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

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.

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 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

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.

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.

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.

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 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.

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

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,

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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.

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