy, not independence:** The Dalai Lama's statement was made to the European Parliament in Strasbourg, France, in June 1988.
- 16 **a better future worldwide:** I intentionally use the term "transformative" rather than the more familiar "transformational" leader. As originally intended by the late historian James MacGregor Burns (who coined the term "transformational leader"), that idea applied to leaders with a world-changing vision. But in common use today, the notion has become diminished, applying instead to leaders who increase people's motivation, job performance, and the like—but offer nothing like a vision that might change the world. And neither term applies to those whom Burns, in contrast, dubbed "transactional" leaders, who are adept at getting things done (LBJ was a prime example of such leadership).
- 18 **doom-and-gloom messages:** Shellenberger, Michael, and Ted Nordhaus. "The Death of Environmentalism." *Geopolitics, History, and International Relations*, 2009, pp. 121–163.
- 18 **"seeing things invisible" to other people:** This paraphrases Jonathan Swift, the eighteenth-century British essayist best known for his satirical "A Modest Proposal," from his *Thoughts on Various Subjects from Miscellanies*.

PART TWO:

Looking Inward

CHAPTER TWO: Emotional Hygiene

- 25 **lengthy scientific career:** Early in Paul Ekman's career, he traveled to New Guinea to study remote Stone Age tribes who had had virtually no contact with the modern world; he wanted to see if basic emotions were expressed the same everywhere and by everybody (he found they are). Another of Ekman's landmark research accomplishments was a complete map of how the twenty or thirty key facial muscles behave when expressing a given emotion: how the frontalis muscle in the forehead tightens while we worry, for instance, or what each of a key half dozen muscles does during happiness or disgust. The map has such precision that automated versions of it are used in research to measure people's emotions, and derivatives of his research are at the heart of computerized programs that give even cartoon figures the right facial expressions (see <https://www.paulekman.com/facs/>). Ekman first met the Dalai Lama at the 2000 Mind and Life meeting on "destructive emotions," which I moderated, and has since spent many hours in dialogue with him. In 2004 Ekman retired from his post as a professor in psychiatry at the University of California at San Francisco and has continued to be active in the field.
- 26 **read other people's emotions:** Another app would monitor people's faces while they watched ads on the Web, to tell ad makers which are most compelling. Khatchadourian, Raffi. "We Know How You Feel." *The New Yorker*, January 19, 2015, pp. 50–59.
- 27 **"faced a lot of problems":** The Dalai Lama was addressing the meeting on Ecology, Ethics, and Interdependence, which I co-organized with John Dunne of Emory University. This twenty-third Mind and Life meeting was held at the Dalai Lama's residence in Dharamsala, India, in 2011. The proceedings of that meeting are being prepared for publication.
- 27 **"I don't feel much disturbance":** The Dalai Lama, et al. *Worlds in Harmony*, p. 7.

- 27 **one hallmark of well-being:** Davidson, Richard J. “Well-Being and Affective Style: Neural Substrates and Biobehavioral Correlates.” *Philosophical Transactions of the Royal Society B*, 2004, pp. 359, 1449.
- 28 **healthy place . . . destructive side:** This was the focus of the 2000 Mind and Life meeting, which I related in *Destructive Emotions: How Can We Overcome Them?* The phrase “destructive emotions” was the emphatic choice of the Dalai Lama for the topic of the meeting with scientists and for the subsequent book. Though no one in the book business liked the title that much, it raised a crucial point: that every emotion has its place and purpose, but when they capture us in ways that are harmful to ourselves or to those around us, they become destructive. At least that was the rule of thumb proposed by psychologists to demarcate “constructive” and “destructive.” The Tibetan perspective was more subtle, seeing emotions as “destructive” when they upset our inner equilibrium and distorted our perception.
- 29 **“go the wrong way”:** The Dalai Lama at the Mind and Life meeting on Ecology, Ethics, and Interdependence.
- 29 **“or as a friend”:** The Dalai Lama spoke in Matera, Italy, on June 25, 2012, as reported by Jeremy Russell (www.dalailama.com). Modern psychology would add the distinction that episodes of anger can be highly appropriate, mobilizing us to deal with an obstacle to our goal. On the other hand, sustained anger and hostility, many studies have found, damage our health, as the Dalai Lama says.
- 30 **the founder of cognitive therapy:** The Dalai Lama met Dr. Aaron Beck in Gothenburg, Sweden, in 1993, at a world congress on cognitive therapy. Their meeting of minds was strong and warm; when I spoke to the Dalai Lama for this book, he was happy to hear that Dr. Beck was still alive at ninety-three, and soon after he visited Dr. Beck in his home in Philadelphia.
- 31 **“can ruin lives”:** The Dalai Lama and Alexander Norman. *Beyond Religion: Ethics for a Whole World*. New York: Houghton Mifflin Harcourt, 2011, p. 126.
- 31 **“our own destructive tendencies”:** The Dalai Lama and Alexander Norman. *Beyond Religion*, p. 127.
- 31 **Kevin Ochsner:** Ochsner, Kevin, et al. “Rethinking Feelings: An fMRI

- Study of the Cognitive Regulation of Emotion.” *Journal of Cognitive Neuroscience*, Vol. 14, 2002, pp. 1215–1229.
- 32 **reasoning with himself about his negative:** Kevin Ochsner et al. “Re-thinking Feelings.”
- 32 **“mindfulness-based cognitive therapy”:** Combining mindfulness with cognitive therapy has proved a fruitful tool for reshaping such emotional habits. Research shows this mix helps lessen the frequency and intensity of negative emotions, from the everyday variety to hard-to-treat depression. The first book on this integration for a general audience was written by my wife (Bennett-Goleman, Tara. *Emotional Alchemy*. New York: Harmony Books, 2001). At about the same time, a research group at the University of Oxford published a book about their successful method for treating severe depression (Teasdale, John, et al. *Mindfulness-Based Cognitive Therapy for Depression*. New York: Guilford Press, 2001). There has been an explosion of such books, methods, and teachers since.
- 33 **a kind of mental radar:** The steps in this chain, roughly speaking, start with our first sensory impression—say, a sound. A next step includes our interpretation of the meaning of that sound, and then the emotions it brings, and finally our overt response. For someone with post-traumatic stress disorder, e.g., any sound reminiscent of the original trauma can unleash a flood of what was felt then. And any of us can have strong emotional habits that work in the same way.
- 34 **“The one I feed”:** I took this version of the tale, which has often been retold (and likely is apocryphal), from Bennett-Goleman, Tara. *Emotional Alchemy*, p. 12.
- 34 **a psychologist at the University of California:** From Mind and Life XXII, “Neuroplasticity: The Neuronal Substrates of Learning and Transformation,” October 18–22, 2004, Dharamsala, India. This meeting was reported on by Sharon Begley (*Train Your Mind, Change Your Brain*. New York: Ballantine Books, 2007). Phillip Shaver directs the Adult Attachment Laboratory at the University of California at Davis.
- 34 **flavor close adult relationships:** Begley, Sharon. *Train Your Mind*.
- 35 **“intolerance and lack of compassion”:** Phillip Shaver in Begley, Sharon. *Train Your Mind*, p. 202.
- 35 **lessening destructive emotions:** The Dalai Lama, et al. *Worlds in Harmony*.

