
Read Online CONTEMPLATIVE SCIENCE WHERE BUDDHISM AND NEUROSCIENCE CONVERGE BY B ALAN WALLACE

Thank you certainly much for downloading **CONTEMPLATIVE SCIENCE WHERE BUDDHISM AND NEUROSCIENCE CONVERGE BY B ALAN WALLACE**. Maybe you have knowledge that, people have look numerous times for their favorite books when this CONTEMPLATIVE SCIENCE WHERE BUDDHISM AND NEUROSCIENCE CONVERGE BY B ALAN WALLACE, but stop occurring in harmful downloads.

Rather than enjoying a fine PDF taking into account a mug of coffee in the afternoon, on the other hand they juggled bearing in mind some harmful virus inside their computer. **CONTEMPLATIVE SCIENCE WHERE BUDDHISM AND NEUROSCIENCE CONVERGE BY B ALAN WALLACE** is reachable in our digital library an online admission to it is set as public correspondingly you can download it instantly. Our digital library saves in combined countries, allowing you to acquire the most less latency period to download any of our books like this one. Merely said, the CONTEMPLATIVE SCIENCE WHERE BUDDHISM AND NEUROSCIENCE CONVERGE BY B ALAN WALLACE is universally compatible afterward any devices to read.

OISRLJ - KIERA SHILOH

By establishing a dialogue in which the meditative practices of Buddhism and Christianity speak to the theories of modern philosophy and science, B. Alan Wallace reveals the theoretical similarities underlying these disparate disciplines and their unified approach to making sense of the objective world. Wallace begins by exploring the relationship between Christian and Buddhist meditative practices. He outlines a sequence of meditations the reader

can undertake, showing that, though Buddhism and Christianity differ in their belief systems, their methods of cognitive inquiry provide similar insight into the nature and origins of consciousness. From this convergence Wallace then connects the approaches of contemporary cognitive science, quantum mechanics, and the philosophy of the mind. He links Buddhist and Christian views to the provocative philosophical theories of Hilary Putnam, Charles Taylor, and Bas van Fraassen, and he seamlessly incorporates the work of such physicists as Anton Zeilinger, John Wheeler, and

Stephen Hawking. Combining a concrete analysis of conceptions of consciousness with a guide to cultivating mindfulness and profound contemplative practice, Wallace takes the scientific and intellectual mapping of the mind in exciting new directions.

The scientific study of Buddhist forms of meditation has surged in recent years, capturing the popular imagination and reshaping conceptions of what meditation is and what it can do. For perhaps the first time in history, meditation has shifted from Buddhist monasteries and practice centers to some of the most prominent and powerful modern institutions in the world, as well as non-institutional settings. As their contexts change, so do the practices—sometimes drastically. New ways of thinking about meditation are emerging as it moves toward more secular settings, ways that profoundly affect millions of lives all over the world. To understand these changes and their effects, the essays in this volume explore the unaddressed complexities in the interrelations between Buddhist history and thought and the scientific study of meditation. The contributors bring philosophical, cultural, historical, and ethnographic perspectives to bear, considering such issues as the philosophical presuppositions behind practice, the secularization of meditation, the values and goods assumed in clinical approaches, and the sorts of subjects that take shape under the influence of these transformed and transformative practices—all the more powerful for being so often formulated with the authority of scientific discourse.

A revered Buddhist monk tells the bracing and beautiful story of a singular life compelled to contemplation, sharing lessons about the power of mentorship and an open mind “A necessary and captivating narrative of spiritual courage and truth seeking far be-

yond the veil of our contemporary delusions.”—Sting Born in India to a prominent Hindu Brahmin family, the Venerable Tenzin Priyadarshi was only six years old when he began having visions of a mysterious mountain peak, and of men with shaved heads wearing robes the color of sunset. “It was as vivid as if I were watching a scene from life,” he writes. And so at the age of ten, he ran away from boarding school to find this place—taking a train to the end of the line and then riding a bus to wherever it went. Strangely enough, he ended up at a Buddhist monastery that was the place in his dreams. His frantic parents and relatives set out to find him and, after two weeks, located him and brought him home. But he continued to have visions and feel a strong pull to a spiritual life in a tradition that he had never heard of as a child. Today, he is a revered monk and teacher as well as President and CEO of The Dalai Lama Center for Ethics and Transformative Values at the Massachusetts Institute of Technology, where he works to build bridges among communities and religions. *Running Toward Mystery* is the Venerable Tenzin Priyadarshi’s profound account of his lifelong journey as a seeker. At its heart is a story of striving for enlightenment, the vital importance of mentors in that search, and of the many remarkable teachers he met along the way, among them the Dalai Lama, Archbishop Desmond Tutu, and Mother Teresa. “Teachers come and go on their own schedule,” Priyadarshi writes. “I clearly wasn’t in charge of the timetable and it wasn’t my place to specify how a teacher should teach.” And arrive they did, at the right time, in the right way, to impart the lessons that shaped a life of seeking, devotion, and deep human connection across all barriers. *Running Toward Mystery* is the bracing and beautiful story of a singu-

lar life compelled to contemplation, and a riveting narrative of just how exciting that journey can be.

