

Being and Doing:

Activating Neural Networks Of Mindful Presence

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Topics

- **Perspectives**
- **“Doing” and “being”**
- **Spacious awareness**



Perspectives

Neuroplasticity in Context

- Neuroplasticity is not breaking news. It's been long presumed that mental activity changed neural structure: what else is learning?
- The news is in how the mind changes the brain.
- Most neuroplasticity is incremental, not dramatic.
- Neuroplasticity is ethically neutral.

How to use it for good?

Grounding in the Brain - Benefits

- Organizing framework
 - Evolutionary neuropsychology
 - Common ground across theories and methods
- Motivating to clients, clinicians, policy-makers
 - Concrete, in the body, *physical*
 - Status of medicine, hard science
- Highlighting key principles and practices
 - Implicit memory
 - Nonverbal processes
- Innovating with truly new methods
 - Neurofeedback
 - Fear extinction

Grounding in the Brain - Pitfalls

- Adding little new meaning
 - Replacing psych terms with neuro (“amygdala made me do it”)
- Over-simplifying
 - Over-localizing function (e.g., empathy = mirror neurons)
 - Exaggerated terms (“God-gene,” “female brain”)
 - Materialistic reductionism, though brain and mind co-arise
- Claiming authority
 - Using neuro data to argue a political or cultural case
 - Using the secular religion of science to elevate status
- Underestimating the mind
 - Most big changes in psyche involve tiny changes in soma; mental plasticity holds more promise than neural plasticity.
 - Overlooking the insights and effectiveness of psychology
 - Ducking existential choices in values



“Doing” and “Being”

Dual Modes

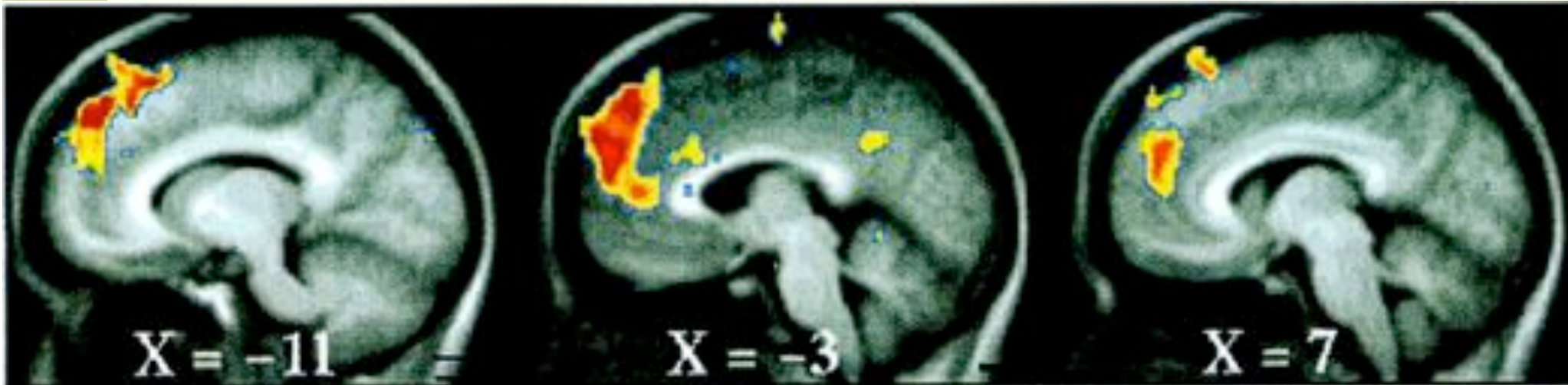
“Doing”

Mainly representational
Much verbal activity
Abstract
Future- or past-focused
Recursive contents of mind
Goal-directed
Sense of craving
Personal, self-oriented perspective
Firm beliefs
Evaluative
Lost in thought, mind wandering
Tightly connected experiences
Focal view
Prominent self-as-object
Prominent self-as-subject

“Being”

