

## Contemplative Science Where Buddhism And Neuroscience Converge Columbia Series In Science And Reli

This book, now in its fifth edition, provides a comprehensive introduction to Buddhist psychology and counselling, exploring key concepts in psychology and practical applications in mindfulness-based counselling techniques using Buddhist philosophy of mind, psychology, ethics and contemplative methods.

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.

Jazz, America's original art form, can be a catalyst for creative and spiritual development. With its unique emphasis on improvisation, jazz offers new paradigms for education and societal change. In this provocative book, musician and educator Edward W. Sarath illuminates how jazz offers a continuum for transformation.

This book, first published in 1980, comprises separate sections on Taoist and Buddhist contemplative yogas, each divided into a theory part (summarising their fundamental principles and outlook) and a practice part (detailing their various practices).

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, informative 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.

This book is for intermediate and advanced Buddhist practitioners who wish to deepen their understanding by joining practice with study of traditional ideas. It introduces the reader to contemplations that investigate a series of views of reality as they evolved in the Buddhist tradition. These views are explained in plain English, with contemporary metaphors and examples to bring out their meaning for modern Buddhists. Quotations from both historical and living meditation masters and scholars are presented as examples of key principles. Topics include: • Egolessness • Appearances and reality • Methods of investigation • Enlightenment • Tenets of different schools through the centuries • The root of compassion • The origin of thoughts Guided exercises encourage the reader to trust in experiential understanding through deep contemplation of complex concepts. The book is structured as a guide for the reader's journey. For more information on the author, Andy Karr, visit his blog at <http://contemplatingreality.blogspot.com/>. For more information about this book, please visit [www.contemplatingreality.org](http://www.contemplatingreality.org).

This volume provides the advanced student or scholar a set of introductions to each of the world's major non-European philosophical traditions. Sections on Chinese philosophy, Indian philosophy, Buddhist philosophy, East Asian philosophy, African philosophy, and trends in global philosophy are all edited by an expert.

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 experiences, 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*.

Leading thinkers from a range of disciplines discuss the compatibility of power and care, in conversation with the Dalai Lama. For more than thirty years, the Dalai Lama has been in dialogue with thinkers from a range of disciplines, helping to support pathways for knowledge to increase human wellbeing and compassion. These conversations, which began as private meetings, are now part of the Mind & Life Institute and Mind & Life Europe. This book documents a recent Mind & Life Institute dialogue with the Dalai Lama and others on two fundamental forces: power and care—power over and care for others in human societies. The notion of power is essentially neutral; power can be used to benefit others or to harm them, to build or to destroy. Care, on the other hand, is not a neutral force; it aims at increasing the wellbeing of others. Power and care are not incompatible: power, imbued with care, can achieve more than a powerless motivation to care; power, without the intention to benefit others, can be ruthless. The contributors—who include such celebrated figures as Frans B. M. de Waal, Olafur Eliasson, Sarah Blaffer Hrdy, and Jody Williams—discuss topics including the interaction of power and care among our closest relatives, the chimpanzees; the effect of meditation and mental training practices on the brain; the role of religion in promoting peace and compassion; and the new field of Caring Economics. Contributors Paul Collier, Brother Thierry-Marie Courau, Frans B. M. de Waal, Olafur Eliasson, Scilla Elworthy, Alexandra M. Freund, Tenzin Gyatso (His Holiness the Dalai Lama), Markus Heinrichs, Sarah Blaffer Hrdy, Frédéric Laloux, Alaa Murabit, Matthieu Ricard, Johan Rockström, Richard Schwartz, Tania Singer, Dennis J. Snower, Rabbi Awraham Soetendorp, Theo Sowa, Pauline Tangiora, Jody Williams

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 samatha, 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.