Based on centuries of Buddhist practice in Tibet, this guide to honing attention introduces Tsongkapa methods for achieving unusually elevated levels of attention stability and clarity of mind. Original.

By inviting the Dalai Lama and leading researchers in medicine, psychology, and neuroscience to join in conversation, the Mind & Life Institute set the stage for a fascinating exploration of the healing potential of the human mind. The Mind's Own Physician presents in its entirety the thirteenth Mind and Life dialogue, a discussion addressing a range of vital questions concerning the science and clinical applications of meditation: How do meditative practices influence pain and human suffering? What role does the brain play in emotional well-being and health? To what extent can our minds actually influence physical disease? Are there important synergies here for transforming health care, and for understanding our own evolutionary limitations as a species? Edited by world-renowned researchers Jon Kabat-Zinn and Richard J. Davidson, this book presents this remarkably dynamic interchange along with intriguing research findings that shed light on the nature of the mind, its capacity to refine itself through training, and its role in physical and emotional health.

This Very Short Introduction introduces the reader to the teachings of the Buddha and to the integration of Buddhism into daily life. What are the distinctive features of Buddhism? Who was the Buddha, and what are his teachings? How has Buddhist thought developed over the centuries, and how can contemporary dilem-

mas be faced from a Buddhist perspective? Words such as 'karma' and 'nirvana' have entered our vocabulary, but what do they mean? Damien Keown's book provides a lively, informative response to these frequently asked questions about Buddhism.

Today's greatest health challenges, the so-called diseases of civilization—depression, trauma, obesity, cancer—are now known in large part to reflect our inability to tame stress reflexes gone wild and to empower instead the peaceful, healing and sociable part of our nature that adapts us to civilized life. The same can be said of the economic challenges posed by the stress-reactive cycles of boom and bust, driven by addictive greed and compulsive panic. As current research opens up new horizons of stress-cessation, empathic intelligence, peak performance, and shared happiness, it has also encountered Asian methods of self-healing and interdependence more effective and teachable than any known in the West. Sustainable Happiness is the first book to make Asia's most rigorous and complete system of contemplative living, hidden for centuries in Tibet, accessible to help us all on our shared journey towards sustainable well-being, altruism, inspiration and happiness.

What is Mind? For this ancient question we are still seeking answers. B. Alan Wallace and Brian Hodel propose a science of the mind based on the contemplative wisdom of Buddhism, Hinduism, Taoism, Christianity, and Islam. The authors begin by exploring the history of science, showing how science tends to ignore the mind, even while it is understood to be the very instrument through which we comprehend the world of nature. They then propose a contemplative science of mind based on the sophisticated techniques of meditation that have been practiced for

thousands of years in the great spiritual traditions. The final section presents meditations that are of universal relevance—to scientists and people of all faiths—for revealing new dimensions of consciousness and human flourishing. Embracing Mind moves us beyond the dogmatic debates between theists and atheists over Intelligent Design and Neo-Darwinism, and it returns us to the vital core of science and spirituality: deepening our experience of reality as a whole.

A must-read for modern sanghas--Asian American Buddhists in their own words, on their own terms. Despite the fact that two thirds of U.S. Buddhists identify as Asian American, mainstream perceptions about what it means to be Buddhist in America often whitewash and invisibilize the diverse, inclusive, and intersectional communities that lie at the heart of American Buddhism. *Be the Refuge* is both critique and celebration, calling out the erasure of Asian American Buddhists while uplifting the complexity and nuance of their authentic stories and vital, thriving communities. Drawn from in-depth interviews with a pan-ethnic, pan-Buddhist group, *Be the Refuge* is the first book to center young Asian American Buddhists' own voices. With insights from multi-generational, second-generation, convert, and socially engaged Asian American Buddhists, *Be the Refuge* includes the stories of trailblazers, bridge-builders, integrators, and refuge-makers who hail from a wide range of cultural and religious backgrounds. Championing nuanced representation over stale stereotypes, Han and the 89 interviewees in *Be the Refuge* push back against false narratives like the Oriental monk, the superstitious immigrant, and the banana Buddhist--typecasting that collapses the multivocality

of Asian American Buddhists into tired, essentialized tropes. Encouraging frank conversations about race, representation, and inclusivity among Buddhists of all backgrounds, *Be the Refuge* embodies the spirit of interconnection that glows at the heart of American Buddhism.

