



WISDOM ACADEMY

Cultivating Emotional Balance

B. ALAN WALLACE & EVE EKMAN

Course Reading

“Cultivating Emotional Balance, Structure, Research
and Implementation” by Eve Ekman

Cultivating Emotional Balance, Structure, Research and Implementation

Eve Ekman, 2013

<http://www.compassion-training.org/>

Introduction

Cultivating Emotional Balance is a 42 hour, secular, emotion and mindfulness skills training designed to help participants improve emotional life through the cultivation of constructive emotional experiences, decrease destructive emotional experiences and developing mental balance. The training consists of overarching conceptual knowledge and experiential exercises drawn from Western scientific research on emotions and traditional Eastern attention focus (Shamatha) and contemplative (Four Immeasurables), practices.

CEB is designed to provide useful skills for individual development and interpersonal communication across non-clinical populations. CEB encourages participants to set their aspirations for exceptional mental health (genuine happiness) through attentional, emotional, cognitive and conative balances.

CEB Creates choices.

- Whether to engage emotionally.
- If you do engage, to have a choice over how to engage.
- Have your emotions work for you not against you.
- Have your experience of emotions be constructive not destructive.
- Identify the root causes of suffering and move towards genuine happiness.

CEB Skills

- Understanding how emotions work.
- Recognizing your hot triggers and their scripts.
- Developing stable attention and relaxation.
- Develop awareness for self-monitoring capabilities for:
 - Emotions arising in the self.
 - Impulses that arise to engage you emotionally.
 - When you are in the grip of an emotion.
 - Emotions arising in others.
 - Desires and intentions.
 - The quality of attention and mindfulness.

Activities and behaviors that foster and/or prevent genuine happiness.

Background

Cultivating Emotional Balance (CEB) is a training program, which emerged during a Mind & Life dialogue between behavioral scientists, a neuroscientist, a monk, a philosopher and the Dalai Lama in 2000. The 2000 meeting in Dharmasala featured many Western experts in different fields of science who spent a week in dialog with the Dalai Lama on “Destructive Emotions”. Paul Ekman, world renowned emotion researcher and professor emeritus at UCSF, presented an evolutionary view of emotion, in which he maintained that emotions are not inherently destructive, for if they were they would not have been preserved over the course of evolution(www.paulekman.com).

On the fourth day of the meeting, looking directly at Ekman, the Dalai Lama asked if this was just going to be talk, or whether something was going to happen to improve the emotional lives of people around the world. Ekman took up the challenge and said he thought an innovative training program could be developed combining Western exercises to develop more skillful emotional behavior, with Eastern meditative practices. The Dalai Lama was enthusiastic, requesting that the meditative practices should be secular in nature. Alan Wallace agreed to be the lead for incorporating meditative practices. Wallace is a scholar, prolific writer who spent fourteen years as a Tibetan Buddhist monk, ordained by H. H. the Dalai Lama and runs the Santa Barbara Institute for Insight Studies(www.sbinstitute.com)

Over the course of the next day Ekman, Alan Wallace and scientists Mark Greenberg and Richard Davidson, began to sketch out what such a training program would comprise and how its impact could be best evaluated. The name of the program “Cultivating Emotional Balance”

was generated in that first day of discussion. Ekman and Wallace continued the planning of CEB with consultation from the original Mind & Life group on training program design and research design to capture the effects of the CEB training. The Dalai Lama gave the first \$50,000, and additional \$800,000 was raised with help from Jon Kabat-Zinn, Dan Goleman and the Fetzer institute to perform a thorough research trial of CEB. Paul Ekman attended the pilot study for CEB and he recruited Margaret Kemeny with expertise in clinical trials research project to run the research. Margaret Cullen and Alan Wallace provided the training. Details on the findings from the original research study will follow at the end of the paper.

Purpose

CEB is especially appropriate for the rising number of individuals working in high stress occupations. In the preliminary clinical research trial police officers and school teachers were considered, but teachers were chosen with the hope that the benefits they received would be experienced by their students. CEB can create pathways to compassion via the ability to recognize the suffering of others and tolerate this distress more effectively. CEB is not explicitly a compassion training, however learning how to meaningfully attend to the emotional experiences between the self and others coupled with attention focused meditations(Shamatha practices) and practices of loving kindness, empathetic joy, compassion and equanimity(four immeasurables) fosters compassion and constructive interpersonal communication.