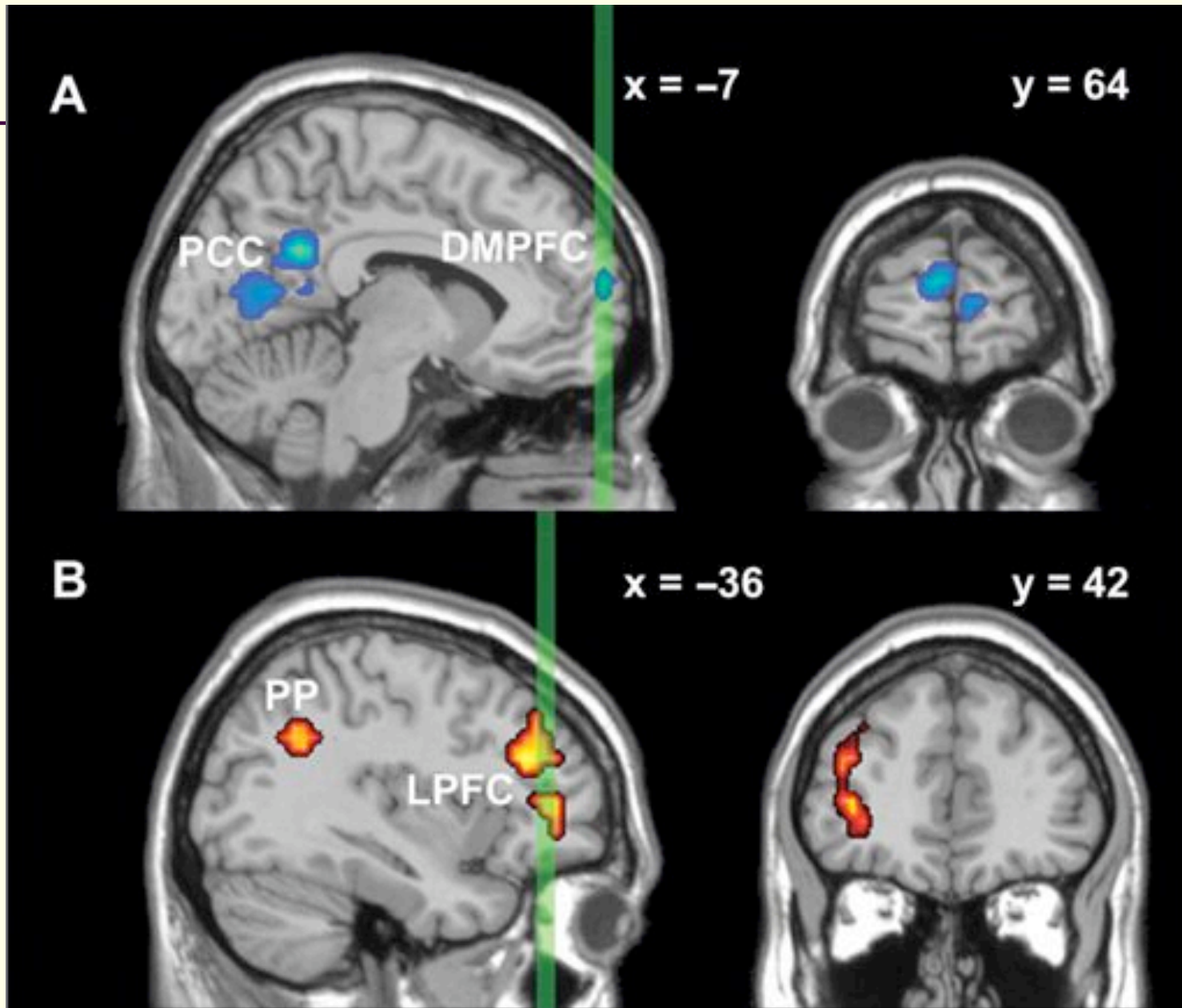
Mainly sensory
Little verbal activity
Concrete
Now-focused
Transient contents of mind
Nothing to do, nowhere to go
Sense of peace
Impersonal, 3rd person perspective
Uncertainty, not-knowing
Nonjudgmental
Mindful presence
Loosely connected experiences
Panoramic view
Minimal or no self-as-object
Minimal or no self-as-subject