- 36 **take more active charge of our own minds:** Of course, not everyone will want to take charge of the mind in this way, being content with—or just used to—the familiar wash of anger, jealousy, and so on that may provide a partial sense of comfort or personal safety. The Dalai Lama, though, encourages us to shift our emotional economy toward a more positive range of emotions—which takes both effort and motivation. Still, the Dalai Lama invites only those who find this of interest to pursue this path.
- 36 **chart the way toward self-mastery:** The “map” takes two forms. One focuses on the terrain of our emotions and is under way. The larger effort, a map of the entire mind—which includes emotions—would, as the Dalai Lama envisions it, integrate ancient Indian psychological maps with modern data. This effort, far more ambitious, has just begun (<http://www.mindandlife.org/research-and-initiatives-category/mapping-the-mind/>).
- 38 **“emotional script in my life”:** The Dalai Lama and Daniel Goleman. *Destructive Emotions*, p. 151.
- 39 **a transformative experience:** I’ve described Paul Ekman’s life-changing encounter with the Dalai Lama in *Destructive Emotions*.
- 39 **generating two books:** The Dalai Lama and Paul Ekman. *Emotional Awareness: Overcoming the Obstacles to Psychological Balance and Compassion*. New York: Holt, 2009. Ekman, Paul. *Moving Toward Global Compassion*. San Francisco: Paul Ekman Group, 2014.
- 39 **from Tibetan contemplative traditions and modern psychology:** Alan Wallace continues to instruct the CEB course for training teachers, with Eve Ekman (see <http://www.cultivatingemotionalbalance.org/>).
- 39 **“the compassion he so strongly feels”:** Ekman, Paul. “Why I Don’t Call the Dalai Lama ‘Your Holiness.’” Unpublished reflections, San Francisco, 2013.
- 40 **anger, fear, disgust, enjoyment, and sadness:** Paul Ekman confirmed that these five are agreed on by a majority of emotion researchers by surveying 248 who had published at least four peer-reviewed articles on emotion in the last four years before 2014.
- 40 **recent book on meditation:** Harris, Dan. *10% Happier*. New York: HarperCollins, 2014.
- 40 **“forecloses the possibility that they may change”:** The Dalai Lama and

Alexander Norman. *Beyond Religion*, p. 62. The Dalai Lama has been a staunch supporter of Amnesty International's campaign against the death penalty.

- 42 **much time reflecting on their lives:** But the third trainer, an American ordained as a nun in the Tibetan tradition, was not surprised by the men's openness. She has been working in prisons for more than a decade.

CHAPTER THREE: The Kindness Revolution

- 44 **"I call him my hero":** Williams, Kimberly. "Dalai Lama's Challenge: A 21st Century of Peace and Compassion." *Emory Report*, October 9, 2013.
- 45 **caught up in the midst of war:** <http://www.childrenincrossfire.org/home>.
- 45 **Moore's close friend:** I'm indebted to Victor Chan for his moving retelling of Richard Moore's tale in his book with the Dalai Lama, *The Wisdom of Compassion*. New York: Riverhead Books, 2012.
- 45 **"but not your vision":** Moore, Richard. *Can I Give Him My Eyes?* North York, U.K.: Magna Large Print, 2011.
- 47 **no absolute foundation for ethics:** There remains a rather abstract struggle among modern philosophers of ethics between a moral absolutism and a subjective relativity. The Western approach to ethics is a vast and complicated field (see, for example, MacIntyre, Alasdair. *A Short History of Ethics: A History of Moral Philosophy from the Homeric Age to the Twentieth Century*. Notre Dame, Ind.: University of Notre Dame Press, 1998). One approach that aligns with the Dalai Lama's argues that when we are "wide awake" and so least distorted in our thinking and perceptions, our ethical judgments shift in the direction of compassion. See Davis, Jacob. "Acting Wide Awake: Attention and the Ethics of Emotion." Ph.D. dissertation, City University of New York, February 2014.
- 48 **"to alleviate the suffering of others":** The Dalai Lama and Alexander Norman. *Beyond Religion*, p. 53.
- 48 **"for the entire working class on the planet":** While that works as an example of the nonreligious espousing compassion, genuine Marxists too could do better: Global compassion goes beyond feelings for any partic-

ular group—it would include capitalists, those not working, and anyone else, for that matter.

- 48 **but also implying inclusive:** As the Dalai Lama explains, his use of “secular” implies both religious believers of all faiths and those who hold to no faith. This usage is common in India but sometimes confusing in other parts of the English-speaking world, where “secular” implies “nonreligious.”
- 50 **hardly ever touched, let alone held:** He heard this from the late neuroscientist Bob Livingston, one of his early tutors in neuroscience. See also Field, Tiffany. *Touch*. Cambridge, Mass.: The MIT Press, 2001. Sadly, these conditions are common among orphaned infants in crowded, understaffed facilities in some countries.
- 50 **grow up to be more tense and aggressive:** The chimp studies were done by Harry Harlow. Anna Freud was perhaps the first to document the ill effects of separation from parents on the young; the line of research was developed by the British psychiatrist John Bowlby, the developmental psychologist Mary Ainsworth, and continues to this day. See, e.g., Cassidy, Jude, and Phillip Shaver, eds. *Handbook of Attachment: Theory, Research and Clinical Applications, Second Edition*. New York: Guilford Press, 2010.
- 51 **while they sit in their mothers’ laps:** Hamlin, J. Kiley, et al. “Three-month-olds Show a Negativity Bias in Their Social Evaluations.” *Developmental Science*, 13, 6, 2010, pp. 923–929; Hamlin, J. Kiley, and Karen Wynn. “Young Infants Prefer Prosocial to Antisocial Others.” *Cognitive Development*, 26, 1, 2011, pp. 30–39; Hamlin, J. Kiley, Karen Wynn, and Paul Bloom. “Social Evaluation by Preverbal Infants.” *Nature*, 450, November 22, 2007. doi:10.1038/nature06288.
- 51 **try to help the other child in some way:** Zahn-Waxler, Carolyn, et al. “Development of Concern for Others.” *Developmental Psychology*, Vol. 28, January 1992, pp. 126–136.
- 52 **evolution was built around cooperation and altruism:** See, e.g., Warneken, Felix, and Michael Tomasello. “Altruistic Helping in Human Infants and Chimpanzees.” *Science*, Vol. 311, No. 5765, 2006, pp. 1301–1303. Also, Goetz, Jennifer L., et al. “Compassion: An Evolutionary Analysis and Empirical Review.” *Psychological Bulletin*, Vol. 136, No. 3, 2010, pp. 351–374.

- 52 **“a biological feature of our species”**: See Jerome Kagan in Harrington, Anne, and Arthur Zajonc, eds. *The Dalai Lama at MIT*. Cambridge, Mass.: Harvard University Press, 2006. Also, Sober, Eliot, and David Sloan Wilson. *Unto Others: The Evolution and Psychology of Unselfish Behavior*. Cambridge, Mass.: Harvard University Press, 1998.
- 53 **“guides us toward positive emotions”**: The Dalai Lama and Alexander Norman. *Beyond Religion*, p. 47. This line of argument was the topic of a Mind and Life dialogue I moderated in 1990. Goleman, Daniel. *Healing Emotions*. Boston: Shambhala, 1997.
- 53 **erode both cardiovascular health**: Gallo, Linda, and Karen Matthews. “Understanding the Association Between Socioeconomic Status and Physical Health: Do Negative Emotions Play a Role?” *Psychological Bulletin*, Vol. 129, No. 1, 2003, pp. 10–51.
- 53 **risk of heart disease**: Fredrickson, Barbara. “Cultivating Positive Emotions to Optimize Health and Well-being.” *Prevention and Treatment*, Vol. 3, No. 1, 2000. Published online: <http://dx.doi.org/10.1037/1522-3736.3.1.31a>. The research on health and emotions continues to uphold these basic hypotheses; see Uskul, Ayse, and A. D. Horn. “Emotions and Health.” *International Encyclopaedia of Social and Behavioral Sciences* (J. Wright, ed.). London: Elsevier, 2015.
- 53 **a group that cares about one another’s well-being**: The Dalai Lama has heard this data on the detrimental impacts of loneliness from many scientists. For a recent summary that connects this to compassion, see Sepala, Emma, et al. “Social Connection and Compassion: Important Predictors of Health and Well-being.” *Social Research*, Vol. 80, No. 2, 2013, pp. 411–430.
- 54 **“Loving is of even greater importance than being loved”**: The Dalai Lama and Alexander Norman. *Beyond Religion*, p. 45.
- 54 **buzzes when we focus on ourselves and our problems**: Lutz, Antoine, et al. “Regulation of the Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise,” *PLoS ONE* 3(3): e1897. doi:10.1371/journal.pone.0001897.
- 56 **“a sense of purpose and meaning in life”**: The Dalai Lama and Alexander Norman. *Beyond Religion*, p. 45.
- 56 **“Self-compassion”**: The Dalai Lama was addressing a conference in 1989; see *Worlds in Harmony*. Since that time, the word has