From Western psychology 'Emotional skills' is the novel focus of CEB (Kemeny et al., 2011). Emotion skills help people to better understand their emotional life, and thereby increase constructive and decrease destructive emotional engagements. The contemplative practice, while keeping to the Dalai Lama's request for CEB to be secular, emphasizes the development of genuine happiness through connection to core aspirations. Genuine happiness focuses upon enhancing euadaimonic endeavors that further stable, non-stimulus driven happiness versus a predominant focus upon hedonic, sensual and transitory pleasure. Euadaimonia is an Aristotelean term that describes the contentment that arises from what we bring not take from the world and creates true human flourishing. Wallace's four balances, as described following this section, instruct the cultivation of genuine happiness and mental well being through conative, attentional, cognitive and emotional balance (Wallace & Shapiro, 2006).

Course Outline

This next table provides a suggested schedule of how to teach CEB in 2.5 and 8 hour blocks over eight sessions. The table is divided up into emotional skills and contemplative skills components. CEB is intentionally constructed for the emotional and contemplative skill sets to be taught in parallel but not an integrated format. The skill sets are complimentary as they build over the course of the training. Learning the conceptual knowledge about emotion evolves into emotional awareness through physiological experience of how emotions feel, which is then advanced through close examination of strong emotional triggers. The contemplative practice begins with developing an aspiration and practicing stability of attention (Shamatha meditation practice) to create a solid foundation of relaxation and clarity which are closely followed by practices of loving kindness, compassion, empathetic joy and equanimity which can help moderate moods and appraisals of the surrounding environment. Emotional skills are enhanced by the mindful space and stability of attention arising from contemplative skills; additionally the aspiration to genuine happiness provides an anchoring throughout the entire training.

The first three sessions develop the conceptual framework of emotion. This begins with lectures on the universal expressions, domains, characteristics, families and themes and functions of emotions. Next is an in depth description of the timeline of an emotional episode including stages of appraisal and reaction. The last four sections of the course are used to experientially delve in to the seven universal expressions of emotion via exercises to familiarize participants with the felt physiology of emotion. The contemplative skills also scale over the course, beginning with stability of attention and developing the philosophy along side experiential practices.

SESSION ONE (2.5 HOURS)

Emotional Skills Training:	Contemplative Skills Training:
LECTURE: Emotional Domains	LECTURE: Introduction to Shamatha Practice and Definitions of Mindfulness

SESSION TWO (8 HOURS)

Emotional Skills Training:	Contemplative Skills Training:
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LECTURE: Functions of Emotions Key Characteristics of Emotions Emotion Families and Themes Triggers Emotion Alert Database	PRACTICE: Shamatha: Belly + Discussion/Homework Silent lunch/mindful eating LECTURE: Pursuit of a Meaningful
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SESSION THREE (2.5 HOURS)

Emotional Skills Training:	Contemplative Skills Training:
LECTURE: Time Line for Emotional Episode Moderating/Eliminating Triggers Moderating/Eliminating Emotional	PRACTICE: Shamatha: Nostrils + Discussion/Homework

SESSION FOUR (8 HOURS)

Emotional Skills Training:	Contemplative Skills Training:
LECTURE: Review Anger PRACTICE: Anger Memory and Facial Exercises	PRACTICE: Shamatha: Nostrils + Discussion/Homework LECTURE: Settling the Mind in its Natural

SESSION FIVE (2.5 HOURS)

Emotional Skills Training:	Contemplative Skills Training:
LECTURE & PRACTICE: Disgust, Contempt Memory and Facial Exercises	PRACTICE: Shamatha: Full body, Belly, Nostrils, Settling the Mind +

SESSION SIX (8 HOURS)

Emotional Skills Training:	Contemplative Skills Training:
LECTURE & PRACTICE: Fear Memory and Facial Exercises Surprise Memory and Facial Exercises Sadness Memory and Facial Exercises	PRACTICE: Shamatha - Class choice of level and whether guided or unguided + Discussion/Homework LECTURE: Mental afflictions and the 4 Applications of Mindfulness PRACTICE: 5 Elements of Samadhi

SESSION SEVEN (2.5 HOURS)

Emotional Skills Training:	Contemplative Skills Training:
LECTURE & PRACTICE: Enjoyment Memory and Facial Exercises and Duchenne Smile exercise	PRACTICE: Shamatha: Mind in Natural State leading to Mindfulness of Mental Events OR Shamatha: any level + Discussion/Homework. LECTURE: On

SESSION EIGHT (8 HOURS)

Emotional Skills Training:	Contemplative Skills Training:
LECTURE & PRACTICE: Emotional Profiles Respectful Disagreement Practice Role Play Exercises	PRACTICE: Shamatha: Mind in Natural State leading to Mindfulness of Mental Events OR Shamatha - any level + Discussion/Homework. LECTURE: Empathetic Joy PRACTICE: Empathetic Joy

Timeline of an Emotional Episode

This next section provides an excerpt from the manual covering the conceptual development of emotion through the timeline of an emotional episode. First an overview of the seven universal expressions of emotions provides the overall vocabulary for emotion families, themes and triggers (Ekman, 1971; Ekman & Friesen 1975).

