

## Living Consciousness The Metaphysical Vision Of Henri Bergson Suny Series In Transpersonal And Humanistic Psychology

Explores the thought of Henri Bergson, highlighting his compelling theories on the nature of consciousness and its relationship to the physical world.

Religion and European Philosophy: Key Thinkers from Kant to Žižek draws together a diverse group of scholars in theology, religious studies, and philosophy to discuss the role that religion plays among key figures in the European philosophical tradition. Designed for accessibility, each of the thirty-four chapters includes background information on the key thinker, an overview of the main themes, concepts, and concerns that occupy his or her attention, and a discussion of the religious and theological elements present in his or her thought, in light of contemporary issues. Given the scope of the volume, Religion and European Philosophy will be the go-to guide for understanding the religious and theological dimensions of European philosophy, for both students and established researchers alike.

This book explores conceptions of the soul and the afterlife that are consistent with the findings of modern science. It approaches these subjects from many different angles: religious, philosophical, scientific, poetic, humorous, quasi-scientific, and even pseudoscientific (just to be fair). Many possible afterlives are examined, including physical resurrection (whether supernatural, biological or cybernetic in form), reincarnation, participation in a dream-like world or collective mind, and the persistence of recycling centers of pure consciousness. Philosophical, scientific and religious doctrines regarding the relationship between conscious minds and physical matter are reviewed. Centers of consciousness likely exist at many different hierarchical levels, from elementary particles, single neurons and organisms all the way up to supra-individual entities such as ant colonies or deities. Empirical evidence bearing on the nature of the soul and the afterlife is also reviewed, including that amassed by parapsychologists suggesting that some personality elements may survive death (as in the case of children who report memories of previous lives). The findings of modern neuroscience suggest that you cannot take it all (or even much of it) with you but you can at least take you with you.

The modern materialist approach to life has conspicuously failed to explain such central mind-related features of our world as consciousness, intentionality, meaning, and value. This failure to account for something so integral to nature as mind, argues philosopher Thomas Nagel, is a major problem, threatening to unravel the entire naturalistic world picture, extending to biology, evolutionary theory, and cosmology. Since minds are features of biological systems that have developed through evolution, the standard materialist version of evolutionary biology is fundamentally incomplete. And the cosmological history that led to the

origin of life and the coming into existence of the conditions for evolution cannot be a merely materialist history, either. An adequate conception of nature would have to explain the appearance in the universe of materially irreducible conscious minds, as such. Nagel's skepticism is not based on religious belief or on a belief in any definite alternative. In *Mind and Cosmos*, he does suggest that if the materialist account is wrong, then principles of a different kind may also be at work in the history of nature, principles of the growth of order that are in their logical form teleological rather than mechanistic. In spite of the great achievements of the physical sciences, reductive materialism is a world view ripe for displacement. Nagel shows that to recognize its limits is the first step in looking for alternatives, or at least in being open to their possibility.

This book explores various explanatory frameworks for paranormal encounters. It opens with the story of an inexplicable human figure seen crossing a secluded hotel corridor, interpreted as a ghost by the sole witness. The subsequent chapters explore the three most important historical perspectives accounting for this and other types of paranormal experience. Each perspective is examined from first principles, with specific reference to what happened in the corridor, how it happened, why it happened, and who might be responsible. The first perspective considers the experience to be legitimate – to be something real – and various possibilities are presented that are grounded in the paranormal and parapsychological literature, among which a “ghost” is one putative explanation. In turn, the second perspective treats the experience as being wholly illegitimate. With reference to psychological theory, the ghost sighting is a product of erroneous consciousness. The third perspective is different yet again, and considers the sighting to be authentic, but argues that explaining the ghost requires a radical departure from conventional models of reality and consciousness. By contrasting these three paths, the book provides a valuable resource for readers interested in the philosophical and psychological origins of explanations for paranormal experiences, from the 19th century to the present. It will appeal to general readers in addition to students and scholars of parapsychology, anomalistic psychology, and consciousness studies.

