Theories and Practices of Mindfulness in Asian Traditions: Historical Context and Relevance to the Modern World

Dante G. Simbulan, Jr.

Introduction and Methodology

I embarked on a four-month API Fellowship 2010 project in Japan to answer the question: How relevant is “mindfulness” from Asian traditions in the modern world? To answer this, I searched the literature on the historical context and the theories and practices underlying mindfulness. Finally, I reviewed the modern applications of mindfulness. The paper was inspired by the pragmatic goal to contextualize the physiological research.

Mindfulness refers to a state of focused awareness of being in the present moment, of recognizing with acceptance and equanimity present events, past events and events that are about to unfold. Mindfulness is associated with meditation and its purpose, “in its ancient context is to eliminate needless suffering by cultivating insight into the workings of the mind and the nature of the material world” (Siegel 2009). The practice of mindfulness arose within various Eastern traditions, especially in Indian Yogic, Buddhist, Sufi and Daoist traditions (Gunaratana 1992; Odier 1986). I have wrestled with mindfulness as a concept and as a practice concerned with the intuitive acceptance of reality, and as a cognitive appraisal of the contents of the mind, especially in the defining and labeling of various “sins” or “defilements (kleshas)” (Figure 1, Figure 2) which bring about “suffering” according to Eastern traditions.²

Mindfulness: Historical Context and Cognitive Framework

“In the wars and violence of the industrial age, our species has been neglecting our heart needs. We have also neglected the needs of other beings with whom we share this planet. We need to probe more deeply and more communally into who we are as a species: our strengths and our weaknesses, our power and misuse of power. Paying attention includes going into our capacity for destruction and self-hatred, our resentments and our avarice, our envy and our listlessness, our despair and our cynicism, our addictions and our projections, our arrogance and our malice - in short, for lack of a better word, our sins”. (Fox 1999)

I found the above quote a fitting introduction to this section of my paper on mindfulness, the practice of which takes the mind on a tour not only of human experiential comfort zones but also of unpleasant zones that are causes of human suffering - manifested in what Buddhists call “greed, anger and delusions”.

Fox (1999) adds: “As our species evolves spiritually, we must take another and harder look at our complicity in
evil and at how our spiritual traditions may assist us in growing beyond our violence. Spiritual advancement is not restricted to increasing light in the world; we need also to increase awareness of those shadow forces with whom we must wrestle. If we don’t, we will pay the price”.

**Historical Context: An “Axial Age of Spirituality” at a Time of Great Transitions and Warfare**

Armstrong (2006) links conditions of great social upheaval and violence in around the 9th to the 1st century BCE to Karl Jasper’s “axial age” of spirituality which was meant to “control the selfish drive of men” and “develop a spirituality of compassion”. Armstrong (2006) revisits this axial age of spirituality which gave rise not only to Hinduism and Buddhism, but also to Confucianism and Daoism in China, monotheism in Israel, and philosophical rationalism in Greece, with modern Judaism, Christianity and Islam as offshoots of the earlier Abrahamic traditions of that age. Armstrong (2006) further added: “The prophets, mystics, philosophers and poets of the Axial Age were so advanced and their vision was so radical, that later generations tended to dilute it. In the process, they often produced exactly the kind of religiosity that the Axial reformers wanted to get rid of. That, I believe, is what has happened in the modern world”.

According to Armstrong (2006), the “Axial Age was one of the most seminal periods of intellectual, psychological, philosophical, and religious change in recorded history”. There was nothing compared to it until the Renaissance, which could be seen as the second axial age on which modern society is now built.

In the Asia region, it is in the context of the “first” Axial age of spirituality that mindfulness practices evolved, emerging as part of yogic contemplative traditions and finding their way into Hinduism and Buddhism, and perhaps, in my opinion, influencing Daoist practices in China. In the Indian subcontinent, yogic contemplative traditions arose from so-called shramana movements dating back to the Indus Valley civilization (3000 to 2000 BCE) which predates Karl Jasper’s original “Axial age” sages. Santina (1999) provides additional insights into this ancient, pre-Buddhist, pre-Aryan Indus Valley civilization.

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**Search for Answers to Human Suffering: Evolution of Theories of Mindfulness Encoded in Ancient Yogic and Buddhist Literature**

Within the vast and rich literature of Asian mindfulness practices, the interested reader may refer to the *Yoga Sutra* of *Patanjali* Figure 3, Gautama Buddha’s concepts of the Four Noble Truths (Figure 4) and the Eight-fold Path (Figure 5) as part of the evolution of Asian spiritual thought. Finally, a theoretical framework for modern mindfulness practices is provided in the *Satipathana Sutta* (Foundations of Mindfulness) shown in Figure 6.
Figure 5. The Eight-Fold Path serves as a useful framework for mindfulness practices in daily life, for both Buddhists and non-Buddhists.