entered English, and there are programs of psychological research on the topic of self-compassion. See, e.g., Neff, Kristin. “Self-Compassion: An Alternative Conceptualization of a Healthy Attitude Toward Oneself.” *Self and Identity*, Vol. 2, 2003, pp. 85–101. The term seems to have been adopted as a reaction against the failed concept of “self-esteem,” not because the Dalai Lama suggested it.

- 56 **“no differences, no distinctions”**: Iyer, Pico. *The Open Road: The Global Journey of the Fourteenth Dalai Lama*. New York: Vintage, 2008, p. 91.
- 58 **“we are all equal in terms of our basic humanity”**: The Dalai Lama. *Ethics for the New Millennium*. New York: Riverhead Books, 2001, pp. 28–29.
- 58 **the Dalai Lama often speaks about**: See, e.g., the Dalai Lama’s commentary on Shantideva’s *Bodhicaryavatara*, published by Shambhala in 1994: *A Flash of Lightning in the Dark of Night*. The Dalai Lama’s vision has been heavily influenced by Shantideva, though he frames it in modern terms with a more universal appeal.
- 58 **comment on from his own spiritual perspective**: The Dalai Lama. *The Good Heart: A Buddhist Perspective on the Teachings of Jesus*. Somerville, Mass.: Wisdom Publications, 1996.
- 59 **tolerance, patience, and understanding**: The first text by Shantideva is the *Compendium of All Practices*; the second, *A Guide to the Bodhisattva’s Way of Life*. As recounted in *The Good Heart*, pp. 48–49.
- 59 **based on genetic closeness or surface similarity**: In his book *Moving Toward Global Compassion*, Paul Ekman explores what science needs to learn about compassion, raising around two hundred research questions, including many that would help in the design of evidence-based methods for cultivating global compassion—which, he notes, is one of the hardest kinds to cultivate.
- 60 **“plans to cultivate warmheartedness and compassion”**: The Dalai Lama was addressing the Mind and Life meeting on Ecology, Ethics, and Interdependence.
- 60 **no religion required**: Still, the Dalai Lama says that among the religious, compassion based on reason and science can be reinforced by faith—they are synergistic.

CHAPTER FOUR: Partnering with Science

- 62 **a method for cultivating a compassionate attitude:** Weng, Helen Y., et al. "Compassion Training Alters Altruism and Neural Responses to Suffering." *Psychological Science*, Vol. 24, No. 7, 2013, pp. 1171–1180.
- 63 **and finally for everyone on the planet:** Phrases like these are commonly used in compassion or "loving-kindness" cultivation methods. See, e.g., Jinpa, Thupten. *A Fearless Heart: How the Courage to Be Compassionate Can Transform Our Lives*. New York: Hudson Street Press, 2015.
- 64 **"spread them very widely":** Goleman, Daniel. *Destructive Emotions*, p. xiv.
- 64 **being tested at a preschool there:** Flook, Lisa, et al. "Promoting Prosocial Behavior and Self-Regulatory Skills in Preschool Children Through a Mindfulness-Based Kindness Curriculum." *Developmental Psychology*, advance online publication, November 10, 2014, <http://dx.doi.org/10.1037/a0038256>. See also <http://www.investigatinghealthy.minds.org/pdfs/Kindness%20Curriculum%20Study.pdf>.
- 66 **than can any religious faith:** The Dalai Lama. *The Universe in a Single Atom*. New York: Harmony, 2006. Another area of collaboration he envisions research on is contemplative practices and their behavioral and neural impacts.
- 66 **acting both as science adviser and tutor:** Around 1987, Bob Livingston tailor-made a primer on brain science and biology for the Dalai Lama, who by 1989 was telling a group that science had found "we need affection for our brains to develop properly. This shows that our very nature is involved with affection, love, and compassion." The Dalai Lama, et al. *Worlds in Harmony*, p. 19.
- 67 **the "ancient Indian psychology" to which the Dalai Lama refers:** I spent fifteen months in India as a Harvard pre-doctoral traveling fellow. The main text I studied was by Buddhaghosa (Ven. Nanamoli, translator. *Visuddhimagga: The Path of Purification*. Berkeley, Calif.: Shambhala, 1976). My copy had been printed in Varanasi, India, by Motilal Banarsidass, a venerable Indian scholarly publisher.
- 67 **the ups and downs of our inner life:** I was on a Social Science Research Council post-doctoral fellowship and spent half my time in Sri Lanka,

studying with Venerable Nyanaponika Mahathera, and the other half in Dharamsala, studying at the Library of Tibetan Works and Archives. I summarized parts of this ancient science of the mind in *The Meditative Mind* (New York: Tarcher/Penguin, 1988).

- 68 **in the presence of buoyancy and pliancy:** In the “law of opposites,” positive states neutralize negative ones. Irritation, for instance, creates a breeding ground for anger. Its opposite: equanimity. And if we can apply this antidote when our irritability arises, we can extinguish the mental sparks that might otherwise ignite a blazing anger. This partial list of opposites is from my book *The Meditative Mind*, and I offer it here just to give a rough idea of how one set of mental states opposes another. For more scholarly accounts of this list of wholesome and unwholesome mental factors from *Abhidhamma* (which is the Pali word; “*Abhidharma*” in Sanskrit means literally “manifest knowledge”) sources, see Bodhi, Bhikku. *A Comprehensive Manual of Abhidhamma*. Kandy, Sri Lanka: Buddhist Publication Society, 2003. Also see Asanga (Sara Boin-Webb, English translator). *Abhidharmasamuccaya*. Fremont, Calif.: Asian Humanities Press, 2001.
- 68 **inclusion in that curriculum:** Lobsang Tenzin Negi directs the initiative. <http://www.tibet.emory.edu/>.
- 69 **founded by Varela and businessman Adam Engle:** The third founding partner, Adam Engle, was the organization’s first CEO. I am a board member and have moderated three of the Mind and Life science dialogues with the Dalai Lama. The current chair of the Mind and Life board is Thupten Jinpa; Arthur Zajonc is current president. See www.mindandlife.org.
- 69 **led a research group at the Centre National de la Recherche Scientifique:** This is France’s main national center for scientific research. While Francisco Varela published more than one hundred scientific articles and many academic books, two of his particularly seminal publications are: Maturana, Humberto, and Francisco Varela. *The Tree of Knowledge: The Biological Roots of Human Understanding*. Boston: Shambhala, 1992; and Varela, Francisco, Evan Thompson, and Eleanor Rosch. *The Embodied Mind: Cognitive Science and Human Experience*. Cambridge, Mass.: The MIT Press, 1991.
- 70 **at which Varela was one of the presenters:** Francisco Varela did not