The Big 7 Universal Emotions

The major focus is on the Big 7 Universal Emotions (happiness, sadness, anger, fear, disgust, contempt, surprise) because we know most about them and they are the key elements in moods, traits and disorders (Ekman, 1971). In order to create the emotional choice we are seeking through this training it makes sense to focus on the emotions we can learn to identify in others and ourselves. Developing the conceptual understanding of emotions as distinct from moods, states and disorder is a critical component of developing a working emotional vocabulary.

Anger	Irritable	Grumpy/hostile	Oppositional Defiance Disorder
Fear	Anxious	Timid	Panic, Anxiety disorder
Sadness	Blue/melanch	Pessimistic	Depression
Disgust		Snobbish	Obsessive/compulsive, phobias,
Contempt		Haughty	
Surprise		naïve	
Happiness	Bliss/joy	Optimist/cheerful	Mania

We can think of these seven emotions as families that all have common or related triggers. Each family has a certain theme and variations on that theme, related to our ancestral genetic history. Here is the list of the seven universals with their evolutionary purpose

Anger:	Fight, remove obstacle
Fear:	Flight, escape from threat
Sadness:	Be reassured, elicit connection and caring from others, create connection in the face of loss
Happiness:	Deepen connection and co-operation
Disgust:	Get rid of something poisonous or harmful
Surprise:	Focus attention to identify something unexpected
Contempt:	Asserts superiority

The Time Line

This next section describes how all seven emotions unfold from our natural state of automatically appraising our environment. In this diagram we see that the trigger to emotion has a back-story, our automatic appraisals of the environment are constantly processing the world around us, through our senses, people, places and situations. The appraisal of our environment is run through our mind which holds our personal database of memories, themes and scripts which have been genetically passed down as well as accumulated over the years. When the appraisal of our environment matches something in our database the trigger begins. The database is called the “emotion alert database”, this is unique to the experiences of each person’s life.

The physiological response begins with the trigger and can create a refractory period where we see the world through the lens of the emotion. Our

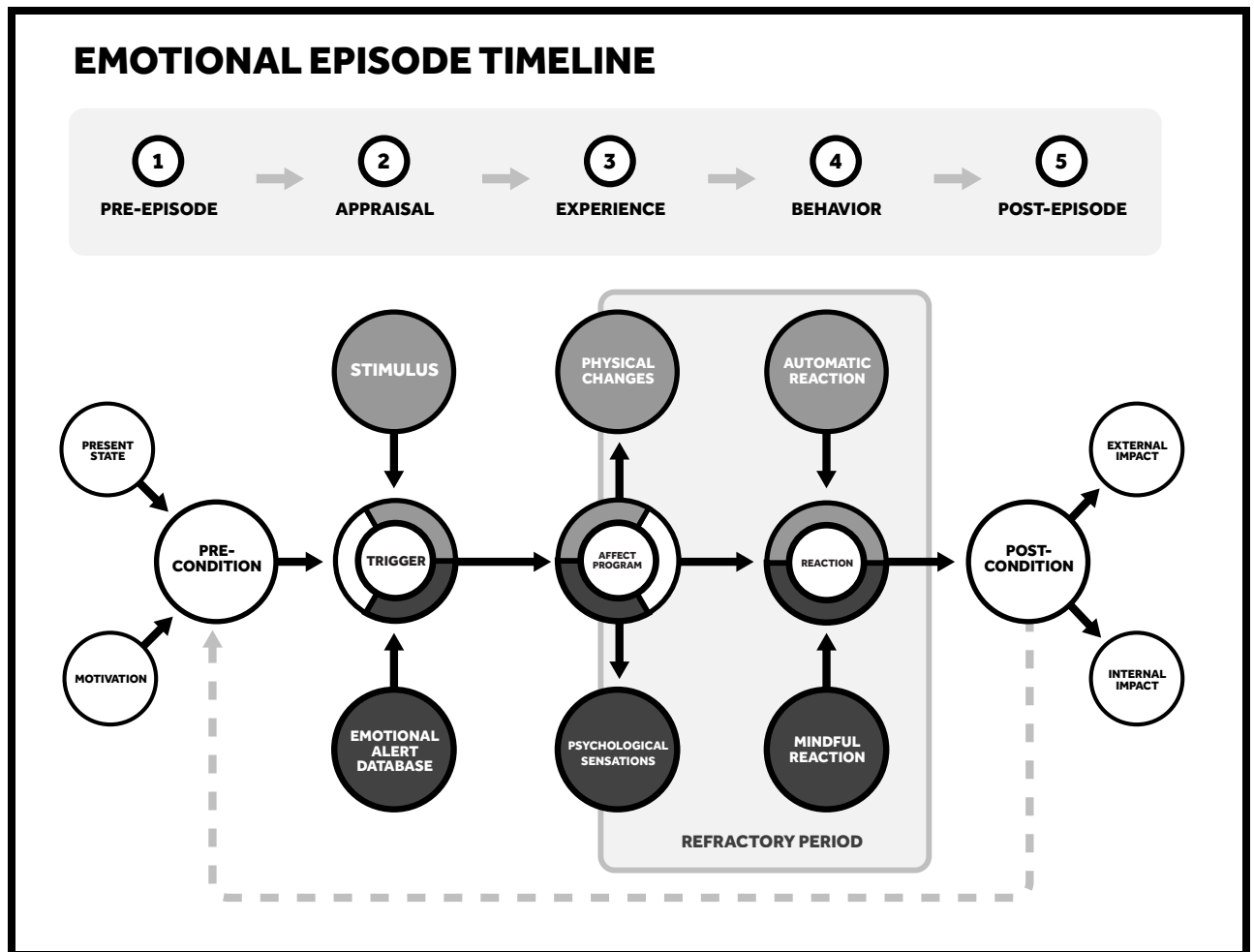
reactions and behaviors are often preformed with lens of the refractory period and without the ability to take in new information. The time line of the emotion is both conceptual as well as a tool to examine our own emotional experiences. Below you will see the image of an emotional timeline and the descriptive text to explain the terms used.