Figure 6. The Four Foundations of Mindfulness (Satipatthana Sutta)

1. **Mindfulness of the Body** (Kayanupassana)
   - Sensations from Sitting, Breathing, Walking, Standing, Lying down
   - Daily activities

2. **Mindfulness of Feeling** (Vedananupassana)
   - Unpleasant, pleasant, neutral; angry, happy, pleasurable, non-pleasurable; neutral; anxious, euphoric...

3. **Mindfulness of Consciousness** (Cittanupassana)
   - “planning”, “imagining”, “reflecting”; “judging”...

4. **Mindfulness of Mental Objects** (Dhammanupassana) -- cognitive principles about the nature of the universe

The Traditional Practices of Mindfulness in Modern Life

Mindfulness practitioners, whether beginners or veterans, are encouraged to practice the minimum of Five Precepts during meditation retreats, (as well as applying them in daily life). The Five Precepts can be either the Five Yamas of Yoga (Figure 3), or the Five Precepts originating from Buddhist meditation practice (abstaining from: taking life; what is not given; sexual misconduct; false speech; intoxicants). Regardless of one’s religious or philosophical orientation, these precepts prepare the practitioner to examine one’s conscience, improve one’s social relationships, and help bring about a calm mind conducive to meditation.

Below (Fig. 8) are some formal and informal practices which can help bring mindfulness to one’s daily life, further discussed by Siegel (2010).

In addition to the practices mentioned in Fig. 8, another formal as well as informal mindfulness practice is “loving kindness” (metta) meditation (Siegel, 2010). This involves silent expressions of positive affirmations and intentions for oneself and others, while in formal sitting meditation practice, or in informal situations. One such affirmation is “May I be happy, may I be healthy, may I be free from harm”. This is repeated a few times. The affirmation can be dedicated to loved ones, acquaintances, or to those who have harmed one in the past or irritated one in the present.

Attitudinal Foundation of Mindfulness Practice: Dr. Jon Kabat-Zin (1990) has listed eight attitudes necessary for developing a mindfulness practice. These are outlined below in Table 1.
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Table 1. Attitudinal Foundation of Mindfulness Practice (adapted from Kabat-Zinn, 1990. pp. 33-40)

<table>
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<tr>
<th>Attitudinal Foundation</th>
<th>Description</th>
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| 1. Non-Judging                                 | "Impartial witness to one’s experience, aware of the constant stream of judging and reacting to inner and outer experiences."
| 2. Patience                                   | "Cultivating patience toward our own minds and bodies when practicing mindfulness."
| 3. Beginner’s Mind                            | “Too often we let our thinking and our beliefs about what we know prevent us from seeing things as they really are...”
| 4. Trust                                      | “It is important to be open and receptive to what you learn from other sources, but ultimately you still have to live your own life, every moment of it. In practicing mindfulness, you are practicing taking responsibility for being yourself and learning to listen to and trust your own being.”
| 5. Non-striving                               | “Although it takes a lot of work and energy of a certain kind, ultimately meditation is a non-doing. It has no goal other than for you to be yourself. The irony is that you already are.”
| 6. Acceptance                                 | "Acceptance does not mean that you have to like everything or that you have to take a passive attitude towards everything and abandon your principles and values... it simply means that you have come around to a willingness to see things as they are... setting the stage for acting appropriately in your life, no matter what is happening.”
| 7. Letting go                                  | “In meditation practice, we intentionally put aside the tendency to elevate some aspects of our experience and to reject others. Instead we just let our experience be what it is and practice observing it from moment to moment. Letting go is a way of letting be, of accepting things as they are.”
| 8. Commitment, Self-Discipline and intentionality | "A strong commitment to working on yourself and enough self-discipline to persevere in the process are essential to developing a strong meditation practice and a high degree of mindfulness.” |

RELEVANCE TO THE MODERN WORLD

Mindfulness practices evolved as tools to overcome the “causes-of-suffering” known as kleshas in the earlier yogic/shramana traditions (Figure 1 and 2), summarized as “greed, anger, and delusions” in Buddhism.