This book takes a bold new look at ways of exploring the nature, origins, and potentials of consciousness within the context of science and religion. Alan Wallace draws careful distinctions between four elements of the scientific tradition: science itself, scientific realism, scientific materialism, and scientism. Arguing that the metaphysical doctrine of scientific materialism has taken on the role of ersatz-religion for its adherents, he traces its development from its Greek and Judeo-Christian origins, focusing on the interrelation between the Protestant Reformation and the Scientific Revolution. He looks at scientists' long term resistance to the firsthand study of consciousness and details the ways in which subjectivity has been deemed taboo within the scientific community. In conclusion, Wallace draws on William James's idea for a "science of religion" that would study the nature of religious and, in particular, contemplative experience. In exploring the nature of consciousness, this groundbreaking study will help to bridge the chasm between religious belief and scientific knowledge. It is essential reading for philosophers and historians of science, scholars of religion, and anyone interested in the relationship between science and religion.

The first book-length introduction to an exciting new interdisciplinary field—written by an internationally recognized leader of the Contemplative Studies movement This is the first book-length introduction to a growing and influential interdisciplinary field focused on contemplative practice, contemplative experience, and contemplative pedagogy. Written by an internationally recognized leader in the area, *Introducing Contemplative Studies* seeks to provide readers with a deep and practical understanding of the nature and purpose of the field while encouraging them to find a place of their own in an increasingly widespread movement. At once comprehensive overview, critical reflection, and visionary proposal, the book explores the central approaches and issues in Contemplative Studies, tackles questions and problems that sometimes go unaddressed, and identifies promising new developments. The author also discusses contemplative pedagogy, an experiential approach to teaching and learning informed by and expressed as contemplative practice. This is a major introduction to a fast emerging interdisciplinary field that will be invaluable to those interested in the area. The only comprehensive introduction to the emerging, interdisciplinary field of Contemplative Studies Written by a distinguished leader in the Contemplative Studies movement who is founding Co-Chair of the Contemplative Studies Group of the American Academy of Religion Informed by ten years of research and practice, the book explores the field's varied approaches and expressions Offers critical reviews of trends which will create discussions both within and outside the Contemplative Studies Liberally illustrated with both images and charts *Introducing Contemplative Studies* is a must-read for advanced undergraduates, graduate students, teachers and scholars in Contemplative Studies, as well as anyone who is curious about contemplative practice, meditation, contemplative experience, contemplative pedagogy, contemplative science, and, of course, the exciting field of Contemplative Studies generally.

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.

*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 approaches in the philosophy of education

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, highlighting 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.

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 Buddhsim 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.

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.

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.

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 observer 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.

"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 romance. 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 wrongheaded 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.

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 addressing the inherent problems.

Distinguished philosophers, Buddhist scholars, physicists, and cognitive scientists examine the contrasts and connections between the worlds of Western science and Buddhism. Contributors, the Dalai Lama among them, assess not only the fruits of inquiry from East and West, they shed light on the underlying assumptions of these disparate world views.

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 into 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.

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.

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The Embodied Mind provides a unique, sophisticated treatment of the spontaneous and reflective dimension of human experience. The authors argue that only by having a sense of common ground between mind in Science and mind in experience can our understanding of cognition be more complete. Toward that end, they develop a dialogue between cognitive science and Buddhist meditative psychology and situate it in relation to other traditions such as phenomenology and psychoanalysis.

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 ...

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.

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

Critically exploring medical thought in a cultural milieu with no discernible influence from the European Enlightenment, Being Human in a Buddhist World reveals an otherwise unnoticed intersection of early modern sensibilities and religious values in traditional Tibetan medicine. It further studies the adaptation of Buddhist concepts and values to medical concerns and suggests important dimensions of Buddhism's role in the development of Asian and global civilization. Through its unique focus and sophisticated reading of source materials, Being Human adds a crucial chapter in the larger historiography of science and religion. The book opens with the bold achievements in Tibetan medical illustration, commentary, and institution building during the period of the Fifth Dalai Lama and his regent, Desi Sangye Gyatso, then looks back to the work of earlier thinkers, tracing a strategically astute dialectic between scriptural and empirical authority on questions of history and the nature of human anatomy. It follows key differences between medicine and Buddhism in attitudes toward gender and sex and the moral character of the physician, who had to serve both the patient's and the practitioner's well-being. Being Human in a Buddhist World ultimately finds that Tibetan medical scholars absorbed ethical and epistemological categories from Buddhism yet shied away from ideal systems and absolutes, instead embracing the imperfectability of the human condition.