Ray Kurzweil is the inventor of the most innovative and compelling technology of our era, an international authority on artificial intelligence, and one of our greatest living visionaries. Now he offers a framework for envisioning the twenty-first century--an age in which the marriage of human sensitivity and artificial intelligence fundamentally alters and improves the way we live. Kurzweil's prophetic blueprint for the future takes us through the advances that inexorably result in computers exceeding the memory capacity and computational ability of the human brain by the year 2020 (with human-level capabilities not far behind); in relationships with automated personalities who will be our teachers, companions, and lovers; and in information fed straight into our brains along direct neural pathways. Optimistic and challenging, thought-provoking and engaging, *The Age of Spiritual Machines* is the ultimate guide on our road into

the next century.

This book argues for an actualist and presentist reading of Bergson's philosophy of time. Instead of the past or future, what matters is the self-realization of diverse durations. Through both philosophical and interdisciplinary means, Adam Lovasz actualizes Bergson's work and brings it into dialogue with contemporary scientific debates.

Sacred Knowledge is the first well-documented, sophisticated account of the effect of psychedelics on biological processes, human consciousness, and revelatory religious experiences. Based on nearly three decades of legal research with volunteers, William A. Richards argues that, if used responsibly and legally, psychedelics have the potential to assuage suffering and constructively affect the quality of human life. Richards's analysis contributes to social and political debates over the responsible integration of psychedelic substances into modern society. His book serves as an invaluable resource for readers who, whether spontaneously or with the facilitation of psychedelics, have encountered meaningful, inspiring, or even disturbing states of consciousness and seek clarity about their experiences. Testing the limits of language and conceptual frameworks, Richards makes the most of experiential phenomena that stretch our understanding of reality, advancing new frontiers in the study of belief, spiritual awakening, psychiatric treatment, and social well-being. His findings enrich humanities and scientific scholarship, expanding work in philosophy, anthropology, theology, and religious studies and bringing depth to research in mental health, psychotherapy, and psychopharmacology.

Over the course of his twenty-five-year career, Jeffrey J. Kripal's study of religion has had two major areas of focus: the erotic expression of mystical experience and the rise of the paranormal in American culture. This book brings these two halves together in surprising ways through a blend of memoir, manifesto, and anthology, drawing new connections between these two realms of human experience and revealing Kripal's body of work to be a dynamic whole that has the potential to renew and reshape the study of religion. Kripal tells his story, biographically, historically and politically contextualizing each of the six books of his Chicago corpus, from *Kali's Child* to *Mutants and Mystics*, all the while answering his censors and critics and exploring new implications of his thought. In the process, he begins to sketch out a speculative "new comparativism" in twenty theses. The result is a new vision for the study of religion, one that takes in the best of the past, engages with outside critiques from the sciences and the humanities, and begins to blaze a new positive path forward. A major work decades in the making, *Secret Body* will become a landmark in the study of religion.

Viewing human experience through the eyes of the soul, Bauman offers a profound wisdom steeped in ancient spiritual and philosophical traditions, grounded in modern physics, and capped with his own original soulful vision.

Throughout his writing career, and especially in the last thirty years of his life, Aldous Huxley exhibited a deep interest in human potentialities, which he often described as our greatest unused natural resource. The present volume is the first book to focus on this Huxleyan core concern. It is based on presentations given at the Sixth International Aldous Huxley Symposium held in 2017 at the University of Almería (Spain). This volume collects essays by eleven scholars from eight countries that discuss Huxley's concept of human potentialities from an interdisciplinary perspective. This is another innovative feature of this book, since today

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Huxley is mainly remembered as a novelist, although only eleven of his fifty published works belong to that genre. The topics of this volume span Huxley's mature philosophy, including his theories relating to the expansion of consciousness, the development of nonverbal humanities, the need to improve bio-ethics, the role of nature, the role of beliefs and prejudice, and other subjects. These essays review Huxley's various positions, shedding light on their possible significance for today. Huxley marshalled his remarkable intellect to the project of improving the human condition, and here we find an up-to-date report card of his theories and their efficacy.