For centuries scientists and philosophers have pondered the relationship between scientific theory and reality. Analyzing two major positions, the author points out the many assumptions required to adopt the realist view, and nihilism implicit in the instrumentalist position.

A Buddhist monk and esteemed neuroscientist discuss their converging—and diverging—views on the mind and self, consciousness and the unconscious, free will and perception, and more Buddhism shares with science the task of examining the mind empirically; it has pursued, for two millennia, direct investigation of the mind through penetrating introspection. Neuroscience, on the other hand, relies on third-person knowledge in the form of scientific observation. In this book, Matthieu Ricard, a Buddhist monk trained as a molecular biologist, and Wolf Singer, a distinguished neuroscientist—close friends, continuing an ongoing dialogue—offer their perspectives on the mind, the self, consciousness, the unconscious, free will, epistemology, meditation, and neuroplasticity. Ricard and Singer's wide-ranging conversation stages an enlightening and engaging encounter between Buddhism's wealth of experiential findings and neuroscience's abundance of experimental results. They discuss, among many other things, the difference between rumination and meditation (rumination is the scourge of meditation, but psychotherapy depends on it); the distinction between pure awareness and its contents; the Budd-

hist idea (or lack of one) of the unconscious and neuroscience's precise criteria for conscious and unconscious processes; and the commonalities between cognitive behavioral therapy and meditation. Their views diverge (Ricard asserts that the third-person approach will never encounter consciousness as a primary experience) and converge (Singer points out that the neuroscientific understanding of perception as reconstruction is very like the Buddhist all-discriminating wisdom) but both keep their vision trained on understanding fundamental aspects of human life.

Mind, Brain and the Path to Happiness presents a contemporary account of traditional Buddhist mind training and the pursuit of wellbeing and happiness in the context of the latest research in psychology and the neuroscience of meditation. Following the Tibetan Buddhist tradition of Dzogchen, the book guides the reader through the gradual steps in transformation of the practitioner's mind and brain on the path to advanced states of balance, genuine happiness and wellbeing. Dusana Dorjee explains how the mind training is grounded in philosophical and experiential exploration of the notions of happiness and human potential, and how it refines attention skills and cultivates emotional balance in training of mindfulness, meta-awareness and development of healthy emotions. The book outlines how the practitioner can explore subtle aspects of conscious experience in order to recognize the nature of the mind and reality. At each of the steps on the path the book provides novel insights into similarities and differences between Buddhist accounts and current psychological and neuroscientific theories and evidence. Throughout the book the author skilfully combines Buddhist psychology and Western scientific research with examples of meditation practices, high-

lighting the ultimately practical nature of Buddhist mind training. Mind, Brain and the Path to Happiness is an important book for health professionals and educators who teach or apply mindfulness and meditation-based techniques in their work, as well as for researchers and students investigating these techniques both in a clinical context and in the emerging field of contemplative science.

Jesus, Moses, Mohammed, Gandhi, and the Buddha all had brains built essentially like anyone else's, yet they were able to harness their thoughts and shape their patterns of thinking in ways that changed history. With new breakthroughs in modern neuroscience and the wisdom of thousands of years of contemplative practice, it is possible for us to ...

A ground-breaking book on using meditation in education and how it can enhance teaching and learning.

Designed as a conversation between the Dalai Lama and Western neuroscientists, this book takes readers on a journey through opposing fields of thought—showing that they may not be so opposing after all. Is the mind an ephemeral side effect of the brain's physical processes? Are there forms of consciousness so subtle that science has not yet identified them? How does consciousness happen? Organized by the Mind and Life Institute, this discussion addresses some of the most troublesome questions that have driven a wedge between Western science and religion. Edited by Zara Houshmand, Robert B. Livingston, and B. Alan Wallace, Where Buddhism Meets Neuroscience is the culmination of meetings between the Dalai Lama and a group of eminent neuroscientists and psychiatrists. The Dalai Lama's incisive, open-mind-

ed approach both challenges and offers inspiration to Western scientists. This book was previously published under the title *Consciousness at the Crossroads*.

The second volume in a prominent new series on Buddhism and science, directed by the Dalai Lama and previously covered by the BBC. *Science and Philosophy in the Indian Buddhist Classics* compiles classical Buddhist explorations of the nature of our material world, the human mind, logic, and phenomenology and puts them into context for the modern reader. This ambitious four-volume series—a major resource for the history of ideas and especially the history of science and philosophy—has been conceived by and compiled under the visionary supervision of His Holiness the Dalai Lama himself. It is his view that the exploratory thinking of great Indian masters in the first millennium CE still has much that is of interest to us today, whether we are Buddhist or not. These volumes make those insights accessible. This, the second volume in the series, focuses on the science of the mind. Readers are first introduced to Buddhist conceptions of mind and consciousness and then led through traditional presentations of mental phenomena to reveal a Buddhist vision of the inner world with fascinating implications for the contemporary disciplines of cognitive science, psychology, emotion research, and philosophy of mind. Major topics include: -The distinction between sensory and conceptual processes and the pan-Indian notion of mental consciousness -Mental factors—specific mental states such as attention, mindfulness, and compassion—and how they relate to one another -The unique tantric theory of subtle levels of consciousness, their connection to the subtle energies, or “winds,” that flow through channels in the human body, and what happens to