- take part in the second Mind and Life meeting, on neuroscience, during which the Dalai Lama learned he had received the Nobel Peace Prize. But in addition to presenting at the third, on destructive emotions, he organized the fourth, on sleeping, dreaming, and dying, and presented at others.
- 70 **“begin to talk to each other”**: Unpublished conversation between Francisco Varela and Anne Harrington. Paris, France, March 12, 1998.
- 71 **the only data gathered in neuroscience**: Varela, Francisco, Evan Thompson, and Eleanor Rosch. *The Embodied Mind*.
- 71 **licking and grooming her babies**: The presentation of Michael Meaney’s results was at the Mind and Life meeting on neuroplasticity, which was reported in Sharon Begley’s book *Train Your Mind, Change Your Brain*.
- 72 **akin to those of the stressed animals**: Michael Meaney’s groups confirmed this hunch in 2009, finding alterations in the DNA of suicide victims who had been abused in childhood. McGowan, Patrick, et al. “Epigenetic Regulation of the Glucocorticoid Receptor in Human Brain Associates with Childhood Abuse.” *Nature Neuroscience*, Vol. 12, 2009, pp. 342–348.
- 73 **“I’d be a farmer”**: The Dalai Lama went on to add that he might even have been drafted into the PLA, the People’s Liberation Army, since his hometown area is now technically within China, though culturally Tibetan. His interest in philosophy, consciousness, the mind, and so on, he added, is largely due to his monastic education.
- 74 **literally off psychiatry’s charts**: Goleman, Daniel. “The Dalai Lama Has Ideas for Neuroscience.” *The New York Times*, Week in Review, October 8, 1989, p. 1.
- 74 **from the medical clinic to the office and classroom**: Kabat-Zinn, Jon, and Richard J. Davidson (eds.). *The Mind’s Own Physician: A Scientific Dialogue with the Dalai Lama on the Healing Power of Meditation*. Oakland, Calif.: New Harbinger Books, 2011. Kabat-Zinn, Jon. *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness*. New York: Bantam Books, revised edition, 2013.
- 76 **suitable for anyone**: For Compassion Cultivation Training, see Thupten Jinpa’s *A Fearless Heart*. The Library of Tibetan Classics: <http://www>

.tibetanclassics.org/en/our-projects/library-of-tibetan-classics-lotc.

Thupten Jinpa holds an advanced monastic degree in Buddhist philosophy as well as a doctorate in religious studies from Cambridge University. That deep-breathing technique for calming down, for example, adapts a Tibetan practice, a way to calm and focus before beginning a meditation session.

- 76 **Stanford's Center for Compassion and Altruism Research and Education:** Directed and founded by Dr. James Doty in 2009. <http://ccare.stanford.edu/ccare/>.
- 76 **their spouses reported them to be less angry:** Ruchelli, G., et al. "Compassion Meditation Training for People Living with Chronic Pain and Their Significant Others: A Pilot Study and Mixed-methods Analysis" (abstract). *The Journal of Pain*, Vol. 15, No. 4, supplement, 2014.
- Jazaieri, H., et al. "A Randomized Controlled Trial of Compassion Cultivation Training: Effects on Mindfulness, Affect, and Emotion Regulation." *Motivation and Emotion*, 2013. Advance online publication. doi: 10.1007/s11031-013-9368-z. These studies did not measure if the compassion exercise actually increased altruist acts.
- 76 **strengthening their connections with family and friends:** Fredrickson, Barbara, et al. "Open Hearts Build Lives: Positive Emotions, Induced Through Loving-kindness Meditation, Build Consequential Personal Resources." *Journal of Personality and Social Psychology*, Vol. 95, 2008, pp. 1045–1062.
- 76 **in the face of stress:** Pace, Thaddeus W. W., et al. "Effect of Compassion Meditation on Neuroendocrine, Innate Immune and Behavioral Responses to Psychosocial Stress." *Psychoneuroendocrinology*, Vol. 34, 2009, pp. 87–98. That pilot study, which was based on correlations, is currently being followed up with a longitudinal design to better assess the longer-term impacts of cultivating compassion.
- 76 **lowered levels of stress hormones:** Pace, Thaddeus W. W., et al. Op cit. Pace, Thaddeus W. W. "Engagement with Cognitively-Based Compassion Training Is Associated with Reduced Salivary C-reactive Protein from Before to After Training in Foster Care Program Adolescents." *Psychoneuroendocrinology*, Vol. 38, No. 2, 2012, pp. 294–299.
- 77 **enhanced the activity of different neural systems:** Klimecki, Olga, et al.

“Differential Pattern of Functional Brain Plasticity After Compassion and Empathy Training.” *Social Cognitive and Affective Neuroscience Advance Access*, May 9, 2013, doi:10.1093/scan/nst060. Taking advantage of this finding, Singer’s group has embarked on an ambitious research project, where one hundred volunteers are being trained in three ways. For three months they practice presence, using a breath meditation and body scan; for another three they practice cognitive empathy, understanding the views of another person (via a dyadic meditation); in the third they cultivate compassion and caring. <http://www.resource-project.org/en/home.html>.

- 77 **for feeling pain and anguish:** Klimecki, Olga, et al. Op cit.
- 77 **Cultivating Emotional Balance program at their hospital:** Eve Ekman’s work as a medical social worker, with, e.g., staff in emergency rooms, inspired her to become a post-doctoral fellow at the University of California’s medical school in San Francisco. There she plans to adapt CEB in shortened formats more readily used in medical settings.
- 78 **builds resiliency instead of burnout:** Klimecki, Olga, et al. “Functional Neural Plasticity and Associated Changes in Positive Affect After Compassion Training.” *Cerebral Cortex*, published online June 5, 2013, doi: 10.1093/cercor/bhs142.
- 78 **burnout inoculation:** On the other hand, while short-term training in compassion enhanced empathy with the suffering, it had its limits. If the person in need was also rude, the compassion training did not result in helping. Condon, Paul. “Cultivating Compassion: The Effects of Compassion- and Mindfulness-based Meditation on Pro-social Mental States and Behavior.” Ph.D. dissertation, Northeastern University, 2014. Early results on the positive effects of cultivating compassion are encouraging. But, as Paul Ekman reminds us, science has just begun to understand the best ways to enhance compassion—and the global variety seems the biggest challenge.
- 79 **“The pain will have won”:** As reported by Daniel Siegel.

PART THREE:

Looking Outward

CHAPTER FIVE: A Muscular Compassion

- 85 **his T-shirts fray from use:** The flip-flops and fraying T-shirt were noted by Thomas Laird, co-author with the Dalai Lama of *The Story of Tibet: Conversations with the Dalai Lama* (New York: Grove Press, 2007).
- 85 **a million-dollar landscaping job:** See, e.g.: <http://www.washingtonpost.com/news/morning-mix/wp/2014/03/28/how-the-bishop-of-bling-spent-43-million-renovating-this-house/>; <http://www.reuters.com/article/2014/03/26/us-vatican-germany-idUSBREA2P0SJ20140326>; http://en.wikipedia.org/wiki/Franz-Peter_Tebartz-van_Elst; <http://nconline.org/blogs/francis-chronicles/pope-francis-i-would-love-church-poor>.
- 86 **“no ethics is disastrous”:** “Bangalore, Karnataka, India 6 January 2014.” Blog by Jeremy Russell at www.dalailama.org.
- 86 **“We must act”:** The first time I heard this from the Dalai Lama—which he often repeats—was at the 1989 *Harmonia Mundi* meeting. The Dalai Lama, et al. *Worlds in Harmony*, p. 96.
- 87 **“more likely to hit the target directly!”:** The Dalai Lama, et al. *Worlds in Harmony*, p. 113.
- 88 **upsetting emotions like anger:** The Dalai Lama and Paul Ekman. *Emotional Awareness*. Lazarus, Richard. *Stress and Emotion: A New Synthesis*. New York: Springer, 2006.
- 88 **“of practical benefit”:** From the Dalai Lama’s foreword. Kochhar, Sanggeeta. *My Life, My Words: Remembering Mahatma Gandhi*. New Delhi: Natraj, 2007.
- 89 **“the strength to face challenges”:** The Dalai Lama at the meeting on Ecology, Ethics, and Interdependence.
- 89 **“deterrent to wrong motives”:** The Dalai Lama at the meeting on Ecology, Ethics, and Interdependence.
- 91 **“they were setting them up”:** John C. Coffee, professor of securities law