Mindfulness can certainly help us to be in touch with our own “greed, anger, and delusions”, in a non-judgmental way, accepting the sensations of the body that come along, without acting upon them. If one sits long enough, meditates enough, in regularity and persistence, it can help one recognize the impermanence of one’s emotional manifestations in bodily reflexes. Mindfulness can also help us to recognize our own failures with full loving acceptance, and allow us to begin again anew.

1. Overcoming modern expressions of the Kleshas:

Could mindfulness practice help in overcoming “greed, anger, and delusions” in modern society, especially now that societies have become so globalized? Greed has become so institutionalized in globalized, class-stratified societies. Anger has taken on new expressions in the conventional and nuclear arms race, in “fundamentalist” movements seeking to challenge the established global order, in civil wars and wars of aggression most often brought about by fear and hatred of the “other”, driven by resource competition and control by mega-corporations. Nation-states hold onto their concepts of permanent borders, and powerful nation-states as well as despotic leaders attempt to maintain their dominance in various ways, both diplomatic and violent. Delusionary visions of rapid growth societies, fuelled by mass consumerism, and technological quick-fixes have caused global warming, and the mass extinction of species.

It is my belief that mindfulness, as a practice of “nonjudgmental awareness and acceptance of reality as it is” can help in recognizing the kleshas as they arise, not just the external manifestations, but by recognizing the problems that originate “within the mind”, thus preventing destructive behavioral and material manifestations.

2. Health Applications: Mindfulness Practices fuel scientific research on the mind-body connection.

Mindfulness literature abounds in the medical database. The reader may be interested to look into the Clinical Handbook of Mindfulness (Didonna 2009) multi-authored by numerous experts in the field. Another book which gives an overview of the clinical applications of mindfulness in medicine is The Art and
Science of Mindfulness: Integrating Mindfulness into Psychology and the Helping Professions (Shapiro and Carlson 2009).

Biomedical researchers have focused on three yogic techniques (pranayama, asana, jhana) for their health applications (Figure 9).

Trends in Yoga Medical Research

<table>
<thead>
<tr>
<th>YOGIC TECHNIQUES</th>
<th>OUTCOME MEASURES</th>
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<tr>
<td><strong>PRANAYAMA</strong> (Breathing Exercises)</td>
<td>Lung capacity Brain wave activity (EEG) Autonomic activity</td>
</tr>
<tr>
<td><strong>ASANA</strong> (Posture Routines)</td>
<td>Metabolic cost Changes in immunity Bone density Cardio-vascular Other Autonomic changes Hormonal changes Musculo-skeletal system</td>
</tr>
<tr>
<td><strong>JHANA</strong> (MEDITATION) (Breath counts, mantra, metta, visual imagery, Body sensations, sound)</td>
<td>Brain wave activity (EEG) brain metabolic Activity in localized areas; Structural differences in cortex Pain studies</td>
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While these techniques of the yogic and mindfulness traditions are worthy of investigation, researchers should not fail to understand that these practices are carried out in conjunction with cognitive frameworks which emphasize ethical principles such as non-violence and honesty, which may possibly affect emotional responses and help effect positive long-term health outcomes due to their effects on the autonomic nervous system and immune functions (in other words, the mind-body connection).

In 2009, I conducted a review of research activity indexed by Medline (Pubmed.com) on yoga and mindfulness over the past few decades (Figure 10).

In the 1970s, Harvard University medical physiologist Dr. Herbert Benson carried out studies on meditators within the Transcendental Meditation (TM) movement, which led him to the characterization of the physiological “relaxation response”, the opposite of the “stress response”. The TM group, largely influenced by the Vedic tradition, used repetition of a phrase or “mantra” as the focus of concentration in meditation activities. Dr. Benson demonstrated that there are different ways of inducing the “relaxation response”, including the use of words inspired by Christian, Jewish or Islamic traditions. The TM studies were later overtaken by a wide range of clinical studies, mostly conducted at the beginning of the 21st century, and many utilizing a combination of techniques such as yoga stretches, sitting and walking meditation, and cognitive group therapy, popularly known as “mindfulness-based stress reduction” (MBSR). The latter focused on breath awareness, breath counting, somatic awareness, and other techniques like positive affirmations (e.g. metta meditation) and visual imagery.
An overview of clinical studies on yoga and mindfulness applications for various illnesses and special subpopulations in the medical literature indicates that emotional health is a key measured outcome. Stress reduction is a main outcome measured in most if not all yoga-related studies, alongside changes in physical strength and other physiological parameters.