each when the body and mind dissolve at the time of death -The seven types of mental states and how they impact the process of perception -Styles of reasoning, which Buddhists understand as a valid avenue for acquiring sound knowledge In the final section, the volume offers what might be called Buddhist contemplative science, a presentation of the classical Buddhist understanding of the psychology behind meditation and other forms of mental training. To present these specific ideas and their rationale, the volume weaves together passages from the works of great Buddhist thinkers like Asanga, Vasubandhu, Nagarjuna, Dignaga, and Dharmakirti. His Holiness the Dalai Lama’s introduction outlines scientific and philosophical thinking in the history of the Buddhist tradition. To provide additional context for Western readers, each of the six major topics is introduced with an essay by John D. Dunne, distinguished professor of Buddhist philosophy and contemplative practice at the University of Wisconsin. These essays connect the traditional material to contemporary debates and Western parallels, and provide helpful suggestions for further reading.

Shamatha meditation is a method for achieving previously inconceivable levels of concentration. Author B. Alan Wallace, an active participant in the much-publicized dialogues between Buddhists and scholars, has more than 20 years' practice in the discipline, some of it under the guidance of the Dalai Lama. This book is a definitive presentation of his knowledge of shamatha. It is aimed at the contemporary seeker who is distracted and defocused by the dizzying pace of modern life, as well as those suffering from depression and other mental maladies. Beginning by ad-

dressing the inherent problems.

A husband and wife share stories of struggle and triumph along the path of the Buddha, distilling his most essential teachings in this guide that is “luminous in clarity and depth” (Tara Brach, author of *Radical Acceptance*) Husband and wife Kittisaro and Thanissara take turns co-authoring chapters in this deeply personal dharma book exploring the inner practice of meditation in support of awakening. Within the context of the lives of the authors, both monastics in their youth, awakening unfolds as a multifaceted process following the archetypal journey of the hero(ine). Traveling from innocence to disillusionment through the fields of trials and despair that lead to maturity, and ultimately to inspiration and a blessed life, *Listening to the Heart* tells the story of two unconventional individuals who have together embraced spirituality as the keystone of their lives. At the heart of the book, through teachings on the nondual nature of reality, we enter the “intimacy with all things” as revealed in core Buddhist texts. Without ending at the goal of personal freedom, Thanissara and Kittisaro encourage us to go beyond the experience of inner peace to embodying wisdom in acts of service within the world. With a realistic appraisal of our current global crisis in which sustainability is threatened by catastrophic climate change, the authors encourage a preparedness that enables a mindful balance of equanimity and passionate engagement whatever the outcome of our global evolutionary journey. The guiding refuge for this journey is the Buddha, the historical teacher and—most profoundly—that immediate and direct pure awareness, which we all can access. The book also draws on teachings and stories of Buddhist masters who are fearless, funny, and challenging. Eventually, we are led

into the Mary-like presence of the goddess of mercy, Kuan Yin who, as a great archetype within Buddhist cosmology, reveals the deepest mystery of our own hearts and our capacity for merciful and compassionate response. As the inner process of awakening unfolds, it transforms seekers and their lives, as modeled by the authors. It both heals the personal self in its journey through its wounds and shadows, and yet at the same time dissolves identification with the self. The book then ends by returning to the simplicity of the authors' primary teacher, Ajahn Chah, with his encouragement to “Be the Dharma.”

Buddhism and Science brings together distinguished philosophers, Buddhist scholars, physicists, and cognitive scientists to examine the contrasts and connections between the worlds of Western science and Eastern spirituality. This compilation was inspired by a suggestion made by His Holiness the Dalai Lama, himself one of the contributors, after one of a series of cross-cultural scientific dialogues in Dharamsala, India, sponsored by the Mind and Life Institute. Other contributors such as William L. Ames, Matthieu Ricard, and Stephen LaBerge assess not only the fruits of inquiry from East and West but also shed light on the underlying assumptions of these disparate worldviews. Their essays creatively address a broad range of topics: from quantum theory's surprising affinities with the Buddhist concept of emptiness, to the increasing need in the West for a more contemplative science attuned to the first-person investigation of the mind, to the important ways in which the psychological study of “lucid dreaming” maps similar terrain to the cultivation of the Tibetan Buddhist discipline of dream yoga. Reflecting its wide variety of topics, *Buddhism and Science* is comprised of three sections. The first pre-

sents two historical overviews of the engagements between Buddhism and modern science or, rather, how Buddhism and modern science have defined, rivaled, or complemented one another. The second describes the ways Buddhism and the cognitive sciences inform each other; the third addresses points of intersection between Buddhism and the physical sciences. On the broadest level this work illuminates how different ways of exploring the nature of human identity, the mind, and the universe at large can enrich and enlighten one another.