- at Columbia University, was quoted by Stewart, James B. “Barclays Suit Sheds Light on Trading in the Shadows.” *The New York Times*, July 4, 2014, p. B1.
- 91 **a deep ethical flaw in the culture of the financial industry:** Among the sins some of the world’s largest banks have committed in those years and since, a financial journalist writes, are: “Money laundering, market rigging, tax dodging, selling faulty financial products, trampling homeowner rights and rampant risk-taking.” Eavis, Peter. “Regulators Size Up Wall Street, with Worry.” *The New York Times*, March 12, 2014. http://dealbook.nytimes.com/2014/03/12/questions-are-asked-of-rot-in-banking-culture/?_php=true&_type=blogs&_r=0.
- 92 **measures of engagement:** Kraus, Michael, and Dacher Keltner. “Signs of Socioeconomic Status.” *Psychological Science*, Vol. 20, No. 1, 2009, pp. 99–106.
- 92 **In the Netherlands:** van Kleef, Gerben A., et al. “Power, Distress, and Compassion.” *Psychological Science*, Vol. 19, No. 12, 2008, pp. 1315–1322. While this finding shows the effect in Europe too, we do not know if collectivist cultures such as those in East Asia would also have this empathy gap. That’s an empirical question. But the social inequities that gap seems to foster are found worldwide.
- 94 **generations yet unborn:** Larry Brilliant formulated this well, as I quoted him in my book *Focus* (New York: HarperCollins, 2013, p. 256).
- 94 **“is going to be of any use to him”:** Parel, Anthony J. (ed.). *Gandhi, Freedom, and Self-Rule*. Lanham, Md.: Lexington Books, 2000, p. 15.
- 95 **“without doing harm”:** The Dalai Lama’s remarks in New Delhi on September 13, 2012, as reported by Jeremy Russell at www.dalailama.com.
- 95 **an automaker:** Norris, Floyd. “History Gives Other Cases of G.M.’s Behavior.” *The New York Times*, March 27, 2014, p. B1.
- 98 **the damage individual greed might do:** Elinor Ostrom received a Nobel Prize in economics for documenting how shared resources have been regulated. Ostrom, Elinor. *Governing the Commons: The Evolution of Institutions for Collective Action*. New York: Cambridge University Press, 1990.
- 98 **“One of the most important things”:** The Dalai Lama wrote this in his foreword to Kochhar, *My Life, My Words: Remembering Mahatma Gandhi*.

CHAPTER SIX: Economics as if People Mattered

- 101 **inequality seems built into the free-market economy:** Piketty, Thomas. *Capital in the Twenty-First Century*. Boston: Harvard University Press, 2014. This technical critique seems to support the notion put forward by Marx that capitalism makes owners (whether of investments or businesses) richer at the expense of workers—those who own little or nothing; the wealthy get richer, the poor even poorer. Economists like Piketty who share this school of thought see this trend as an indictment of a too laissez-faire attitude and envision as correctives governing markets in ways that protect the poor and discourage crony capitalism, for instance.
- 102 **creating opportunity for individuals:** Brooks, Arthur C. “Capitalism and the Dalai Lama,” *The New York Times*, April 17, 2014, <http://www.ny-times.com/2014/04/18/opinion/capitalism-and-the-dalai-lama.html>. Cynics might see this embrace of compassion by conservatives as mere “spin,” associating with an appealing idea to further a political agenda. The proof, as the Dalai Lama might say, will be in actions, not words.
- 103 **in the world around us:** Layard, Richard, and David M. Clark. *Thrive: The Power of Evidence-Based Psychological Therapies*. London: Allen Lane, 2014. The “revolution” Layard would like to see is the establishment of a church-like organization where people who share the goal of helping people lead happy lives could meet and work together—an expression of applied kindness. Lord Layard was a founder of Action for Happiness, a movement whose members pledge to create more happiness and alleviate misery. As of 2014, the organization had upward of thirty thousand members in one hundred countries.
- 104 **the financial collapse of 2008:** For the insights of behavioral economics and psychology on this paradox, see, e.g, Kahneman, Daniel. *Thinking, Fast and Slow*. New York: Farrar, Straus and Giroux, 2013. Kahneman, a psychologist, won a Nobel Prize in economics.
- 105 **dollar a day or less fell by 80 percent:** Sala-i-Martin, Xavier, and Maxim Pinkovskiy. “Parametric Estimations of the World Distribution of Income.” *Vox*, January 22, 2010. <http://www.voxeu.org/article/parametric-estimations-world-distribution-income>.

- 105 **on the lower half of the income ladder:** Oxfam. “Wealth: Having It All and Wanting More.” Report issued at the World Economic Forum, Davos, Switzerland, January 19, 2015.
- 107 **“but not for the mind”:** The Dalai Lama at the Mind and Life meeting on Ecology, Ethics, and Interdependence.
- 108 **warned against using it to gauge people’s welfare:** Simon Kuznets developed GDP in 1934 for the U.S. Congress, as a tool to steer the economy out of the Great Depression.
- 108 **life satisfaction in their official statistics:** Layard bases the rationale for assessing well-being on the work of psychologist Edward Diener. “Subjective Well-Being: The Science of Happiness and a Proposal for a National Index.” *American Psychologist*, Vol. 55, No. 1, 2000, pp. 34–43. Also see Dolan, Paul, et al. “Measuring Subjective Well-being for Public Policy.” United Kingdom Office for National Statistics, February 2011. <http://eprints.lse.ac.uk/35420/1/measuring-subjective-wellbeing-for-public-policy.pdf>.
- 109 **rather than simply by financial gain:** Layard, Richard. *Happiness: Lessons from a New Science*. New York: Penguin, 2006.
- 109 **health and education:** Layard, Richard, and David M. Clark. *Thrive*.
- 110 **with no particular religious interest:** Action for Happiness can be found at <http://www.actionforhappiness.org/>.
- 111 **“This is my life: no life”:** Jasmine Hodge-Lake’s story came to me in an e-mail from her to Mark Williamson, which he forwarded on to me.
- 113 **“Our purpose is to make the world a better place”:** Ted Barber quoted by Wulkan, Hannah. “Easthampton-Based Business Aims to Provide Marginalized People with Gainful Employment.” *Daily Hampshire Gazette*, June 23, 2014, p. C1.
- 113 **profits, people, and planet:** The accounting framework of a “triple bottom line” adds a company’s social and ecological impacts to the standard profit-or-loss math of the bottom line. Along with reporting revenues and costs, the business also evaluates the social and environmental impacts of its operations.
- 114 **instead of from petroleum:** Cardwell, Diane. “At Patagonia, the Bottom Line Includes the Earth.” *The New York Times*, July 30, 2014, p. B1.
- 115 **giving them steady incomes:** Consider the arc of history at Unilever,

with its roots in Unie, a margarine conglomerate in the Netherlands. As the grandniece of one of that Dutch company's founders told me, at the start of the twentieth century Margarine Unie was a bully, ruthlessly taking over competitors in this new business niche (the formula for margarine, a lower-cost butter substitute made from palm oil, was then a fairly recent discovery). In the 1930s, Margarine Unie merged with another intensive palm-oil user, the British soap maker Lever Brothers, to form Unilever. Fast-forward to the start of the twenty-first century, when Unilever was about to acquire Ben & Jerry's ice cream. An insider's word has it that one of those at the top hoped compassionate DNA from Ben & Jerry's idealism would infect the rest of the company. And, lo and behold, a decade later the new CEO, Paul Polman, announced a major business goal to source raw materials from a half million Third World small farmers.