Increased Medial PFC Activation Related to Self-Referencing Thought



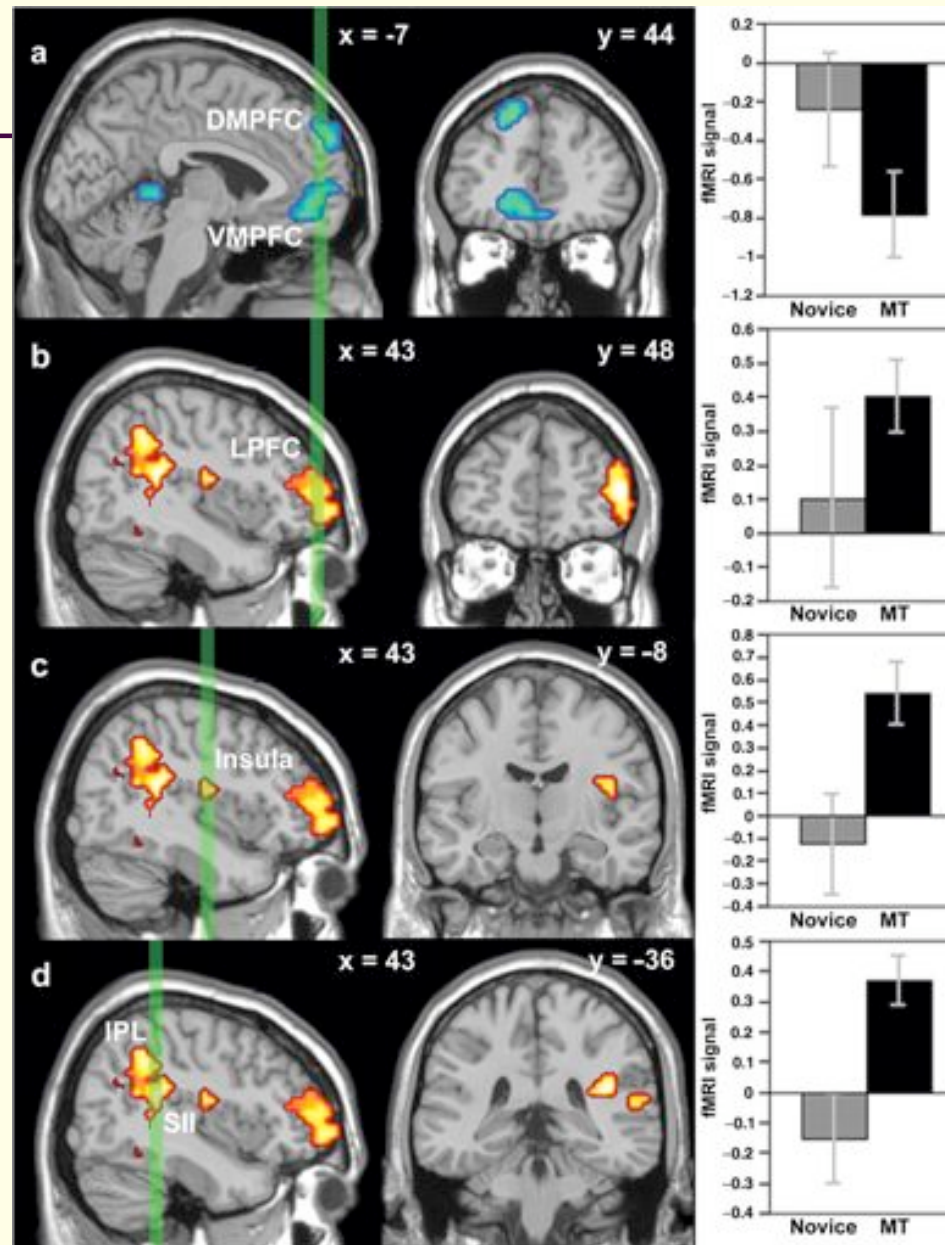
Gusnard D. A., et.al. 2001. *PNAS*, 98:4259-4264