This book revitalizes the relevance of the ideas of Henri Bergson (1859-1941) for current developments in exact sciences. It explores the relevance of Bergson's thought for contemporary philosophical reflections on three of the most important scientific research areas of today, namely physics, the life sciences and the neurosciences. It does so on the basis of the three interrelated topics of time, life and memory. Henri Bergson (1859-1941) was one of the most widely read philosophers of his era. The European public was seeking for answers to questions of the soul and the nature of life and fitting within a historical niche between intellectual rationalism and intuitive spiritualism, his writings drew much attention. This work focuses on the relevance of his philosophy for developments in exact sciences today. The discussion of physics in relation to the abstract and the concrete, the life sciences in relation to concepts of life in relation to new and emerging biotechnology, and the neurosciences in relation to the dual nature of human identity, focuses on one main topic: time. Time, isolated from experience, as the measure of the events in the universe in modern physics; time as the measure of emergent systems in evolution as the backdrop of the theory of evolution in biology; time in relation to memory and imagination in neuropsychological accounts of memory. The author thus discusses the ideas of Henri Bergson as a basis to unveil time as a living process, rather than as an instrument for the measure of events. This view forms the basis of a novel approach to the philosophy of technology. An exciting book for academics interested in the interplay between hard sciences and philosophy.

Ashby explains the Tree of Life metaphysical teachings, disciplines, and techniques from the hieroglyphic texts.

Explores the philosophy of history of Henri Bergson and shows its relevance to contemporary historical thought. Henri Bergson is famous for his explorations of time as duration, yet he rarely referred to history in his writings. Simultaneously, historians and philosophers of history have generally disregarded Bergson's ideas about the nature of time. Modernity has brought change at an ever-accelerating rate, and one of the results of this has been a tendency toward presentism. Only the here and now matters, as past and future have been absorbed by the "omnipresent present" of the digital age. In highlighting the role of history in the work of Bergson, *Bergson and History* shows how his philosophy of life allows us to revise the modern conception of history. Bergson's philosophy situates history within a broader framework of life as a creative becoming, allowing us to rethink important topics in the study of history, such as historical time, the survival of the past, and historical progress. Leon ter Schure is an independent scholar who received his PhD in philosophy from the University of Groningen, the Netherlands.

This volume explores current images of afterlife/afterdeath and the presence of the dead in the imaginations of the living in Indian and European traditions. Specifically, it focuses on the deepest and most fundamental uncertainty of human existence---the awareness of human mortality, on which depends any assignment of meaning to earthly existence as also to notions of worldly and otherworldly salvation. This central idea is addressed in the literature, arts, audiovisual media and other cultural artefacts of the two traditions. The chapters are based on two main assumptions: First, that one cannot report on the direct experience of death; so it is only possible to speak allegorically of it. Second, in contemporary Western societies, marked

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by structural atheism, people look at literature, the arts and mass media to study their depiction and reading of traditionally religious questions of disease, death and the Beyond. This is in contrast to Asian civilizations whose preoccupation with death and Beyond is persistent and perhaps central to the civilizations' highest thought. The chapters cover a wide spectrum of disciplinary approaches, from psychoanalysis to religious, anthropological, literary and film studies, from sociology and philosophy to art history, and address issues of unsettling power: comforting illusions of afterlife; the relations between afterlife and fertility; visions of technological immortalization of mankind; the problem of thinking about death after the "death of God"; socialist utopias of bodily immortality; fear of Hell and punishment; different concepts in relating the living and the dead; near-death experiences; and cultural practices of spiritualism, occultism and suicide.

Bergson, Politics, and Religion examines the political and religious dimensions of the work of philosopher Henri Bergson. Although best known for his ideas on the nature of time, memory, and evolution, in his final book—*The Two Sources of Morality and Religion* (1932)—Bergson turned his attention to questions of war, moral duty, and spirituality. The essays in this volume reflect on Bergson as a distinctly political thinker and revitalize his ideas for contemporary political philosophy. Contributors include Keith Ansell-Pearson, Claire Colebrook, Leonard Lawlor, Paola Marrati, Philippe Soulez, and Frédéric Worms.