- 116 **other tech firms to emulate:** When I last looked at the Salesforce website, more than \$65 million had been donated to charities, 22,000 nonprofits and colleges had gotten free or discounted computer services, and every employee got six paid days off a year to volunteer for community service—around 620,000 hours of volunteering. <http://www.salesforcefoundation.org/about-us/>.
- 116 **We all could emulate to some extent:** Of course, unlike most of us, the Dalai Lama, as a monk, has spare personal needs, all of which are covered by his host, the government of India. Even so, he immediately gives away any money given to him.

CHAPTER SEVEN: Care for Those in Need

- 118 **heard throughout much of France:** http://en.wikipedia.org/wiki/Abb%C3%A9_Pierre.
- 119 **the Emmaus houses for the homeless:** <http://emmaus-international.org/>.
- 120 **analyzed by psychologist James Flynn:** Goleman, Daniel. "An Emerging Theory on Blacks' I.Q. Scores." *The New York Times*, April 10, 1988. Nisbett, Richard E., et al. "Intelligence: New Findings and Theoretical Developments." *American Psychologist*, Vol. 67, No. 2, 2012, pp. 130–159.

- 122 **“an inspiration to us all”**: From the Dalai Lama’s foreword. Kainthla, Anita. *Baba Amte: A Biography*. New Delhi: Viva Books Private Limited, 2006.
- 122 **“Charity destroys, work builds”**: Baba Amte: <http://www.anandwan.in/about-anandwan/baba-amte.html>.
- 122 **Over five thousand residents**: <http://en.wikipedia.org/wiki/Anandwan>.
- 128 **the “marshmallow test”**: Mischel, Walter. *The Marshmallow Test: Mastering Self-Control*. New York: Little, Brown, 2014.
- 129 **the wealth of the family they grew up in**: Moffitt, Terrie E., et al. “A Gradient of Childhood Self-control Predicts Health, Wealth, and Public Safety.” *PNAS*, Vol. 108, No. 7, 2011, pp. 2693–2698.
- 129 **particularly those who are disadvantaged**: Heckman, J. J. “Skill Formation and the Economics of Investing in Disadvantaged Children.” *Science*, Vol. 312, 2006, pp. 1900–1902.
- 129 **do well in a tough course**: Yeager, David Scott, and Carol Dweck. “Mindsets That Promote Resilience: When Students Believe That Personal Characteristics Can Be Developed.” *Educational Psychologist*, Vol. 47, 2012, pp. 302–314.
- 129 **predict success**: Duckworth, Angela, et al. “Grit: Perseverance and Passion for Long-term Goals.” *Journal of Personality and Social Psychology*, Vol. 92, No. 6, 2007, pp. 1087–1101.
- 130 **change circumstances for the better**: Deci, Edward, and Richard Ryan. *Intrinsic Motivation and Self-Determination in Human Behavior*. New York: Plenum, 1985.
- 130 **“hungry and spiritually starving millions”**: Parel. *Gandhi, Freedom, and Self-Rule*, p. 15. The emblematic image of Gandhi at the spinning wheel was a symbol of *swaraj*—taking your destiny in your own hands. The spinning wheel, which made yarn from raw wool or cotton, offered a bit of livelihood to India’s poverty-stricken rural masses, many of whom had lost jobs as the Indian textile industry foundered in the face of cheaper textiles from British factories. After Gandhi, the rough-hewn *khadi* garments made from that hand-spun fabric took on a new appeal, becoming the uniform of the Congress Party, which ruled India for decades after independence.
- 130 **tiny tunnels in coal mines**: Kailash Satyarthi’s organization, Bachpan Bachao Andolan, does not oppose children working after school with

their parents to help support their family but rather takes on abusive labor practices where children are forced to work rather than attend school. The group has succeeded in an international agreement called GoodWeave, which certifies that rugs are made without such child labor (and so opposes a common practice in many parts of the rug-producing world). Its raids on businesses have freed tens of thousands of children from indentured labor.

- 132 **“responsibility and leadership”**: The Dalai Lama speaking in London, June 19, 2012, as reported by Jeremy Russell at www.dalailama.com. Among the women leaders the Dalai Lama has personally met and admired, he listed Aung San Suu Kyi, with whom he had been recently in Europe, and Shirin Ebadi, a Nobel Peace Prize winner for her efforts on behalf of women’s rights in Iran. He added to the list the late Indira Gandhi, whom he regarded as an able leader; the late Israeli prime minister Golda Meir; and Mary Robinson, formerly president of Ireland, who went on to become the UN High Commissioner for Human Rights and since then has led a range of humanitarian causes.
- 132 **more strongly in women than in men**: See, e.g., Schulte-Rüther, Martin, et al. “Gender Differences in Brain Networks Supporting Empathy.” *Neuroimage*, Vol. 42, No. 1, 2008, pp. 393–403.
- 132 **than men do**: But when it comes to compassionate action, the research findings are mixed, with no clear female advantage (though see Singer, Tania, et al. “Empathic Neural Responses Are Modulated by the Perceived Fairness of Others.” *Nature*, Vol. 439, 2006, pp. 466–469). Matthieu Ricard, reviewing the scientific findings, concluded that men are more likely to act to help another in risky emergency situations, while women are more nurturing in general than are men (Ricard, Matthieu. *Altruism: The Power of Compassion to Change Yourself and the World*. New York: Little, Brown, 2015). Tania Singer, who heads a division of four hundred people at the Max Planck Institute’s center for social neuroscience, argues for more women leaders from another angle: Women represent half those on the planet!
- 133 **more naturally to women**: Social scientists who study gender differences report that any specific behavior can be found in both genders but that the proportions differ. Typically, the distribution for any behavior takes the form of largely overlapping bell curves for men and women.

For compassionate leadership, presumably, this would mean that such a style was more common among women, although a smaller number of men exhibited it too.

- 133 **replaced its kerosene lamps with solar ones:** Brara, Sarita. “Lead Kindly Light.” *The Hindu*, October 30, 2012, <http://www.thehindu.com/features/metroplus/society/lead-kindly-light/article4044171.ece>.
- 134 **Roy told the Dalai Lama:** Bunker Roy presented to the Dalai Lama at the Mind and Life meeting on Altruism and Compassion in Economic Systems: A Dialogue at the Interface of Neuroscience, Economics, and Contemplative Science, Zurich, 2010.
- 135 **at a Mind and Life meeting in Zurich:** Altruism and Compassion in Economic Systems.