Meta-analyses of various systematic reviews of yoga indicates positive outcomes with recommendations for more studies with more refined methodologies, in order to be able to make more definite conclusions. Meta-analytical reviews using random-controlled trials, with an increase in sample size, uniformity and refinement of methodologies, have helped to increase the quality of yoga-related studies.

The mindfulness-based stress reduction (MBSR) program started by Dr. Jon Kabat-Zinn at the University of Massachusetts School of Medicine is a growing specialty in the health care field. The MBSR model, originally spanning eight weeks, is important as it reasserts a holistic approach to stress reduction. It combines different components of traditional yoga (stretching asanas, breath awareness and meditation), and integrates them into a modern health care setting. A 2004 meta-analysis of MBSR studies has shown that the approach can be effective in helping a broad range of individuals, contributing to symptom reduction in patients suffering from pain, cancer, heart disease, depression, and anxiety, as well as for those who are stressed but generally healthy. While a 2007 meta-analysis of MBSR for anxiety and mood symptom reduction, compared to active controls, indicated that there was no reliable effect, a 2009 meta-analysis of MBSR studies for cancer patients indicated that MBSR helps improve cancer patients’ mental health. A 2009 systematic review and meta-analysis of MBSR for healthy people also showed that it is able to reduce stress in such candidates.

I have summarized the health benefits of mindfulness and yoga training in Figure 11 below.
Recent studies have indicated that the balancing of parasympathetic and sympathetic nervous systems not only induces the "relaxation response", but also affects the immune system through vagal innervations of immune tissues, thereby improving immune functions even among those with cancer.\(^\text{17}\)

Recent studies have focused on the effects of long-term mindfulness training on preserving the telomere length of human chromosomes, which is a sign of longevity.\(^\text{18}\) A probable model has been presented below (Figure 12), adapted from the work of Epel et al. (2009) presented during a scientific convention on the theme “Longevity, Regeneration and Optimal Health” of the New York Academy of Science. According to the authors, “some forms of meditation may have salutary effects on telomere length by reducing cognitive stress and stress arousal and increasing positive states of mind and hormonal factors that may promote telomere maintenance”.

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**Figure 11. Summary of Results of Clinical Studies on Effects of Mindfulness and Yoga Training in Healthy and Chronically Ill Patients**

**Figure 12. A hypothetical model by which mindfulness practices can affect longevity.**
The cardiologist Dr. Dean Ornish has pioneered integrating mindfulness practices as part of a preventive and rehabilitative health care model\(^1\) (Fig. 13A). Dr. Herbert Benson has a similar model\(^2\) in which he integrates “mind-body therapies” within the western medicine framework (Figure 13B).

There are safety issues and precautions to be observed in yoga and meditation training. Certain physical aspects of hatha yoga undertaken in a regular fitness class are contra-indicated for people with hypertension or for those with spinal injuries. There are various levels of hatha yoga training that are appropriate for people of various health conditions, and ages. Intense meditation training may not be appropriate with people with severe psychosis. It is now common for meditation retreat organizers to request prior health profiles of participants.

How does this positive picture of the health benefits of mindfulness practice fit into the lives of economically deprived working men and women of Asia and the rest of the world? Even the Buddha found the “Middle Way” after finding out that extreme ascetic practice was not helpful in mind cultivation. A nourished brain/mind and body is necessary for mind-body training.

![Figure 13. (A) Spectrum Model of Dr. Dean Ornish; (B) Three-Legged Stool model of Dr. Herbert Benson. Both models emphasize integrating mind-body interventions with conventional medicine and other healthy lifestyle modifications.](image)

3. Mindfulness in Education:

The tradition of basic mindfulness training is brought into the classroom by Schoeberlein and Sheth (2009) in their publication *Mindful Teaching and Teaching Mindfulness*, “offering hands-on tools, exercises, and insights tempered by the voice of experience that help to build relationships with students and engage them in learning, and that will renew teacher’s own energy, passion and commitment”.

Fontana and Slack (1997) in *Teaching Meditation to Children: The Practical Guide to the Use and benefits of Meditation Techniques*, suggest that the practice “gives even very young children power over their thinking and their emotions through enhanced self-understanding and self-acceptance, helping adolescents navigate the emotional peaks and valleys of the transition from childhood to adulthood”.