Emotional Episode Timeline

1. Pre-Episode: Establish the *Pre-Condition* directly preceding the emotional episode.
 - Present State including:
 - Previous Episodes: The immediately preceding emotional episodes.
 - Psycho-physical State: The psycho-physical state of the person prior to the episode such as sleep or hunger.
 - Motivation: The conscious intention of the person
2. Appraisal: Identify the *Trigger* which rose from the stimulus and the emotion alert database.
 - Stimulus: External and internal stimulus perceived by the person (ie. memories, events, people, thoughts arising).
 - Emotional Alert Database: The life long collection of internalized mental phenomenon that make up the person's sense of self and view of the environmental stimulus(ie. thoughts, memories, universal scripts, themes, etc).
 - Combined create the Trigger of the emotion
3. Experience: Identify the *Affect Program* which represents how an emotion is experienced psychologically and physiologically by the individual.
 - Establish the distinction between physical and psychological reactions.
 - Identify the key components of an *Affect Program*:
 - Physiological changes: A change in the chemistry or shape of the person's body. This includes the muscular contractions that produce facial expressions.
 - Psychological changes: The subjective experience of the emotion, generally taking the form of feelings (ie. pleasing, unpleasing or neutral).
 - Identify the emotion itself which is driving the episode.
4. Behavior: Identify the actions of the individual in response to the experience during the refractory period.