This book offers a Buddhist perspective on the conflict between religion and science in contemporary western society. Examining Buddhist history, authors Francisca Cho and Richard K. Squier offer a comparative analysis of Buddhist and western scientific epistemologies that transcends the limitations of non-Buddhist approaches to the subject of religion and science. The book is appropriate for undergraduates, graduate students, and researchers interested in comparative religion or in the intersection of religion and science and Buddhist Studies.

As long as our minds are dominated by the conditions of the external world, we are bound to remain in a state of dissatisfaction, always vulnerable to grief and fear. How then can we develop an inner sense of well-being and redefine our relationship to a world that seems unavoidably painful and unkind? Many have found a practical answer to that question in the teachings of Tibetan Buddhism. Here at last is an organized overview of these teachings, beginning with the basic themes of the sutras--the general discourses of the Buddha--and continuing through the esoteric concepts and advanced practices of Tantra. Unlike other introductions to Ti-

betan Buddhism, this accessible, enjoyable work doesn't stop with theory and history, but relates timeless spiritual principles to the pressing issues of modern life, both in terms of our daily experience and our uniquely Western world view. This fascinating, highly readable book asks neither unquestioning faith nor blind obedience to abstract concepts or religious beliefs. Rather, it challenges us to question and investigate life's issues for ourselves in the light of an ancient and effective approach to the sufferings and joys of the human condition.

From one of America's most brilliant writers, a New York Times bestselling journey through psychology, philosophy, and lots of meditation to show how Buddhism holds the key to moral clarity and enduring happiness. At the heart of Buddhism is a simple claim: The reason we suffer—and the reason we make other people suffer—is that we don't see the world clearly. At the heart of Buddhist meditative practice is a radical promise: We can learn to see the world, including ourselves, more clearly and so gain a deep and morally valid happiness. In this "sublime" (The New Yorker), pathbreaking book, Robert Wright shows how taking this promise seriously can change your life—how it can loosen the grip of anxiety, regret, and hatred, and how it can deepen your appreciation of beauty and of other people. He also shows why this transformation works, drawing on the latest in neuroscience and psychology, and armed with an acute understanding of human evolution. This book is the culmination of a personal journey that began with Wright's landmark book on evolutionary psychology, *The Moral Animal*, and deepened as he immersed himself in meditative practice and conversed with some of the world's most skilled meditators. The result is a story that is "provocative, infor-

mative and...deeply rewarding” (The New York Times Book Review), and as entertaining as it is illuminating. Written with the wit, clarity, and grace for which Wright is famous, *Why Buddhism Is True* lays the foundation for a spiritual life in a secular age and shows how, in a time of technological distraction and social division, we can save ourselves from ourselves, both as individuals and as a species.

Reflecting its wide variety of topics, *Buddhism and science* is comprised of three sections. The first presents two historical overviews of the engagements between Buddhism and modern science or rather how Buddhism and modern science have definded, rivaled and complemented one another. The second describes the ways Buddhism and the cognitive sciences inform each other, the third address point of intersection between Buddhism and the physical sciences. On the broadest level this work illuminates how different ways of exploring the nature of human identity the mind, and the universe at large can enrich and enlighten one another.

Philosophy East/West showcases new scholarship in the philosophy of education and contemplative studies, paying particular attention to the intersection of mindfulness, evidence-based science, and wisdom traditions. Moves beyond simplistic explanations of “Eastern” and “Western” to explore the complexity and diversity of various wisdom traditions Investigates the effect of mindfulness-based curricular interventions on current educational theory and practice Uses insights from important Western philosophers—including Heidegger, Levinas, and Foucault—to situate contemplative practice within contemporary educational theory Emphasizes the importance of transcultural and intercultural ap-

proaches in the philosophy of education

Compares theories about the nature of objective reality, and describes the views of Buddhism on the ideas of mind, body, and reincarnation