A Mindfulness in Education Network was begun in 2001, organized by United States-based educators and students of the Vietnamese Zen monk Thich Nhat Hanh, for “the purpose of facilitating communication among educators, parents, students, and others interested in promoting mindfulness in educational settings”. The network has organized annual conferences on mindfulness in education since 2008.\(^2\) A similar group, the Association for Mindfulness in Education, is committed to promoting mindfulness research and to providing “support for mindfulness training as a component of K-12 education”.\(^2\) The efforts at bringing mindfulness education to schools, colleges and universities in the United States have been chronicled by mindfulnet.org.\(^3\) Learning from the efforts of a pilot mindfulness training experiment in a primary school in California in 2007, many schools tried out a similar program under a Community Partnership for Mindfulness in Education, which evolved later into Mindful Schools, with a vision to “transform education through mindfulness”.\(^4\)
4. Mindfulness in Leadership

Inspired by the successful documentation of the health benefits of mindfulness training in controlled clinical settings, and their gradual acceptance in the educational arena, mindfulness training has also been introduced in the arena of leadership training. Carroll (2007), a mindfulness practitioner/trainer and business management consultant, has for example published *The Mindful Leader: Awakening Your Natural Management Skills through Mindfulness Meditation*. The book covers a wide range of mindfulness-related topics related to training staff and managers of organizations to develop innate leadership talents. Finally, the Center for Mindfulness of the University of Massachusetts has pioneered programs in mindfulness in leadership training.25

Conclusion

This study provided me with insights into how mindfulness practice and cognitive frameworks may have evolved within the historical context of great dissatisfaction with human suffering brought about by intense human rivalries and violence, from which arose an “axial age of spirituality” when ancient sages aspired to give meaning to human existence.

Despite the technological wonders that have shaped industrialized countries of the Western hemisphere, and the newly industrializing countries of Asia and South America, and even after the end of the Cold War period, the planet continues to be faced with economic, political, and cultural-spiritual crises, and a common ecological crisis - climate change. The vision of sustaining a model of continuous economic expansion and consumption has become blurred, if it has not gone into a decline, with the traditional major economic powers apparently reaching an economic plateau. New economic superpowers such as China are emerging, while Western powers have conspired to stabilize aligned dictatorial client states in the Middle East while supporting the de-stabilization of non-aligned dictatorial states. Religious “fundamentalist” resistance to the neo-liberal economic power structures in some parts of the world has spawned non-state terrorism which tries to match the barbarity of state-supported terrorism of small and large powers/nation states. Indeed, the planet appears to be entering another crisis period.

To answer my principle question, how relevant is mindfulness practice in the light of these numerous crises confronting the planet?

1. Mindfulness practice can be a tool to recover the original intentions of ancient sages of various spiritual traditions: to continually revisit the inner resources necessary for a spirituality of compassion, which evolved to pacify and temper the human species amid violence and warfare. As the Dalai Lama once said: “This is my simple religion - there is no need for temples, no need for complicated philosophy, Our own brain, our own heart, is our temple. The philosophy is kindness”. In this way, mindfulness practice is also a way to develop a link across theistic and non-theistic worldviews, to help improve the human condition.

2. In the past, mindfulness practice had become confined to monastic communities in Asia, isolated from the mainstream of society. The challenge, time and again, has been how to reengage mindfulness to influence social structural transformation. We have seen attempts at engaged mindfulness practice in some Asian countries; such as during the Indian Independence struggle from Great Britain, during the Vietnam war when peace movements arose to try to stop the civil war, in Thailand through the engaged Buddhadasa-inspired social movements, during the American Black civil rights movement of the 1960s, in the continued adherence to non-violent resistance to the Burmese dictatorship, and even in the Philippines through people-power mass movements. Inspired by Eastern mystic’s traditional adherence to non-violence, similar movements have emerged in the past and present in other parts of the world, including in the recent Occupy Wall Street Protests against corporate greed. How can mindfulness practice further strengthen such social movements for change?

3. The advances in mindfulness research and practice in the scientific, medical and educational community in the West and in Asia have helped further the adoption of mindfulness practices in non-Buddhist countries. These advances can contribute to the conscious revival of mindfulness practices.
4. Mindfulness is not just a matter of “technique”, as often investigated by the scientific and medical community. It is a way of life. It has a cognitive framework and an ethical framework, as earlier discussed. We should always allow such cognitive-ethical frameworks to be reexamined whenever necessary, in continuing dialog with modern science, as well as with other religious, philosophical traditions or evolving worldviews.

5. Mindfulness is meant to assess a situation of “suffering”, using “suffering” as an opportunity for growth: Quoting the 13th century Sufi poet and mindfulness teacher Jelaluddin Rumi: “Do not turn your head. Keep looking at the bandaged place. That’s where the light enters you”.