*Beyond the Brain* seriously challenges the existing neurophysiological models of the brain. After three decades of extensive research on those non-ordinary states of consciousness induced by psychedelic drugs and by other means, Grof concludes that our present scientific world view is as inadequate as many of its historical predecessors. In this pioneering work, he proposes a new model of the human psyche that takes account of his findings. Grof includes in his model the recollective level, or the reliving of emotionally relevant memories, a level at which the Freudian framework can be useful. Beyond that is perinatal level in which the human unconscious may be activated to a reliving of biological birth and confrontation with death. How birth experience influences an individual's later development is a central focus of the book. The most serious challenge to contemporary psycho-analytic theory comes from a delineation of the transpersonal level, or the expansion of consciousness beyond the boundaries of time and space. Grof makes a bold argument that understanding of the perinatal and transpersonal levels changes much of how we view both mental illness and mental health. His reinterpretation of some of the most agonizing aspects of human behavior proves thought provoking for both laypersons and professional therapists. The twentieth century – with its unprecedented advances in technology and scientific understanding – saw the birth of a distinctively new and 'modern' age. Henri Bergson stood as one of the most important philosophical voices of that tumultuous time. An intellectual celebrity in his own life time, his work was widely discussed by such thinkers as William James, Alfred North Whitehead and Bertrand Russell, as well as having a profound influence on modernist writers such as Wallace Stevens, Willa Cather and Wyndham Lewis and later thinkers, most notably Gilles Deleuze. *Key Writings* brings together Bergson's most essential writings in a single volume, including crucial passages from such major work as *Time and Free Will*, *Matter and Memory*, *Creative Evolution*, *Mind-Energy*, *The Creative Mind*, *The Two Sources of Morality and Religion* and *Laughter*. The book also includes Bergson's correspondences with William James and a chronology of his life and work.

It is often assumed that there are two ways of interpreting the world: a rational scientific

way, or an irrational religious way. Spiritual Science offers a third alternative: a spiritual view of reality that transcends both conventional science and religion, and answers many of the riddles that neither can explain. The standard model of science has had little success in explaining such areas as human consciousness, the connection between the mind and the body, altruism and 'anomalous' phenomena such as near-death experiences, psi phenomena (such as telepathy) and spiritual experiences. But from a 'panspiritist' point of view – which sees spirit or consciousness as a fundamental essence of reality – it is possible to make sense of all these things. Steve Taylor puts forward the evidence for a spiritual view of reality, drawing on the insights of philosophers, physicists, mystics, as well as spiritual traditions and indigenous cultures. He systematically shows how a 'panspiritist' view can explain many puzzling aspects of science and the world, including evolution and the origins of life, and a wide range of other phenomena such as quantum physics, the placebo effect, precognition and neuroplasticity. Spiritual Science offers a new vision of the world that is compatible with both modern science and ancient spiritual teachings. It provides a more accurate and holistic account of reality than conventional science or religion, integrating a wide range of phenomena that are excluded from both. After showing how the materialist worldview demeans the world and human life, Spiritual Science offers a brighter alternative – a vision of the world as sacred and interconnected, and of human life as meaningful and purposeful. Spiritual Science explains how the standard materialist model of reality developed, and turned into a belief system. This belief system can only function by denying (or explaining away) a whole range of phenomena that are part of human experience. It is possible to be scientific without adopting this belief system – in fact, it is much more rational to do so.

Building on the groundbreaking research of *Irreducible Mind* and *Beyond Physicalism*, Edward Kelly and Paul Marshall gather a cohort of leading scholars to address the most recent advances in the psychology of consciousness. Currently emerging as a middle ground between warring fundamentalisms of religion and science, an expanded science-based understanding of nature finally accommodates empirical realities of spiritual sorts while also rejecting rationally untenable overbeliefs. The vision sketched here provides an antidote to the prevailing postmodern disenchantment of the world and demeaning of human possibilities. It not only more accurately and fully reflects our human condition but engenders hope and encourages ego-surpassing forms of human flourishing. It offers reasons for us to believe that freedom is real, that our human choices matter, and that we have barely scratched the surface of our human potentials. It also addresses the urgent need for a greater sense of worldwide community and interdependence - a sustainable ethos - by demonstrating that under the surface we and the world are much more extensively interconnected than previously recognized.