Introduction: From colonialism to brain scans : modern transformations of Buddhist meditation / David L. McMahan and Erik Braun -- How meditation works : theorizing the role of cultural context in Buddhist contemplative practices / David L. McMahan -- Looping effects and the cognitive science of mindfulness meditation / Evan Thompson -- Buddhism, happiness, and the science of meditation / William Edelglass -- Reflections on Indian Buddhist thought and the scientific study of meditation, or: why scientists should talk more with their monks / William S. Waldron -- 'Mind the gap' : appearance and reality in mindfulness-based cognitive therapy / Joanna Cook -- 'Wherever you go, there you ... aren't?' non-self, spirits, and the concept of the person in Thai Buddhist mindfulness / Julia Cassaniti -- 'Mindfulness makes you a way better lover' : mindful sex and the adaption of Buddhism to new cultural desires / Jeff Wilson -- Mindful but not religious : meditation and enchantment in the work of Jon Kabat-Zinn / Erik Braun -- Is mindfulness Buddhist? (and why it matters) / Robert H. Sharf
Renowned Buddhist philosopher B. Alan Wallace reasserts the power of shamatha and vipashyana, traditional Buddhist meditations, to clarify the mind's role in the natural world. Raising profound questions about human nature, free will, and experience versus dogma, Wallace challenges the claim that consciousness is nothing more than an emergent property of the brain with little relation to universal events. Rather, he maintains that the observ-

er is essential to measuring quantum systems and that mental phenomena (however conceived) influence brain function and behavior. Wallace embarks on a two-part mission: to restore human nature and to transcend it. He begins by explaining the value of skepticism in Buddhism and science and the difficulty of merging their experiential methods of inquiry. Yet Wallace also proves that Buddhist views on human nature and the possibility of free will liberate us from the metaphysical constraints of scientific materialism. He then explores the radical empiricism inspired by William James and applies it to Indian Buddhist philosophy's four schools and the Great Perfection school of Tibetan Buddhism. Since Buddhism begins with the assertion that ignorance lies at the root of all suffering and that the path to freedom is reached through knowledge, Buddhist practice can be viewed as a progression from agnosticism (not knowing) to gnosticism (knowing), acquired through the maintenance of exceptional mental health, mindfulness, and introspection. Wallace discusses these topics in detail, identifying similarities and differences between scientific and Buddhist understanding, and he concludes with an explanation of shamatha and vipashyana and their potential for realizing the full nature, origins, and potential of consciousness.

Subtle-body practices are found particularly in Indian, Indo-Tibetan and East Asian societies, but have become increasingly familiar in Western societies, especially through the various healing and yogic techniques and exercises associated with them. This book explores subtle-body practices from a variety of perspectives, and includes both studies of these practices in Asian and Western contexts. The book discusses how subtle-body practices assume a quasi-material level of human existence that is interme-

diates between conventional concepts of body and mind. Often, this level is conceived of in terms of an invisible structure of channels, associated with the human body, through which flows of quasi-material substance take place. Contributors look at how subtle-body concepts form the basic explanatory structure for a wide range of practices. These include forms of healing, modes of exercise and martial arts as well as religious practices aimed at the refinement and transformation of the human mindbody complex. By highlighting how subtle-body practices of many kinds have been introduced into Western societies in recent years, the book explores the possibilities for new models of understanding which these concepts open up. It is a useful contribution to studies on Asian Religion and Philosophy.

A New York Times Bestseller! An illuminating perspective on the science of meditation—and a handbook for transforming our minds, bodies, and lives In *The Joy of Living*, world-renowned Buddhist teacher Yongey Mingyur Rinpoche—the “happiest man in the world”—invites us to join him in unlocking the secrets to finding joy and contentment in the everyday. Using the basic meditation practices he provides, we can discover paths through our problems, transforming obstacles into opportunities to recognize the unlimited potential of our own minds.

Presents a new vision of the Buddhist history and philosophy of emptiness in Tibet. This book brings together perspectives of leading international Tibetan studies scholars on the subject of zhen-tong or “other-emptiness.” Defined as the emptiness of everything other than the continuous luminous awareness that is one's own enlightened nature, this distinctive philosophical and contem-

plative presentation of emptiness is quite different from rang-tong—emptiness that lacks independent existence, which has had a strong influence on the dissemination of Buddhist philosophy in the West. Important topics are addressed, including the history, literature, and philosophy of emptiness that have contributed to zhentong thinking in Tibet from the thirteenth century until today. The contributors examine a wide range of views on zhentong from each of the major orders of Tibetan Buddhism, highlighting the key Tibetan thinkers in the zhentong philosophical tradition. Also discussed are the early formulations of buddhanature, interpretations of cosmic time, polemical debates about emptiness in Tibet, the zhentong view of contemplation, and creative innovations of thought in Tibetan Buddhism. Highly accessible and informative, this book can be used as a scholarly resource as well as a textbook for teaching graduate and undergraduate courses on Buddhist philosophy. Michael R. Sheehy is Director of Scholarship at the Contemplative Sciences Center and Research Assistant Professor in Tibetan Buddhist Studies at the University of Virginia. Klaus-Dieter Mathes is Professor of Tibetan and Buddhist Studies at the University of Vienna, Austria. His books include *A Direct Path to the Buddha Within: Gö Lotsāwa's Mahāmudrā Interpretation of the Ratnagotravibhāga* and *A Fine Blend of Mahāmudrā and Madhyamaka: Maitrīpa's Collection of Texts on Non-conceptual Realization (Amanasikāra)*.