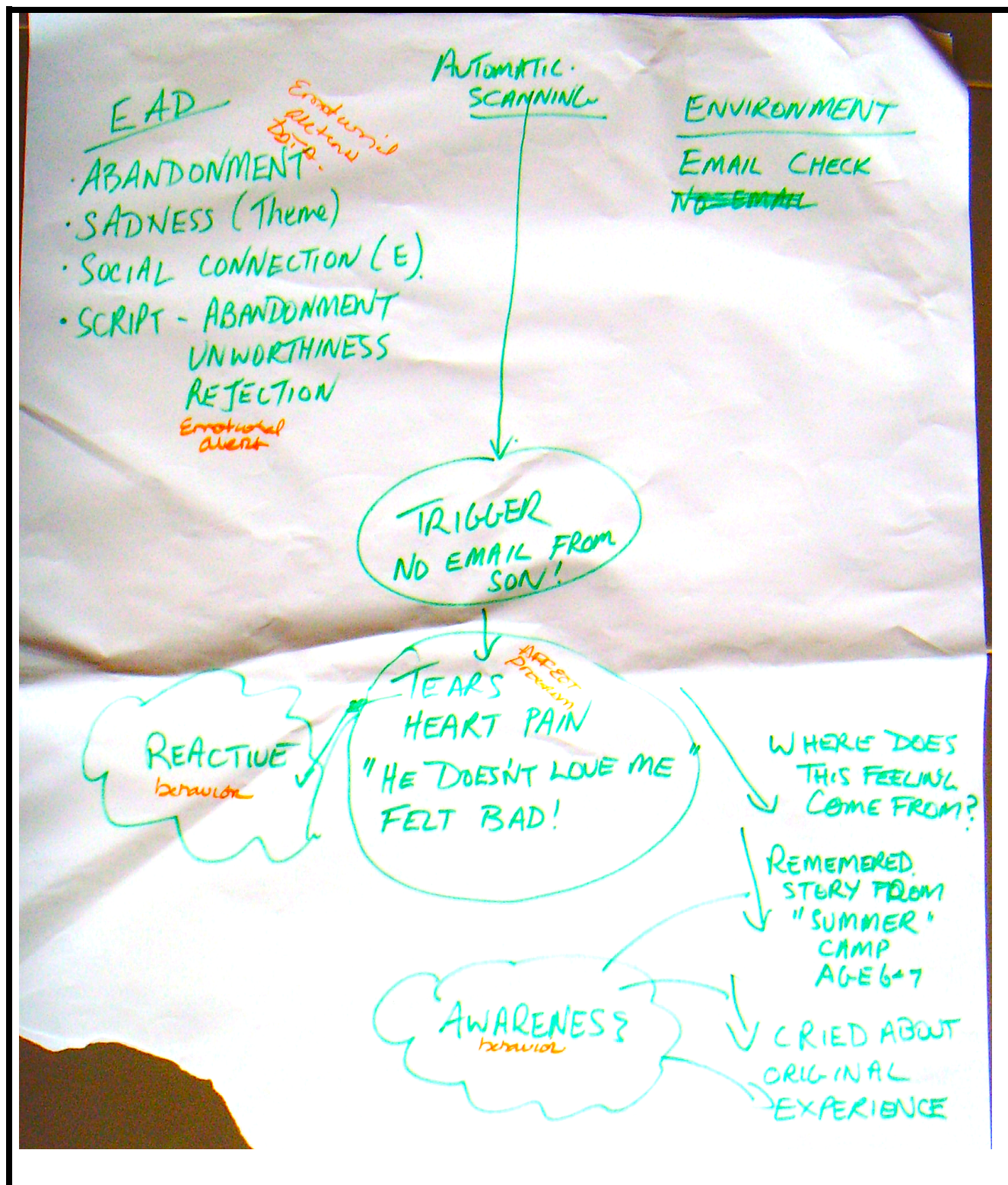
- Establish the distinction between mindful and automatic reactions.
 - Identify the key components of a *Behavior*:
 - Automatic: Behaviors that are produced through habit, lacking conscious effort.
 - Mindful: Behaviors that are produced based on a conscious recognition of the situation.
 - Both can elicit the below behavioral responses.
 - Expression: A physical or verbal action directed towards a person or thing.
 - Suppression: Mentally restraining from physical or verbal action.
 - Subject to display rules: Cultural conventions that contribute to the acceptability of a given behavior. Learned display rules (to regulate the signals) and learned feeling rules (to modify, amplify or suppress the subjective feelings) arise. We don't know how quickly these occur. Do they occur before behaviors, or immediately during the onset.
5. Refractory Period: The presence of psycho-physical inhibitors (ie. hormones, neural pathways) that influence our capacity to accurately perceive a given situation, and therefore avoid a regrettable or destructive emotional episode. In the refractory period the perception is narrowed and distorted, filtering and interpreting information relevant to and consistent with the prevailing emotion. For example, when fear aroused, heightened sensitivity to real and imagined threats.
- The gap between phase 3 and 4, experience and behavior is variable, depending on:
 - The individual characteristics of each person, the person's emotional profile.
 - The intensity of the appraised trigger.
 - The pre-episode psychological state of the individual when the trigger is appraised (how much sleep the person had last night; what if any emotion the person has last experienced or is currently experiencing, etc.).
6. Post-Episode: Identify the *Post-Condition* directly following the refractory period of the emotional episode.

- Identify the key components of the *Post-Condition*:
 - Internal impact: The resultant physical and psychological state.
 - Social impact: The effect that the emotional response has had on one's connections to others.
 - Contextual appropriateness: The suitability of the response in relation to the situation.



The image below is from the CEB manual to describe the timeline. The second image is from a participant who developed an example of the timeline with her group for an emotional episode she had earlier that week. She was encouraged to find an episode which she felt her emotional experience was exaggerated. Her emotion was great sadness, she felt this emotion when not

receiving and email response from her son. She traced this sadness back to a feeling of being forgotten which exists in her emotion alert data base from her parents being out of touch with her while she was away during the summers over thirty years prior. She recognized that her refractory period prevented her from seeing the reality of the situation as it was, that her son was simply busy and not avoiding or abandoning her.