Dr. Eben Alexander, author of international phenomenon *Proof of Heaven*, shares the next phase of his journey to understand the true nature of consciousness and how to cultivate a state of harmony with the universe and our higher purpose. In 2008, Dr. Eben Alexander's brain was severely damaged by a devastating case of bacterial meningitis, and he lapsed into a weeklong coma. It was almost certainly a death sentence, but he miraculously survived and brought back with him an astounding story. During those 7 days in coma, he was plunged into the deepest realms of consciousness and came to understand profound truths about the universe we inhabit.

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What he learned changed everything he knew about the brain, mind, and consciousness and drove him to ask a question confounding the entire scientific community: How do you explain the origins of consciousness if it is not a byproduct of the brain? His challenge relates to a revolutionary shift now underway within our modern scientific understanding. Ultimately, direct experience is key to fully understanding how we are all connected through the binding force of unconditional love and its unlimited power to heal. In *Living in a Mindful Universe*, the New York Times bestselling author of *Proof of Heaven* and *The Map of Heaven* shares his insights into the true nature of consciousness. Embracing his radically new worldview, he began a committed program of personal exploration into nonlocal consciousness. Along the way, he met Karen Newell, who had spent most of her lifetime living the worldview he had only just discovered was possible. Her personal knowledge came from testing various techniques and theories as part of her daily routine. With *Living in a Mindful Universe*, they teach you how to tap into your greater mind and the power of the heart to facilitate enhancement of healing, relationships, creativity, guidance, and more. Using various modalities related to meditation and mindfulness, you will gain the power to access that infinite source of knowing so vital to us all, ultimately enriching every facet of your life.

Investigate the challenging and nuanced philosophy of the long nineteenth century from Kant to Bergson. Philosophy in the nineteenth century was characterized by new ways of thinking, a desperate searching for new truths. As science, art, and religion were transformed by social pressures and changing worldviews, old certainties fell away, leaving many with a terrifying sense of loss and a realization that our view of things needed to be profoundly rethought. *The Blackwell Companion to Nineteenth-Century Philosophy* covers the developments, setbacks, upsets, and evolutions in the varied philosophy of the nineteenth century, beginning with an examination of Kant's Transcendental Idealism, instrumental in the fundamental philosophical shifts that marked the beginning of this new and radical age in the history of philosophy. Guiding readers chronologically and thematically through the progression of nineteenth-century thinking, this guide emphasizes clear explanation and analysis of the core ideas of nineteenth-century philosophy in an historically transitional period. It covers the most important philosophers of the era, including Hegel, Fichte, Schopenhauer, Mill, Kierkegaard, Marx, Nietzsche, Bradley, and philosophers whose work manifests the transition from the nineteenth century into the modern era, such as Sidgwick, Peirce, Husserl, Frege and Bergson. The study of nineteenth-century philosophy offers us insight into the origin and creation of the modern era. In this volume, readers will have access to a thorough and clear understanding of philosophy that shaped our world. Demonstrates convincingly the extent to which James's psychological and philosophical perspectives also continue to be a rich resource for those specifically interested in the study of mysticism. A critically-sophisticated, yet gripping, immersion into the inner worlds of one of America's foremost thinkers.

What could be a more compelling read than a book that explains the greatest mysteries known to man in one fell swoop. Who is God? What happens after we die? What the heck is quantum entanglement? Why did Dolly's braces disappear in the movie "Moonraker?" Our reality is not what it appears to be. The latest physics experiments demonstrate that an objective reality doesn't exist. And no one truly knows what

consciousness is or where the mind resides. Strange interconnectedness, anomalous events, and changing histories confound even the most open-minded of scientists. No single theory seems to be able to explain it all. Until now.