NOTES

1 My API Fellowship Activity Report can be accessed online at: https://sites.google.com/site/mykyotodairyofmind/home

2 Hindu and Buddhist traditions incorporate the concept of *kleshas* in reference to defilements which obstruct the attainment of full human potential. See http://www.palikanon.com/english/wrb/g_m/klesa.htm as well as http://www.nathorder.org/wiki/Five_Kleshas

3 The term “Axial age” was first coined by the German philosopher Karl Jaspers (1883 – 1969). Jaspers pointed to the period between 800 to 200 BCE in which great revolutionary thinking arose in China, India and the West, during which the common goal of sages was the search for the meaning of human existence. The “axial age” concept was further explored by Karl Armstrong (2006).

4 Archaeological excavations have revealed a number of symbols important to the people of the Indus Valley civilization which include the pipal tree (bodhi tree), animals such as the elephant and the deer, and the image of a human figure seated in a cross-legged meditation posture. These are important images in Buddhism.

5 Some online sources of translations and commentaries on Patanjali’s *Yoga Sutras* include: http://www.abardoncompanion.com/Alex/Patanjali.pdf ; http://www.swamij.com/yoga-sutras.htm

6 For free online access to the Pali Canon, see: http://www.palicanon.org/. The Buddha’s discourses were divided into three parts: (1) *Vinaya Pitaka* contains all the rules which the Buddha laid down for monks and nuns; (2) the second part is called the *Suttanta Pitaka* which contains the Discourses; (3) the third part is known as the *Abhidhamma Pitaka* which comprises the psycho-ethical teachings of the Buddha.

7 The Eight Limbs of Yoga: The Yamas explicitly set requirements for the ancient yagi to follow a code of moral conduct – non-harming (*ahimsa*), truthfulness or non-lying (*satya*), non-stealing (*asteya*), sexual continence or celibacy (*brahmacharya*), and non-possessiveness. These were definitely guidelines for *shramana* or ascetic monk training. The eight limbs of yoga prepare the postulant for a contemplative lifestyle, dedicated towards achieving an enlightened consciousness through meditation. To be able to do this, one has to be socially engaged in a positive way, observe personal hygiene and purification steps (*niyamas*), then dedicate oneself to the individual practice of meditation which starts from a correct sitting posture (*asana*). Breath awareness and breath control exercises (*pranayama*) help to prepare the body for different levels of contemplation (*dharana* and *jhana*), until one reaches the promised enlightened state of mind (*samadhi*).

8 Dr. Herbert Benson was a Physiology professor at Harvard University in the 1970s, and authored the book *The Relaxation Response* based on his meditation research studies. See: Profile of Dr. Herbert Benson: http://www.mbmi.org/benson/default.asp


10 For descriptions of the mindfulness-based stress reduction program started by Dr. Jon Kabat-Zinn, see: http://www.umassmed.edu/Content.aspx?id=42426

11 The titles of some representative science papers on the effects of yoga and mindfulness on emotional health can be accessed at my website: https://sites.google.com/site/mykyotodairyofmind/home/vii-appendix-preliminary-review-papers/api_endnote-46

12 The titles of some representative meta-analytical reviews of yoga and mindfulness studies appearing in medical journal publications can be accessed at my website: https://sites.google.com/site/mykyotodairyofmind/home/vii-appendix-preliminary-review-papers/api_endnote-47


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19 The website of the Preventive Medicine Research Institute, founded by Dr. Dean Ornish who is a pioneer in the area of integrating mindfulness practices in health care, is at: http://www.pmri.org/

20 The Benson-Henry Institute for Mind-Body Medicine founded by Harvard University Professor Emeritus Dr. Herbert Benson integrates mindfulness practices with mainstream Western medicine. See: http://www.massgeneral.org/bhi/about/

21 The online group Mindfulness in Education Network was inspired by the work of the Vietnamese Zen monk and peace activist Thich Nhat Hanh. See the website at: http://www.mindfuled.org/

22 The website of the Association for Mindfulness in Education is at: http://www.mindfuleducation.org/

23 Case studies on mindfulness in educational settings are chronicled here: http://www.mindfulschools.org/page7.htm

24 The website of Mindful Schools in California, USA. http://www.mindfulschools.org/

25 The mindful leadership training program of the Center for Mindfulness in Health Care, Medicine and Society: http://www.umassmed.edu/cfm/leadership/index.aspx

REFERENCES