Contemplative Skills

CULTIVATING

EMOTIONAL

BALANCE

Shamatha & Obsessive Compulsive Delusional Disorder, OCDD

The next section describes the conceptual framework of contemplative skills in CEB. The conceptual understanding of emotions and the emotional time line are skills which require space to practice and preform, that space is developed and fostered via the contemplative skills. The contemplative framework also develops an intention for practice by explaining the goal of genuine happiness and exceptional mental health. The obstacle to exceptional mental health can arise from the inability to see reality as it is and being caught in ruminations and persistent worry. We are constantly talking to ourselves sometimes in an almost compulsive fashion without us being able to stop it. We can get caught up in our thoughts and assessments as though they represent the true nature of reality. When the thinking process is obsessive (all the time and out of our control), compulsive (we get caught up in it) and out of touch with reality (delusional, not accurate) we need to learn techniques to change our way of thinking (Wallace, 2004, 2005, 2006).

Shamatha (or focused attention training) is designed to provide the kind of stable attention that is conducive to all kinds of mindfulness practice. (For more information and research on shamatha (<http://www.sbinstitute.com/shamathaproject.html>.) There are five shamatha practices taught by Wallace,. The first three are mindfulness of breath practices, and the last two are more advanced practices using either the space of the mind or awareness itself as the focus of attention. The mindfulness of breath practices help with cultivating the three qualities we will need to develop attentional balance—relaxation, stability and vividness (or clarity).

Four Balances

This next section provides an overview of the conceptual base for the contemplative side of the course. This is also adapted from the CEB manual as well as an article written by Alan Wallace and Western research psychologist Shauna Shapiro which proposes both Eastern and Western points of view as well as empirical questions article published by Alan Wallace and Shauna Shapiro on

mental balance achieved via conative, attentional, cognitive and emotional balances(Wallace & Shapiro 2006).

Conative Balance

The first balance that provides the wholesome motivation to achieve the other balances instead of apathy. Conative balance also fosters the aspiration, motivation and intentional goals to propel the practices.

Attentional Balance

The mindfulness of breath practices to develop relaxation, stability and vividness and avoid hyperactivity or laxity of attention. This is also associated with the *Flow* state of adsorbed attention(Csikszentmihalyi, 1988).

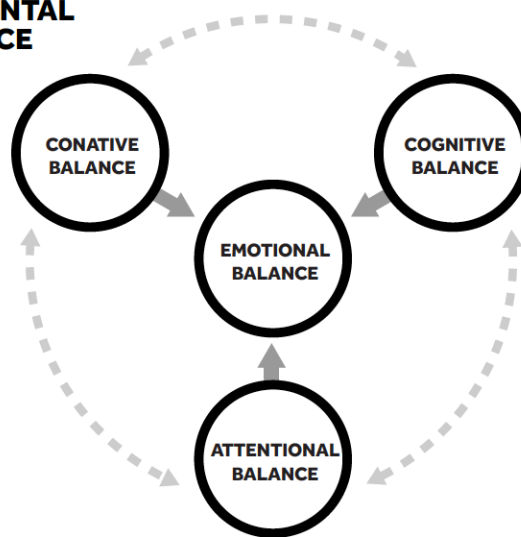
Cognitive Balance

The cognitive balance means engaging with the world without conceptual assumptions and the ability to develop moment to moment awareness to see reality as it is. Cognitive developing awareness and insight to combat Obsessive Compulsive Delusional Disorder

Emotional Balance

Emotional Balance is the regulation of emotions to decrease destructive emotional episodes and increase constructive emotional engagements. A destructive emotional episode is harmful to self and/or others where as a constructive – promotes understanding; connection; human flourishing.

A MODEL FOR MENTAL BALANCE



Four Immeasurables

Values are central to CEB. These four heart values or practices of loving kindness, compassion, sympathetic joy and equanimity provide a basis for the arising of pro-social behavior, i.e. that is, caring about the welfare and rights of others, feeling concern and empathy for them, and acting in ways that are beneficial. Evidence suggests that pro-sociality is central to the well-being of social groups across a range of scales.

Science is not value free, truth and values are always intertwined. Central to the curriculum of CEB is the promotion of set of values about the importance and worth of well-being, flourishing, and a meaningful life (eudaimonia).

These four heart values are broad and all encompassing. They are not confined to the care for specific others but are instead generalized to include strangers and so called enemies. These heart values are not about positive thinking, which so often becomes superficial and unrealistic, but about eudaimonia.

1. Loving Kindness (Metta)

The definition of loving kindness is the heartfelt yearning that oneself and others might find happiness and the causes of happiness. There is a tendency to conflate

the desire for happiness for others with self-centered attachment, where the other is an object for personal gratification. One can enter into a self centered relationship even with ourselves, in the case of self-blame or self-infatuation.

The test for discovering where we are on the attachment loving kindness continuum is when the loved one behaves badly do we love him/her more or less?

- The illusory facsimile of loving kindness is attachment (near enemy).
- The opposite is hatred (far enemy) ———
- The cause is seeing that others are just like ourselves in wanting to be happy.
- Loving kindness fails when it produces selfish affection.
- Loving kindness succeeds when it makes animosity subside.