This groundbreaking primer illuminates contemplative methods that can improve mental and physical health. * Foreword by renowned author and scholar Huston Smith, subject of the five-part PBS special, *The Wisdom of Faith with Huston Smith* * Contributions from 13 expert authors * Case studies showing how con-

templative practices are being used to cope with modern stress and disorders among groups as diverse as caregivers, pregnant women, people living with HIV, and veterans dealing with PTSD. *Advances in Contemplative Psychotherapy* offers mental health professionals of all disciplines and orientations the most comprehensive and rigorous introduction to the state of the art and science in integrating mindfulness, compassion, and embodiment techniques. It brings together clinicians and thinkers of unprecedented caliber, featuring some of the most eminent pioneers in a rapidly growing field. The array of contributors represents the full spectrum of disciplines whose converging advances are driving today's promising confluence of psychotherapy with contemplative science. This historic volume expands the dialogue and integration among neuroscience, contemplative psychology, and psychotherapy to include the first full treatment of second- and third-generation contemplative therapies, based on advanced meditation techniques of compassion training and role-modeled embodiment. *Advances in Contemplative Psychotherapy* offers the most profound and synoptic overview to date of one of the most intriguing and promising fields in psychotherapy today.

A renowned philosopher of the mind, also known for his groundbreaking work on Buddhism and cognitive science, Evan Thompson combines the latest neuroscience research on sleep, dreaming, and meditation with Indian and Western philosophy of mind, casting new light on the self and its relation to the brain. Thompson shows how the self is a changing process, not a static thing. When we are awake we identify with our body, but if we let our mind wander or daydream, we project a mentally imagined self in-

to the remembered past or anticipated future. As we fall asleep, the impression of being a bounded self distinct from the world dissolves, but the self reappears in the dream state. If we have a lucid dream, we no longer identify only with the self within the dream. Our sense of self now includes our dreaming self, the "I" as dreamer. Finally, as we meditate—either in the waking state or in a lucid dream—we can observe whatever images or thoughts arise and how we tend to identify with them as "me." We can also experience sheer awareness itself, distinct from the changing contents that make up our image of the self. Contemplative traditions say that we can learn to let go of the self, so that when we die we can witness its dissolution with equanimity. Thompson weaves together neuroscience, philosophy, and personal narrative to depict these transformations, adding uncommon depth to life's profound questions. Contemplative experience comes to illuminate scientific findings, and scientific evidence enriches the vast knowledge acquired by contemplatives.

Science has long treated religion as a set of personal beliefs that have little to do with a rational understanding of the mind and the universe. However, B. Alan Wallace, a respected Buddhist scholar, proposes that the contemplative methodologies of Buddhism and of Western science are capable of being integrated into a single discipline: contemplative science. The science of consciousness introduces first-person methods of investigating the mind through Buddhist contemplative techniques, such as shamatha, an organized, detailed system of training the attention. Just as scientists make observations and conduct experiments with the aid of technology, contemplatives have long tested their own theories with the help of highly developed meditative skills

of observation and experimentation. Contemplative science allows for a deeper knowledge of mental phenomena, including a wide range of states of consciousness, and its emphasis on strict mental discipline counteracts the effects of conative (intention and desire), attentional, cognitive, and affective imbalances. Just as behaviorism, psychology, and neuroscience have all shed light on the cognitive processes that enable us to survive and flourish, contemplative science offers a groundbreaking perspective for expanding our capacity to realize genuine well-being. It also forges a link between the material world and the realm of the subconscious that transcends the traditional science-based understanding of the self.

In his previous book, *The Attention Revolution*, bestselling author Alan Wallace guided readers through the stages of shamatha, a meditation for focusing the mind. In *Stilling the Mind*, he uses the wisdom of Dzogchen—the highest of all the meditation traditions—to open up the shamatha practice into a space of vast freedom. Here, Wallace introduces us to Dudjom Lingpa's *Vajra Essence*, one of the most cherished works of the Nyingma school from which Dzogchen stems. With his trademark enthusiasm and keen intelligence, Wallace makes obscure concepts intelligible to contemporary readers and allows us to glimpse the profound realizations of a great nineteenth-century spiritual adept.