CHAPTER EIGHT: Heal the Earth

- 137 **head of the systems dynamics group at that university:** John Sterman spoke to the Dalai Lama at a meeting on Change-Makers for a Better World, convened by the Dalai Lama Center for Ethics and Transformative Values at MIT, October 2014, <http://thecenter.mit.edu/media/videos/>.
- 138 **now teaches at the University of Arizona:** The Dalai Lama has had briefings on our eco-crisis many times, perhaps in most detail at a Mind and Life meeting on Ecology, Ethics, and Interdependence. Diana Liverman presented at that meeting.
- 139 **the Great Acceleration, which began in the 1950s:** Steffen, Will, et al. “The Anthropocene: Are Humans Now Overwhelming the Great Forces of Nature?” *Ambio*, Vol. 36, No. 8, December 2007, pp. 614–621.
- 140 **“without so much environmental damage”:** The Dalai Lama made these remarks to the Australian Tibet Council in June 2007.
- 141 **“we must do so before it is too late”:** The Dalai Lama. “An Ethical Approach to Environmental Protection.” June 5, 1986, statement in recognition of World Environment Day.
- 141 **told the Dalai Lama at a meeting on the environment:** Dekila Chün-gyalpa at the meeting on Ecology, Ethics, and Interdependence.
- 142 **“they take place more stealthily”:** The Dalai Lama, in a letter to one hundred mayors around the world who joined in an effort by the orga-

- nization Avaaz, committing their cities to 100 percent clean energy by 2050. September 2014.
- 142 **cyanide over circuit boards to recover gold:** Carroll, Chris. "India's Poor Risk Health to Mine Electronic 'E-Waste.'" *National Geographic*, June 28, 2014, <http://news.nationalgeographic.com/news/2014/06/140628-electronics-waste-india-pictures-recycling-environment-world/>.
- 143 **to the contaminated water released:** See www.goodguide.com for ratings of consumer products; for cell phones: <http://www.goodguide.com/categories/332304-cell-phones>. For the personal-care category, http://www.ewg.org/skindeep/?gclid=CjwKEAjwt2pBRDB4o_ymcieoAQSJABm4egor3LAls7fKwsVP4-fjOlmemDM_0T07TadFRaM5GwrtRoClmPw_wcB ranks cosmetics according to the toxicity of their ingredients. I go into more detail on ecological transparency in *Ecological Intelligence: How Knowing the Hidden Impacts of What We Buy Can Change Everything* (New York: Broadway Books, 2009).
- 143 **dangerous for laborers and local communities alike:** Sibaud, Philippe. "Short Circuit: The Lifecycle of Our Electronic Gadgets and the True Cost to Earth." London: Gaia Foundation, 2013.
- 144 **Social Hotspots Database:** <http://socialhotspot.org>.
- 145 **more efficient cooking stoves to families in Ghana:** On Gregory Norris's recommendation, I chose www.climatecare.org as a reliable source of my carbon offsets. The cooking stoves in Ghana are but one example of a wide suite of carbon-reducing endeavors supported by my offset purchase.
- 146 **switched off the light:** Iyer, Pico. *The Open Road*.
- 147 **and so keeps us going:** www.handprinter.org. Gregory Norris also presented to the Dalai Lama at the meeting on Ecology, Ethics, and Interdependence.
- 147 **who smelt coltan into tantalum:** See <http://www.enoughproject.org/files/minetomobile.pdf>. On the other hand, many companies in the industry are trying to police their supply chain; see <http://www.microsoft.com/en/mobile/about-us/people-and-planet/supply-chain/supply-chain/>.
- 147 **they should be in school:** <http://socialhotspot.org/>.
- 148 **lower their impacts:** The handprinter learning community operates through the Sustainability and Health Initiative for NetPositive Enter-

- prise (SHINE). See <http://www.chgeharvard.org/category/corporate-sustainability-and-health-shine-0>.
- 149 **a total savings of six hundred dollars:** The program asks those who get the blankets to share with the school \$45, which buys two more blankets at wholesale from Owens Corning; these are then donated to the same project at two other schools—plus net \$4,500 for the school itself. After five rounds, the thirty-two schools that participated would collect a total of \$140,000.
- 149 **the root system of mushrooms:** http://www.ted.com/talks/eben_bayer_are_mushrooms_the_new_plastic.
- 152 **suggested systems thinking:** As I've argued in a book with Peter Senge, education should add three kinds of "focus": helping children strengthen attention and self-regulation skills like cognitive control; enhancing caring and compassion; and imparting an understanding of the systems we inhabit, from relationships to how human systems degrade the global systems that support life on the planet. Goleman, Daniel, and Peter Senge. *The Triple Focus: A New Approach to Education*. Northampton, Mass.: More ThanSoundMedia, 2014.
- 152 **"They are our real hope":** The Dalai Lama at the meeting on Ecology, Ethics, and Interdependence.

CHAPTER NINE: A Century of Dialogue

- 156 **"a century of dialogue":** The Dalai Lama, speaking to leaders of youth organizations in Manchester, England, June 16, 2012, www.dalailama.com.
- 156 **"the best levers":** Dekila Chungyalpa, at the twenty-third Mind and Life meeting, 2011.
- 157 **"your health is my health":** <http://www.examiner.com/review/the-dalai-lama-shares-his-vision-compassion-without-borders-at-sdsu>.
- 158 **rather than focusing on our differences:** See the Dalai Lama's books *Beyond Religion* (with Alexander Norman) and *Toward a True Kinship of All Faiths* (New York: Random House, 2011).
- 160 **with responses from a quarter of a million people:** Pettigrew, Thomas, and Linda Tropp. "A Meta-analytic Test of Intergroup Contact The-

- ory.” *Journal of Personality and Social Psychology*, Vol. 90, No. 5, 2006, pp. 751–783.
- 161 **“showing concern about others brings benefit to us”**: The Dalai Lama, et al. *Worlds in Harmony*, pp. 18–19.
- 162 **protect his people and their cultural heritage**: In 2001, the Dalai Lama introduced a system for electing the Tibetan people’s political leader for their government-in-exile. The Dalai Lama then semi-retired, though he still had a nominal leadership role. In 2011, he fully abdicated, ending the age-old tradition of the Dalai Lama institution’s temporal leadership.
- 164 **“in our day-to-day life”**: From the Dalai Lama’s foreword. Desai, Narayan. *My Life Is My Message*. Hyderabad: Orient BlackSwan, 2009.
- 164 **“may not be the best solution in the long run”**: The Dalai Lama’s statement on the first anniversary of September 11, 2001; remarks at the National Cathedral, Washington, D.C.
- 167 **“when people manipulate religion”**: The Dalai Lama at the meeting on Ecology, Ethics, and Interdependence. In this respect, the Dalai Lama observes, there is more honesty in the stance of atheists and the anti-religious. At least they are open about their lack of belief and negativity toward religion.
- 167 **restrain yourself from harming anyone**: The Dalai Lama addressing local Muslims in Leh, Ladakh, India, July 16, 2014, www.dalailama.com.
- 168 **are disastrous**: The Dalai Lama’s statement on the first anniversary of the September 11, 2001, attacks.
- 169 **“ended up being much more beneficial”**: Dekila Chungyalpa at the Ecology, Ethics, and Interdependence meeting.
- 170 **“a simple necessity”**: The Dalai Lama, May 17, 2012, Maribor, Slovenia.
- 172 **According to Ayer’s biography**: Rogers, Ben. *A. J. Ayer: A Life*. London: Chatto & Windus, 1999. The story is told on p. 344.
- 173 **from kindergarten up through high school**: Carlsson-Paige, Nancy, and Linda Lantieri. “A Changing Vision for Education.” *Educating Citizens for Global Awareness* (Nel Noddings, ed.). New York: Teachers College Press, 2005.
- 174 **enhance acceptance and appreciate diversity**: The peaceable classroom

curriculum was developed by Educators for Social Responsibility, Metro Area, now called the Morningside Center for Teaching Social Responsibility.

- 175 **a new sheepskin coat:** Raymond's story was told to me by Linda Lantieri and appears in her book (Lantieri, Linda, and Janet Patti. *Waging Peace in Our Schools*. Boston: Beacon Press, 1996, p. 62).