Regular meditation practice has a powerful impact on the mind and body, rewiring the brain and bringing us all kinds of benefits: contentment and well-being, resilience and focus, better mental and physical health, and greater empathy and compassion. This wide-ranging anthology brings together pioneering Tibetan Buddhist teachers, scientific researchers, and health professionals to offer fascinating perspectives on the mind and emotions, new studies, and firsthand accounts of how meditation is being applied to great effect in health and social care today.

• Sogyal Rinpoche and Jetsün Khandro Rinpoche on how meditation unlocks the mind's healing power • Jon Kabat-Zinn on the benefits of mindfulness in mainstream health care • Clifford Saron on the Shamatha Project, the most comprehensive study of the effects of meditation ever conducted • Sara Lazar on what happens to our brain when we meditate • Erika Rosenberg on how meditation helps us relate better to our emotions • Dr. Lucio Bizzini, MD, on how Mindfulness-Based Cognitive Therapy is used to treat depression • Ursula Bates on how mindfulness

supports terminally ill patients as they approach the end of their lives Plus chapters from other innovators who apply meditation in health care and social work: Dr. Edel Maex, MD; Dr. Cathy Blanc, MD; Rosamund Oliver; and Dr. Frédéric Rosenfeld, MD.

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.

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.

The Cambridge Handbook of Consciousness is the first of its kind in the field, and its appearance marks a unique time in the history of intellectual inquiry on the topic. After decades during which consciousness was considered beyond the scope of legitimate scientific investigation, consciousness re-emerged as a popular focus of research towards the end of the last century, and it has remained so for nearly 20 years. There are now so many different lines of investigation on consciousness that the time has come when the field may finally benefit from a book that pulls them together and, by juxtaposing them, provides a comprehensive survey of this exciting field. An authoritative desk reference, which will also be suitable as an advanced textbook.

This book is one of the first wide-ranging academic surveys of the major types and categories of Hindu contemplative praxis. It explores diverse spiritual and religious practices within the Hindu traditions and Indic hermeneutical perspectives to understand the intricate culture of meditative communion and contemplation, devotion, spiritual formation, prayer, ritual, and worship. The volume extends and expands the conceptual reach of the fields of Contemplative Studies and Hindu Studies. The chapters in the volume cover themes in Hindu contemplative experience from various texts and traditions including classical S??khyā and Patañjali Yoga, the Bh?gavata Pur??ā, the role of S?dhana in Advaita Ved?nta, ?r?vidy? and the ?r?cakra, the body in Tantra, the semiotics and illocution of Gau??ya Vai??ava s?dhana, mantra in M?m??s?, Vai??ava liturgy, as well as cross-cultural reflections and interreligious comparative contemplative praxis. The volume presents indigenous vocabulary and frameworks to examine categories and concerns particular to the Hindu contemplative traditions. It traces patterns that cut across Hindu traditions and systems and discusses contrasting methods of different theological/philosophical schools evincing a strong plurality in Hindu religious thought and practice. The volume provides intra-religious comparisons that reveal internal complexity, nuances, and variety of contemplative states and transformative practices that exist under the rubric of Hindu practices of interiority and reflection. With key insights on forms and functions of the contemplative experience along with their theologies and philosophies, the volume suggests new hermeneutical directions that will advance the field of contemplative studies. This book will be useful to scholars and researchers of religious and theological studies, contemplative studies, Hindu studies, consciousness studies, yoga studies, Indian philosophy and religion, sociology of religion, philosophy of religion, comparative religion, and South Asian studies, as also general readers interested in the topic. This book, designed as a conversation between the Dalai Lama and Western neuroscientists, 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-minded approach both challenges and offers inspiration to Western scientists. This book was previously published under the title *Consciousness at the Crossroads*.

A scholar of both spirituality and science proposes a radical approach to studying the mind with the goal of restoring human nature—and transcending it. 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 observer 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. "His range and depth of knowledge is astounding, and his linking of this knowledge to the practices and views of science is unique." —Arthur Zajonc, author of *Catching the Light*

Converging and diverging views on the mind, the self, consciousness, the unconscious, free will, perception, meditation, and other topics. 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 Buddhist 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.

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. 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.

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