"A provocative essay challenging the idea of Buddhist exceptionalism, from one of the world's most widely respected philosophers and writers on Buddhism and science. Buddhism has become a uniquely favored religion in our modern age. A burgeoning number of books extol the scientifically proven benefits of meditation and mindfulness for everything ranging from business to ro-

mance. There are conferences, courses, and celebrities promoting the notion that Buddhism is spirituality for the rational; compatible with cutting-edge science; indeed, "a science of the mind." In this provocative book, Evan Thompson argues that this representation of Buddhism is false. In lucid and entertaining prose, Thompson dives deep into both Western and Buddhist philosophy to explain how the goals of science and religion are fundamentally different. Efforts to seek their unification are wrong-headed and promote mistaken ideas of both. He suggests cosmopolitanism instead, a worldview with deep roots in both Eastern and Western traditions. Smart, sympathetic, and intellectually ambitious, this book is a must-read for anyone interested in Buddhism's place in our world today."--Provided by publisher.

Restores the Platonic history and context of mysticism and shows how it helps us understand more deeply the humanities as a whole, from philosophy and literature to art. In *Platonic Mysticism*, Arthur Versluis clearly and tautly argues that mysticism must be properly understood as belonging to the great tradition of Platonism. He demonstrates how mysticism was historically understood in Western philosophical and religious traditions and emphatically rejects externalist approaches to esoteric religion. Instead he develops a new theoretical-critical model for understanding mystical literature and the humanities as a whole, from philosophy and literature to art. A sequel to his *Restoring Paradise*, this is an audacious book that places Platonic mysticism in the context of contemporary cognitive and other approaches to the study of religion, and presents an emerging model for the new field of contemplative science. [An important work on the mysti-

cal experience delving deep into its history, particularly from the Platonic perspective. An essential text for anyone interested in mysticism and its relationship to philosophy and creative expression.] [Andrew Newberg, author of *How Enlightenment Changes Your Brain: The New Science of Transformation*]The present work, the latest from the pen of Arthur Versluis, provides a trenchant, learned, and illuminating analysis of the origins of Western mysticism in the Platonist tradition, relayed through such figures as Plotinus and Dionysius the Areopagite, down through Meister Eckhart and others, while suitably excoriating the attempts of certain modern philosophers and sociologists of religion to [deconstruct] it from a materialist perspective. I found it a rattling good read! [John Dillon, author of *The Heirs of Plato: A Study of the Old Academy (347-274 BC)*

B. Alan Wallace introduces a natural theory of human consciousness that has its roots in contemporary physics and Buddhism. Wallace's "special theory of ontological relativity" suggests that mental phenomena are conditioned by the brain, but do not emerge from it. Rather, the entire natural world of mind and matter, subjects and objects, arises from a unitary dimension of reality. Wallace employs the Buddhist meditative practice of *samatha* to test his hypothesis, creating a kind of telescope to examine the space of the mind. He then proposes a more general theory in which the participatory nature of reality is envisioned as a self-excited circuit. In comparing these ideas to the Buddhist theory known as the Middle Way philosophy, Wallace explores further aspects of his "general theory of ontological relativity," which can be investigated through *vipasyana*, or insight, meditation. He then focuses on the theme of symmetry in quantum cosmology

and the "problem of frozen time," relating these issues to the theory and practices of the Great Perfection school of Tibetan Buddhism. He concludes with a discussion of complementarity as it relates to science and religion.

Examines the integral link between science and spirituality in the two areas' quest for "ultimate truths," arguing that science hampers its search by ignoring the human mind as the ultimate source of inspiration and the separation between the fields is unnecessary. 15,000 first printing.

This is an absorbing account of a dialogue between leading Western scientists and the foremost representative of Buddhism today, the Dalai Lama of Tibet. For modern science, the transitional states of consciousness lie at the forefront of research in many fields. For a Buddhist practitioner these same states present crucial opportunities to explore and transform consciousness itself. This book is the account of a historic dialogue between leading Western scientists and the Dalai Lama of Tibet. Revolving around three key moments of consciousness--sleep, dreams, and death--the conversations recorded here are both engrossing and highly readable. Whether the topic is lucid dreaming, near-death experi-

ences, or the very structure of consciousness itself, the reader is continually surprised and delighted. Narrated by Francisco Varela, an internationally recognized neuroscientist, the book begins with insightful remarks on the notion of personal identity by noted philosopher Charles Taylor, author of the acclaimed *Sources of Self*. This sets the stage for Dr. Jerome Engel, Dr. Joyce MacDougal, and others to engage in extraordinary exchanges with the Dalai Lama on topics ranging from the neurology of sleep to the yoga of dreams. Remarkable convergences between the Western scientific tradition and the Buddhist contemplative sciences are revealed. Dr. Jayne Gackenbach's discussion of lucid dreaming, for example, prompts a detailed and fascinating response from the Dalai Lama on the manipulation of dreams by Buddhist meditators. The conversations also reveal provocative divergences of opinion, as when the Dalai Lama expresses skepticism about "Near-Death Experiences" as presented by Joan Halifax. The conversations are engrossing and highly readable. Any reader interested in psychology, neuroscience, Buddhism, or the alternative worlds of dreams will surely enjoy *Sleeping, Dreaming, and Dying*.