Self-Focused (blue) and Open Awareness (red) Conditions (in the novice, pre MT group)



Farb, et al. 2007. *Social Cognitive Affective Neuroscience*, 2:313-322

Self-Focused (blue) and Open Awareness (red) Conditions (following 8 weeks of MT)



Dual Modes

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Spacious Awareness

Ways to Activate “Being” Mode

- Relax
- Focus on bare sensations and perceptions
- Sense the body as a whole
- Take a panoramic, “bird’s-eye” view
- Engage “don’t-know mind”; release judgments
- Don’t try to connect mental contents together
- Let experience flow, staying here now
- Relax the sense of “I, me, and mine”

Whole Body Awareness

- Sense the breath in one area (e.g., chest, upper lip)
- Sense the breath as a whole: one gestalt, percept
- Sense the body as a whole, a whole body breathing
- Sense experience as a whole: sensations, sounds, thoughts . . . all arising together as one unified thing
- It's natural for this sense of the whole to be present for a second or two, then crumble; just open up to it again and again.

Panoramic Awareness

- Recall a bird's-eye view (e.g., mountain, airplane)
- Be aware of sounds coming and going in an open space of awareness, without any edges: boundless
- Open to other contents of mind, coming and going like clouds moving across the sky.
- Pleasant or unpleasant, no matter: just more clouds
- No cloud ever harms or taints the sky.

*Trust in awareness, in being awake,
rather than in transient and unstable conditions.*

Ajahn Sumedho

To study the Way is to study the self.

To study the self is to forget the self.

*To forget the self is
To be enlightened by all things.*

Dogen

Relaxing the Sense of Self

- Cautions: dissociative disorders, borderline PD
- Distinguish between the person (the body-mind as a whole) and the apparent self (the supposedly unified, stable, and independent owner of experiences and agent of actions).
- Notice that many activities need little if any sense of “I” (e.g., reaching for salt, cuddling).
- Notice how “I” changes; see how it grows in response to threats, opportunities, and contact with others; consider the apparent “I” as a process rather than as an entity: “selfing.”
- Focus on present moment experience itself, continually dropping any story of “I, me, and mine.”
- Enjoy the peace of less selfing.

*Blissful is passionlessness in the world,
The overcoming of sensual desires;
But the abolition of the conceit I am --
That is truly the supreme bliss.*

The Buddha, Udāna 2.11

“Bahiya, you should train yourself thus.”

In reference to the seen, there will be only the seen. To the heard, only the heard. To the sensed, only the sensed. To the cognized, only the cognized.

When for you there will be only the seen in reference to the seen, only the heard in the heard, only the sensed in the sensed, only the cognized in the cognized, then, Bahiya, there's no you in that.

When there's no you in that, there's no you there. When there's no you there, you are neither here nor yonder nor between the two.

This, just this, is the end of all suffering.

Penetrative insight

joined with calm abiding

utterly eradicates

afflicted states.

Shantideva

Great Books

See www.RickHanson.net for other great books.

- Austin, J. 2009. *Selfless Insight*. MIT Press.
- Begley, S. 2007. *Train Your Mind, Change Your Brain*. Ballantine.
- Carter, C. 2010. *Raising Happiness*. Ballantine.
- Hanson, R. (with R. Mendius). 2009. *Buddha's Brain: The Practical Neuroscience of Happiness, Love, and Wisdom*. New Harbinger.
- Johnson, S. 2005. *Mind Wide Open*. Scribner.
- Keltner, D. 2009. *Born to Be Good*. Norton.
- Kornfield, J. 2009. *The Wise Heart*. Bantam.
- LeDoux, J. 2003. *Synaptic Self*. Penguin.
- Linden, D. 2008. *The Accidental Mind*. Belknap.
- Sapolsky, R. 2004. *Why Zebras Don't Get Ulcers*. Holt.
- Siegel, D. 2007. *The Mindful Brain*. Norton.
- Thompson, E. 2007. *Mind in Life*. Belknap.