2. Compassion (Karuna)

This is the wish, the aspiration that others don't suffer and don't create causes for suffering. It also includes the readiness and willingness to help relieve and diminish both. In the practice of compassion we are cultivating altruism as a deeply ingrained framework that predisposes us to act to help others. This is highly correlated with happiness and emotional balance(Wallace & Shapiro, 2006). Heroes often say "I had no choice" after an act of selfless altruism. This kind of fundamental framework or attitude is crucial in being able to resist the compelling nature of difficult emotions.

- The illusory facsimile of compassion is grief (near enemy)
- The opposite is cruelty (far enemy)
- The cause of compassion is to recognise and care about the pain of those overwhelmed by suffering
- Compassion fails when it produces depression and helplessness
- Compassion succeeds when it makes cruelty subside

3. Sympathetic Joy (Mudita)

Sympathetic joy is the state of rejoicing in seeing others experience good fortune. It is a heartfelt and uplifting sense of joy at the presence of virtue and goodness in the world.

- The illusory facsimile of sympathetic joy is frivolous cheerfulness (the near enemy is the Polyanna syndrome, a superficial kind of positive thinking)
- The opposite is envy & cynicism (far enemy)
- The cause is seeing others flourish and recognizing their happiness
- Mudita fails when it produces superficial frivolity
- Mudita succeeds when there is an uplifting appreciation of the worth and value of other's good fortune

There is a crucial difference between rejoicing in one's own virtues and a more grasping form of self-congratulation ("aren't I good"). This parallels the difference between remorse and guilt. Meditating on mudita is a valuable and effective practice for neutralising low self-esteem, envy, depression, and cynicism (Wallace, 2004, 2005). Just as remorse counteracts the potency of a regrettable act, so does rejoicing enhance the potency of a worthy act.

4. Equanimity (Upekha)

Seeing the transience and changeability of human relations arouses equanimity. Within equanimity there is balance and groundedness of transcendence through present moment awareness.

- The illusory facsimile is the equanimity of ignorance or indifference (near enemy)
- The opposite is attachment and aversion (far enemy)
The cause of equanimity is seeing the arbitrary nature and changeability of human relations

- Upekha fails when it produces the equanimity of ignorance, which is indifference
- Upekha succeeds when self-centered attachment and aversion for others subsides

Research

Contemplative/Emotion Training Reduces Negative Emotional Behavior and Promotes Prosocial Responses Margaret E. Kemeny, Carol Foltz, James F. Cavanagh, Margaret Cullen, Janine Giese-Davis, Patricia Jennings, Erika L. Rosenberg, Omri Gillath, Phillip R. Shaver, B. Alan Wallace, and Paul Ekman appeared in the journal *Emotion* in December 2011.

The clinical trial had 82 healthy female schoolteachers in the Bay Area. This population was chosen for their well-known high levels of stress as well as the important benefits emotional balance could provide in working with children. For the 8 week training, a commitment of 42 hours was required by all participants, the participants were randomly assigned to a training group or a wait-list control group, and assessed pre-assessment, post-assessment, and 5 months after training completion. Assessments included self-reports and experimental tasks to capture changes in emotional behavior; research will be discussed in more detail in the next section.

This intensive 8-week (42 hr.) meditation/emotion regulation training intervention was designed by Paul Ekman and Alan Wallace and taught by Margaret Cullen and Alan Wallace. These experts in contemplative traditions and emotion science designed the training with the goal of reducing “destructive enactment of emotions” and enhance pro-social responses.

Training Program Structure	
Training period	8 weeks: 4 all-day sessions/4 evening sessions (42 hr)
Session structure	Group format with two trainers (a meditation expert; a psychological trainer with expertise in leading support groups and meditation groups)
Session format	Didactic presentations, practice related to meditation and to emotional awareness/understanding, assignment of home practice (meditation, emotion), discussion of home practice
Training Program Components	
Highlights of secular meditation component (recommended meditation practice: 25 min/day)	<ul style="list-style-type: none"> ● Concentration training ● Mindfulness training ● Promotion of empathy and compassion ● Yoga and other movement practices ● Conceptual discussion including a focus on values, life meaning ● Knowledge of functions, sensations, triggers, automatic appraisals, and cognitions associated with specific affective states (e.g., anger, fear, sadness) ● Recognizing one's own emotions ● Understanding one's own emotional patterns ● Recognizing emotion in others (face, verbal) to promote empathy
Highlights of emotion component	

The outcomes of interest included understanding the role of increased mindfulness and emotional skills including emotion identification and regulation. The purpose of cultivating the emotional balance includes developing pathways to compassion driven by the ability to recognize the suffering of others and tolerate this distress more effectively.