Henri Bergson (1859–1941) is widely regarded as one of the most original and important philosophers of the twentieth century. His work explored a rich panoply of subjects, including time, memory, free will and humour and we owe the popular term *élan vital* to a fundamental insight of Bergson's. His books provoked responses from some of the leading thinkers and philosophers of his time, including Albert Einstein, William James and Bertrand Russell, and he is acknowledged as a fundamental influence on Marcel Proust. *The Bergsonian Mind* is an outstanding, wide-ranging volume covering the major aspects of Bergson's thought, from his early influences to his continued relevance and legacy. Thirty-six chapters by an international team of leading Bergson scholars are divided into five clear parts: Sources and Scene Mind and World Ethics and Politics Reception Bergson and Contemporary Thought. In these sections fundamental topics are examined, including time, freedom and determinism, memory, perception, evolutionary theory, pragmatism and art. Bergson's impact beyond philosophy is also explored in chapters on Bergson and spiritualism, physics, biology, cinema and post-colonial thought. An indispensable resource for anyone in Philosophy studying and researching Bergson's work, *The Bergsonian Mind* will also interest those in related disciplines, such as Literature, Religion, Sociology and French Studies.

"One of the most provocative new books of the year, and, for me, mindblowing."

—Michael Pollan, author of *The Omnivore's Dilemma* and *How to Change Your Mind*

"Kripal makes many sympathetic points about the present spiritual state of America. . . . [He] continues to believe that spirituality and science should not contradict each other."

—New York Times Book Review "Kripal prompts us to reflect on our personal assumptions, as well as the shared assumptions that create and maintain our institutions. . . . [His] work will likely become more and more relevant to more and more areas of inquiry as the century unfolds. It may even open up a new space for Americans to reevaluate the personal and cultural narratives they have inherited, and to imagine alternative futures." —Los Angeles Review of Books A "flip," writes Jeffrey J. Kripal, is "a reversal of perspective," "a new real," often born of an extreme, life-changing experience. *The Flip* is Kripal's ambitious, visionary program for unifying the sciences and the humanities to expand our minds, open our hearts, and negotiate a peaceful resolution to the culture wars. Combining accounts of rationalists' spiritual awakenings and consciousness explorations by philosophers, neuroscientists, and mystics within a framework of the history of science and religion, Kripal compellingly signals a path to mending our fractured world. Jeffrey J. Kripal holds the J. Newton Rayzor Chair in Philosophy and Religious Thought at Rice University and is the associate director of the Center for Theory and Research at the Esalen Institute in Big Sur, California. He has previously taught at Harvard Divinity School and Westminster College and is the author of eight books, including *The Flip*. He lives in Houston, Texas. Experience is inescapably temporal. But how do we experience time? Temporal experience is a fundamental subject in philosophy – according to Husserl, the most important and difficult of all. Its puzzles and paradoxes were of critical interest from the Early Moderns through to the Post-Kantians. After a period of relative neglect, temporal

experience is again at the forefront of debates across a wealth of areas, from philosophy of mind and psychology, to metaphysics and aesthetics. The Routledge Handbook of Philosophy of Temporal Experience is an outstanding reference source to the key debates in this exciting subject area and represents the first collection of its kind. Comprising nearly 30 chapters by a team of international contributors, the Handbook is organized into seven clear parts: Ancient and early modern perspectives Nineteenth and early twentieth-century perspectives The structure of temporal experience Temporal experience and the philosophy of mind Temporal experience and metaphysics Empirical perspectives Aesthetics Within each part, key topics concerning temporal experience are examined, including canonical figures such as Locke, Kant and Husserl; extensionalism, retentionalism and the specious present; interrelations between temporal experience and time, agency, dreaming, and the self; empirical theories of perceiving and attending to time; and temporal awareness in the arts including dance, music and film. The Routledge Handbook of Philosophy of Temporal Experience is essential reading for students and researchers of philosophy of mind and psychology. It is also extremely useful for those in related fields such as metaphysics, phenomenology and aesthetics, as well as for psychologists and cognitive neuroscientists.