CHAPTER TEN: Educate the Heart

- 179 **her concentration level:** The device represents a new generation of biosensors; this one derives a metric for concentration from a single EEG sensor worn on the forehead.
- 180 **crucial for the readiness to learn:** Ochsner, Kevin N., and James J. Gross. "The Cognitive Control of Emotion." *Trends in Cognitive Science*, Vol. 9, No. 5, 2005, pp. 242–249.
- 182 **"So how can we bring balance to this":** The Dalai Lama made this remark at the Ecology, Ethics, and Interdependence meeting.
- 184 **two books with the Dalai Lama:** The Dalai Lama and Victor Chan. *The Wisdom of Forgiveness*. New York: Riverhead Books, 2005. Dalai Lama and Victor Chan, *The Wisdom of Compassion*.
- 184 **90 percent of schools in British Columbia had such programs:** These include Roots of Empathy, a program that aims to boost empathy and kindness, which is taught throughout the province's schools. Friends of Life extends that to listening and open communication and is taught by around six thousand teachers; more than three thousand teach MindUP, which cultivates attention skills like mindfulness.
- 184 **in short, emotional hygiene and compassion:** See www.casel.org.
- 185 **and being attentive:** <http://dalailamacenter.org/about/heart-mind>.
- 185 **and offer activities beyond the school day:** See Best Practices at www.casel.org.
- 185 **their cardiovascular health improves:** Oberle, Eva, et al. "The Role of Supportive Adults in Promoting Positive Development in Middle Childhood: A Population-based Study." *Canadian Journal of School Psychology*, published online June 22, 2014. Schreier, Hannah M. C., et al.

- “Effect of Volunteering on Risk Factors for Cardiovascular Disease in Adolescents: A Randomized Control Trial.” *JAMA Pediatrics*, published online February 25, 2013.
- 186 **among the students who needed help most:** Durlak, Joseph A., et al. “The Impact of Enhancing Students’ Social and Emotional Learning: A Meta-analysis of School-based Universal Interventions.” *Child Development*, Vol. 82, No. 1, 2011, pp. 474–501.
- 187 **Call to Care:** Makransky, John, and Brooke Dodson-Lavelle. “Embodying Care: Three Practices That Help Us Receive, Develop, and Extend Care.” <http://www.mindandlife.org/research-and-initiatives/embodying-care/>.
- 189 **give SEL a strengthened knowledge base:** Goleman, Daniel. “The Future of Social and Emotional Learning.” *Handbook of Social and Emotional Learning: Research and Practice* (Joseph A. Durlak, ed.). New York: The Guilford Press, 2015.

PART FOUR:

Looking Back, Looking Ahead

CHAPTER ELEVEN: The Long View

- 193 **“When I was born in 1935”:** The Dalai Lama speaking in Milan, June 26, 2012, www.dalailama.com.
- 195 **“may yet come to pass”:** Morris, Ian. “War, What Is It Good For? Just Look Around You.” *New Scientist*, April 19, 2014, p. 31. Morris, Ian. *War! What Is It Good For?* New York: Farrar, Straus and Giroux, 2014.
- Pinker, Steven. *The Better Angels of Our Nature*. New York: Penguin, 2012.
- 195 **“as they do now”:** The Dalai Lama was speaking at the Nobel Laureates’ Peace Summit in Italy, as reported on www.dalailama.com, December 14, 2014.
- 195 **“to create a happier world”:** Dalai Lama at Matera, Italy, June 25, 2012. See www.dalailama.com.
- 197 **“of true benefit to people both in Tibet and abroad”:** The Dalai

- Lama's statement on the first anniversary of the September 11, 2001, attacks.
- 198 **far greater than the aggression actually acted out:** This mental exercise was proposed to the Dalai Lama by the Harvard professor Jerome Kagan. See Harrington, Anne, and Arthur Zajonc, eds. *The Dalai Lama at MIT*.
- 198 **or to alert us to potential threats:** Goleman, Daniel. "Down with Reptilian News!" *Columbia Journalism Review*, Vol. 28, No. 3, September/October 1989, p. 60.
- 199 **may take this charge to heart:** There are some notable exceptions, like *Yes!* magazine, which reports on solutions rather than just problems, and the website Upworthy, which is among an increasing number of compassion-, solution-, and positivity-oriented media. And given the emergence of alternative pipelines for information, like social media, there are other ways to raise the visibility of the forces for good in our world. Within mainstream media, a model for the solutions-oriented coverage the Dalai Lama encourages might be Justin Gillis ("Restored Forests Breathe Life into Efforts Against Climate Change." *The New York Times*, December 23, 2014, page 1).
- 201 **and plant a tree to grow there:** When Baba Amte died, his body was buried next to a bamboo grove. As his son, Dr. Vikas Amte, explained, Baba Amte "wanted every particle of his body to be useful to humanity. He felt his burial would add to the organic content in soil, whereas the usual cremation rites would pollute river waters." Dr. Vikas Amte, quoted in "Baba Amte Bidden Adieu with Full Honours." *IBN Live*, February 11, 2008. <http://ibnlive.in.com/news/baba-amte-bidden-adiou-with-full-honours/58614-1.html>.
- 202 **"funeral for the future":** <http://www.anandwan.in/about-anandwan/baba-amte.html>.
- 202 **at the American University in Cairo:** El-Saadani, Somaya M. (Associate Professor of Demographics and Biostatistics). "Characteristics of a Poor Urban Setting in Egypt: Ein El-Sira," January 2008.
- 203 **being able to nominate students as fellows:** See <http://www.dalailamafellows.org/>.

- 204 **who renounced working on weapons:** The scientist was Alvin Weinberg (my uncle), who became the director of Oak Ridge National Laboratory, a center of the “atoms for peace” initiatives that developed, for example, nuclear medicine. Weinberg’s insistence on finding safer designs for nuclear reactors and warning of the dangers of storing nuclear waste resulted in his being fired by the Nixon administration. He then founded the Institute for Energy Analysis in 1974, one of the first scientific centers to study the relationship between energy production and global warming.
- 206 **“that will make a difference”:** The Dalai Lama said this at the Mind and Life meeting on Ecology, Ethics, and Interdependence. Still, he recognizes that such efforts are a luxury for the very poor, who struggle to survive day to day. As Elke Weber, a cognitive scientist, told him at that meeting, “If our immediate needs are taken care of, we can afford the luxury of being concerned about the future.”
- 207 **they might become life-saving masts:** Unfortunately, the Norfolk pines did not prove to have the strength required for masts. A later plan to use Norfolk pines for plywood was vetoed as not sustainable, though they are still used by island artists and for wood turning.
- 207 **“over time humanity can change”:** The Dalai Lama was speaking at the Mind and Life meeting on Ecology, Ethics, and Interdependence.

CHAPTER TWELVE: Act Now

- 210 **“depends on patience”:** The Dalai Lama’s statement on behalf of Aung San Suu Kyi, May 8, 2000.
- 211 **“bigger and bigger”:** The Dalai Lama, et al. *Worlds in Harmony*, p. 125.
- 213 **“that joy has been my solution”:** Dekila Chungyalpa at the Mind and Life meeting on Ecology, Ethics, and Interdependence.
- 215 **“we can have an enormous impact”:** The Dalai Lama, et al. *Worlds in Harmony*, p. 125.
- 216 **to today’s environmental crisis:** Marshall Ganz participated in Change-Makers for a Better World, organized by Tenzin Priyadarshi and his

Dalai Lama Center for Ethics and Transformative Values at MIT, October 31, 2014.

217 **we all know the feeling:** Schnall, Simone, et al. "Elevation Leads to Altruistic Behavior." *Psychological Science*, Vol. 20, No. 20, 2010, pp. 1–6.

219 **"community is nothing but individuals combined":** The Dalai Lama, et al. *Worlds in Harmony*, p. 125.