Key Papers - 1

See www.RickHanson.net for other scientific papers.

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- Baumeister, R., Bratlavsky, E., Finkenauer, C. & Vohs, K. 2001. Bad is stronger than good. *Review of General Psychology*, 5:323-370.
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Key Papers - 2

- Davidson, R.J. 2004. Well-being and affective style: neural substrates and biobehavioural correlates. *Philosophical Transactions of the Royal Society*, 359:1395-1411.
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- Hagmann, P., Cammoun, L., Gigandet, X., Meuli, R., Honey, C.J., Wedeen, V.J., & Sporns, O. 2008. Mapping the structural core of human cerebral cortex. *PLoS Biology*, 6:1479-1493.
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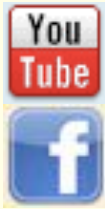
Key Papers - 3

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- Lewis, M.D. & Todd, R.M. 2007. The self-regulating brain: Cortical-subcortical feedback and the development of intelligent action. *Cognitive Development*, 22:406-430.
- Lieberman, M.D. & Eisenberger, N.I. 2009. Pains and pleasures of social life. *Science*, 323:890-891.
- Lutz, A., Greischar, L., Rawlings, N., Ricard, M. and Davidson, R. 2004. Long-term meditators self-induce high-amplitude gamma synchrony during mental practice. *PNAS*, 101:16369-16373.
- Lutz, A., Slager, H.A., Dunne, J.D., & Davidson, R. J. 2008. Attention regulation and monitoring in meditation. *Trends in Cognitive Sciences*, 12:163-169.

Key Papers - 4

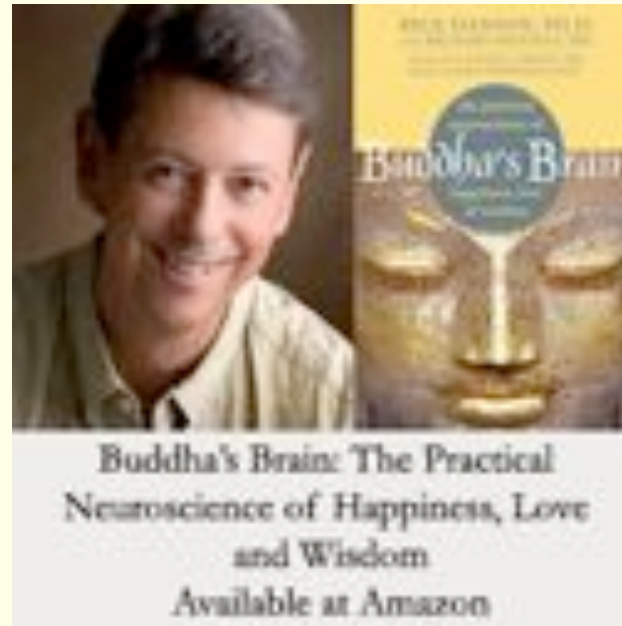
- Rozin, P. & Royzman, E.B. 2001. Negativity bias, negativity dominance, and contagion. *Personality and Social Psychology Review*, 5:296-320.
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- Tang, Y.-Y., Ma, Y., Wang, J., Fan, Y., Feng, S., Lu, Q., Yu, Q., Sui, D., Rothbart, M.K., Fan, M., & Posner, M. 2007. Short-term meditation training improves attention and self-regulation. *PNAS*, 104:17152-17156.
- Thompson, E. & Varela F.J. 2001. Radical embodiment: Neural dynamics and consciousness. *Trends in Cognitive Sciences*, 5:418-425.
- Walsh, R. & Shapiro, S. L. 2006. The meeting of meditative disciplines and Western psychology: A mutually enriching dialogue. *American Psychologist*, 61:227-239.

Where to Find Rick Hanson Online



<http://www.youtube.com/BuddhasBrain>

<http://www.facebook.com/BuddhasBrain>



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