A ground-breaking theological appreciation of neo-Darwinism, arguing that evolution is not the way that God creates, but is a consequence of creatures' imitating and participating in God.

Creative Involution: Bergson, Beckett Deleuze focuses on a philosophical trajectory that not only had a profound impact on critical thought of the 20th and now 21st centuries, but on cosmopolitan, contemporary culture more broadly and on artistic experiment and expression in particular.

The rise of modern science has brought with it increasing acceptance among intellectual elites of a worldview that conflicts sharply both with everyday human experience and with beliefs widely shared among the world's great cultural traditions. Most contemporary scientists and philosophers believe that reality is at bottom purely physical, and that human beings are nothing more than extremely complicated biological machines. On such views our everyday experiences of conscious decision-making, free will, and the self are illusory by-products of the grinding of our neural machinery. It follows that mind and personality are necessarily extinguished at death, and that there exists no deeper transpersonal or spiritual reality of any sort. Beyond Physicalism is the product of an unusual fellowship of scientists and humanities scholars who dispute these views. In their previous publication, Irreducible Mind, they argued that physicalism cannot accommodate various well-evidenced empirical phenomena including paranormal or psi phenomena, postmortem survival, and mystical experiences. In this new theory-oriented companion volume they go further by attempting to understand how the world must be constituted in order that these "rogue" phenomena can occur. Drawing upon empirical science, metaphysical philosophy, and the mystical traditions, the authors work toward an improved "big picture" of the general character of reality, one which strongly overlaps territory traditionally occupied by the world's institutional religions, and which attempts to reconcile science and spirituality by finding a middle path between the polarized fundamentalisms, religious and scientific, that have dominated recent public discourse. Contributions by: Harald

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Atmanspacher, Loriliai Biernacki, Bernard Carr, Wolfgang Fach, Michael Grosso, Michael Murphy, David E. Presti, Gregory Shaw, Henry P. Stapp, Eric M. Weiss, and Ian Whicher

The Santo Daime is a syncretic religion that arose in the Amazon region of Brazil in the middle of the twentieth century and now has churches throughout the world. Its spiritual practice is based around the sacramental use of ayahuasca, a psychedelic brew consumed only within regular ceremonies. In *Liquid Light*, G. William Barnard—an initiate of the religion and a scholar of religious studies—considers the religious practice and transformative inner experiences of the Santo Daime community. Immersing readers in his own journeys into nonordinary states of consciousness, Barnard provides a vivid as well as introspective depiction of the dramatic ritual and visionary worlds that a practitioner of this tradition encounters. He combines striking first-person accounts of the ritual life of the Santo Daime with accessible examinations of the psychological and philosophical significance of mystical states and mediumship. Bridging insider and outsider perspectives on religious experience, Barnard demonstrates how the Santo Daime offers its practitioners a transformative and profoundly illuminating spiritual path. *Liquid Light* also reflects on the broader implications of psychedelics, arguing that entheogenic religions can shed light on a wide range of key philosophical questions concerning consciousness, selfhood, and reality.

What is a medium? Why is there always a middle? Can media produce 'immediacy'? Henri Bergson recognized mediation as the central philosophical problem of modernity. This book traces his influence on the 'media philosophies' of Gilles Deleuze, Marshall McLuhan, Walter Benjamin and Michel Serres.