Results: The training group reported reduced trait negative affect, rumination, depression, and anxiety, and increased trait positive affect and mindfulness compared to the control group. On a series of behavioral tasks, the training increased recognition of emotions in others (through the use of METT, the Micro-Expression Training Tool, <https://face.paulekman.com/face/default.aspx>) (, protected trainees from some of the psychophysiological effects of an experimental threat to self (Trier Social Stress Test; TSST), appeared to activate cognitive networks associated with compassion (lexical decision procedure), and affected hostile behavior in the Marital Interaction Task. Most effects at post Assessment that were examined at follow-up were maintained.

Cultivating Emotional Balance Teacher Training at Thanyapura

June 2010 was the first Cultivating Emotional Balance Teacher Training, CEBTT in Phuket Thailand at the newly constructed Thanyapura Mind Centre

(<http://www.thanyapura.com/thanyapura-mind-centre>). CEBTT is taught in a highly experiential format over the course of five weeks. The training is divided in to two sections, two weeks of intensive emotional skills teacher training designed by Paul Ekman and taught by Eve Ekman, and three weeks of silent meditation covering practices of Shamatha, settling the mind in its natural state and four immeasurables lead by Alan Wallace. The training was moved to North America in 2013 to the Casa Tibet Retreat in Tonalli two hours outside Mexico City, (<http://www.casatibet.org.mx/>).

In the last four years a total of two hundred participants from over twenty countries have attended. Eve Ekman has been training emotional skills while working towards her PhD in public health and psychology research in the school of Social Welfare at Berkeley, she has also been a medical social worker in the San Francisco General Hospital Emergency Room since 2006.

The first two weeks focus upon ideas outlined in Paul Ekman's 2003 "Emotions Revealed" and is taught in didactic, Socratic and experiential formats to encourage discussion, self-discovery and the practice of emotional skills. CEB is not explicitly a 'compassion' training however the skills of emotional balance and contemplative teachings of the 4 immeasurable including compassion, empathetic joy, equanimity and loving kindness provide rich materials to develop a deep emotional awareness which implicitly includes the practice of compassion.

The first class had the opportunity to see training in the making and was deeply influential in the development of the pedagogy and manual. Following the 2010 CEBTT Alan Wallace, Paul and Eve Ekman developed a manual to teach CEB for the CEBTT participants. Instructive handouts and edits for ease of flow were developed by a handful of dedicated certified 2010 CEB teachers , Thupken Leshke, Peta McAuley and Elizabeth Campbell. In 2011 Malcolm Huxter, a clinical psychologist and Dharma teacher from Australia lead meditation in the first two weeks, in 2012 Andrea Capellari an experienced meditation teacher and former monk lead the meditation session during the first two weeks in 2013 the director of

Casa Tibet Quetetaro, and CEBTT graduate of 2010, lead the first two weeks of meditation. These graduating classes have taken the CEB training back home across the world and have been teaching to schoolteachers, lawyers, clinicians and various other populations in Brazil, Australia, Mexico City, Hong Kong, Barcelona and the United States.

This five-week training provides participants certification as a CEB trainer. Because CEBTT has been developed from the CEB clinical research trial the certificate for training requires all participants to use the prescribed CEB format to achieve the study's positive outcomes. Studies to replicate the CEB program in shorter format and with different populations has been strongly encouraged and will hopefully be developed over the coming years. The Santa Barbara Institute for Consciousness Studies, SBI, directed by Alan Wallace since 2001, holds the copyright for CEB and houses the planning and administration for CEBTT. SBI is dedicated to interdisciplinary research and education to advance understanding of the nature and potentials of consciousness through research, practice and education.(www.sbinstitute.com) A California CEBTT training is in preliminary planning stages in order to reach local audiences and advance affiliations with research and training institutions of California.

Though SBI is the fiscal and literal home of CEB, Thailand has been the metaphysical and physical home for the last three CEBTT training sessions. Thanyapura mind center is a unique retreat setting deserving of description. The mind center is located outside Phuket town, an elegant retreat tucked among pineapple groves looking up to rainforest-covered mountains. The setting is also home to the Phuket International Academy Day School which has a K-8 international baccalaureate program site and an international sports training facility. The physical and educational are incorporating mindfulness practices in to their programs including compassion education for students.
<http://www.thanyapura.com/> <http://www.thanyapura.com/piads/phuket-international-academy-day-school/>

Future Directions

The future directions of CEBTT and CEB are in a rich period of being explored. As mentioned earlier in this section, there exists a great deal of interest in creating research opportunities to pilot the effectiveness of CEB with different populations, especially children, as well as a pilot CEB program in shorter formats. CEB is eager to broaden the populations who are learning and teaching CEB, in the States and Internationally.

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