A groundbreaking and hopeful new look at contemporary spirituality, transpersonal psychology, integral education, and religious diversity and pluralism. *Participation and the Mystery* is both an introduction to and expansion of Jorge N. Ferrer's groundbreaking work on participatory spirituality, which holds that human beings are active cocreators of spiritual phenomena, worlds, and even ultimates. After examining the impact of his work since the publication of *Revisioning Transpersonal Theory*, Ferrer discusses the relationship between science and transpersonal psychology, the nature of a fully embodied spirituality, and the features of integral spiritual practice. The book also introduces a participatory philosophy of education and applies it to the academic teaching of mysticism and a novel approach to embodied spiritual inquiry. Critically engaging the influential work of Stanislav Grof, Ken Wilber, and A. H. Almaas, Ferrer concludes with an original solution to the problem of religious pluralism that affirms the ontological richness of religious worlds while avoiding the extremes of perennialism and contextualism, offering a hopeful vision for the future of world religion. *Participation and the Mystery* is an invaluable resource to anyone seeking to deepen their understanding of participatory approaches to transpersonal psychology, integral and contemplative education, contemporary spirituality, and religious studies. "In *Participation and the Mystery*, we are given the opportunity to dive into the engaging, provocative, and stunningly erudite thought of Jorge N. Ferrer, arguably one of the premier transpersonal theorists of our time. Building on the key essays written after the publication of his seminal work, *Revisioning Transpersonal Theory*, Ferrer shows us how his compelling and extremely fertile participatory model can be applied, with intriguing and rewarding results, to multiple, highly distinct fields of discourse. Read this

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book if you want your worldview to be both challenged and enriched.” — G. William Barnard, author of *Living Consciousness: The Metaphysical Vision of Henri Bergson* “Ferrer is a leading figure in transpersonal psychology. His participatory perspective explains both the deep commonalities and the creative diversity of spiritual traditions. It provides a way to understand the general phenomenon of spirituality without falling prey to ideological dogmatism or the tendency to privilege one’s own spiritual tradition or practice over others. Ferrer’s work deserves to be widely read.” — Michael Washburn, author of *Transpersonal Psychology in Psychoanalytic Perspective* “This is an important collection of essays from one of the leading contemporary thinkers in transpersonal studies. Ferrer’s participatory approach represents the most significant development in transpersonal theory and practice to have emerged this century, and this book is the ideal introduction to Ferrer’s work. It will become required reading for all students of transpersonal psychology, as well as for anyone seeking to deepen their understanding of transformational practice, transpersonal education, spirituality, and religion.” — Michael Daniels, author of *Shadow, Self, Spirit: Essays in Transpersonal Psychology* “Rich and thought-provoking, this book ranges widely through Ferrer’s reflections on the participatory worldview in relation to psychology, education, and religion.” — Andrew O. Fort, Texas Christian University

A thought-provoking contribution to the renaissance of interest in Bergson, this study brings him to a new generation of readers. Ansell-Pearson contends that there is a Bergsonian revolution, an upheaval in philosophy comparable in significance to those that we are more familiar with, from Kant to Nietzsche and Heidegger, that make up our intellectual modernity. The focus of the text is on Bergson's conception of philosophy as the discipline that seeks to 'think beyond the human condition'. Not that we are caught up in an existential predicament when the appeal is made to think beyond the human condition; rather that restricting philosophy to the human condition fails to appreciate the extent to which we are not simply creatures of habit and automatism, but also organisms involved in a creative evolution of becoming. Ansell-Pearson introduces the work of Bergson and core aspects of his innovative modes of thinking; examines his interest in Epicureanism; explores his interest in the self and in time and memory; presents Bergson on ethics and on religion, and illuminates Bergson on the art of life. *Living Consciousness: The Metaphysical Vision of Henri Bergson* SUNY Press

Focusing on our complex relationship with technology, *The Machine and the Ghost* explores our culture’s continued fascination with the spectral, the ghostly and the paranormal. Through a series of critical case studies and artists’ discussions, this lively new collection examines topics ranging from contemporary art to cultural theory. Produced with renowned specialists within the field, including the artist Susan Hiller and the writer Marina Warner, the book combines the historical with the contemporary in exploring how the visual culture of paranormal phenomena continues to haunt our imaginations. Informed by history and the visual tradition of spiritualism and psychical research, the collection is very much concerned to site that tradition within our contemporary concerns, such as landscape and environment, and recent technological developments. Aimed at a broad academic and cultural audience, the collection will appeal to all academic levels in addition to those interested in art and culture more widely.

A critical examination of the relationship between the philosophies of Martin Heidegger

