

one area I feel that Buddhism can make a significant contribution.

00:17.44

And Evan, in his presentation, made a wonderful suggestion of three points if I can just remind- It's basically, I'll just read them. Evan Thompson suggested that by incorporating the first person methodology, it can potentially generate new data on mental reality. It can create techniques for reproducing the mental states reliably and robustly. And the third one was that it can refine the first person descriptions of subjective experiences, so that it's not just totally untrained. Thank you.

ANNE KLEIN

00:18.24

Thank you.

APPLAUSE

ANNE KLEIN

00:18.36

Thank you so much. Thank you among other things for reminding us that meditation is a process in which the mind itself is changed. It does not remain, in the vocabulary Alan introduced this

morning, in-idle. That is unchanged by what it is perceiving.

00:18.53

And now we continue opening our perspective more broadly. Professor Joseph Loizzo who is a Harvard trained psychiatrist and a Columbia trained Buddhist scholar is going- And a clinical- currently Clinical Assistant Professor of Psychiatry and Complementary and Integrative Medicine at Weill Cornell Medical College, will give us a kind of panoramic overview of what he refers to at one point of Eurasian culture.

JOSEPH LOIZZO

00:19.27

Thank you. And thank you both to Chris and Annabella for organizing my colleagues and for all of you - I want to thank you Thubten Jinpa for being- specifically addressing comments to the previous speakers, so I'm- I can bat clean up as they say in baseball. And that is - just be impressionistic and try to talk about how I see meditation in my own schizophrenic balance between the Indian- my training as a Buddhist

scholar and as a Western psychotherapist and researcher.

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I'm gonna look at this topic in four different ways. First, historically. The idea of whether meditation is a valid means of knowledge is a- it's a modern question. It's- prior- Descartes, for example, although he doubted Catholic tradition, didn't doubt meditation. Subsequently in the Britain- in the Protestant British analytic tradition, it began to be eroded and along with the Roman Church and the monastic academy that was the support of it.

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So, the story was given- that was given for this was the idea- was essentially given story in my view that is the rebirth of Greek rationality in the dark age of Catholic decadence. And somehow, contemplation got associated with the latter. With Catholic decadence.

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It's true that Aristotle's version of Greek culture had been lost and we needed the Islamic philosophers to resurrect it for us. But, the Augustinian mainstream that was represented in Catholic tradition, was equally Greek.

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And our Renaissance, in that sense, by flipping to one- to the other side of our Greek heritage, was partial. For Toynbee, the great historian of world history, it was a schismatic move to cut out the middlemen who linked us to Eurasian civilization, the Romans. And, as such, its success for us lay in the choice of an extroverted version of Greek culture that was friendly to our colonizing ambitions.

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This is maybe imperial intellectual, intellectual imperialism. As a measure of the violence done by the crusading take on Greek culture, contrast the London school's motto - knowledge is power - with know thyself or the truth shall set you free.

00:21.52 To undo the violence, I turned to comparative philosophy, my second point of view. Carl Potter, an Indian historian and scholar, observed that knowledge in the Indian tradition is measured against an ideal we now think of as religious.

00:22.05 And that is, the ideal personal liberation or freedom. He viewed yoga and meditation as a means by which Indians committed mind and body to a vision of reality, testing its truth in the first person laboratory of their lives.

00:22.17 These presuppositions are clear in the four noble truths, the basic framework of all Buddhist learning and practice. The first two trace human suffering to delusion. The second two describe Shakyamuni's realization of freedom and spell out the path of reeducation he took to it.

00:22.33 The multi-disciplinary nature and contemplative spirit of Buddhist learning reflects the Buddhists' own reliance on three disciplines -

wisdom, meditation and ethics. We're getting there on translating Samadhiya's (ph) meditation. While wisdom includes philosophy and science, it aims at a direct personal experience of reality that requires meditation and yields personal freedom and empathic art.

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So, this ambitious vision challenges our modern belief that meditation- it's a means of indoctrination, not knowledge. And, again, I trace this belief to our break with Rome and our construction of science and religion as a mutual exclusive and divergent pathways of civilizations.

00:23.13

Like the Indians, the Greeks saw philosophy, science and spirituality as convergent and they accepted two paths to knowledge - Pythagorean and Aristotelian path that emphasized math and physics and logic, and an Empedoclean, Platonic one that emphasized language and contemplation. The Catholic church controlled both of those, but

actively adopted the contemplative, Platonic tradition. So, when Aristotelian culture was revived to challenge the Church, moderns privileged math and physics and suspected linguistics and meditation.

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Among the contributions of Buddhism crucial for us, is the unique way it integrates scientific and religious or spiritual disciplines. Like our modern tradition, the Buddhist tradition prefer reason and evidence over authority and scripture. Like our tradition, it saw worlds as produced and destroyed by natural causes and humans as evolving from mammals.

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Like our tradition, Buddhism transgresses (sic) the limits placed on human potential by authoritarian religions, rejecting theistic ideals of omniscience and omnipotence. But while we distributed these ideals across human communities over time, conceding that individuals are incapable of objective knowledge and action,

Buddhists revised them into humanistic ideals of a therapeutic omniscience and an omni-compassionate social agency.

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Instead of seeking objectivity- Another way of saying this - instead of seeking objectivity by perfecting disembodied, impersonal knowledge and technology, Buddhists saw no surer way to human objectivity than to perfect humanity itself. No appeal to authority, the tradition's commitment to Buddhahood is as a reproducible paradigm of that kind of human perfection.

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So by increasing control over the mind, emotion and motivation, meditation plays a key role in replicating Buddhahood. For two reasons, meditative self-correction was never displaced in India as it was in the West and in particular, one of these has to do with the way in which Indian linguistics and yoga or meditative techniques were far more rigorous than their Western analogue.

00:25.17 So, it was a stronger- the contemplative sciences were extremely robust in the Indian tradition and this may relate to the second reason, which is given India's greater stability and tolerance, these traditions were not restricted to religious elites, but universalized into rational disciplines, supporting progressive scientific and religious traditions.

00:25.42 So, when the time came for a renaissance of Indian science, satellites like Tibet had no need to abandon the Buddhist contemplative paradigm to modernize. Historically, among the young satellites in Eurasia, we in the far West chose an extroverted version of science to enhance industrial wealth and military power through physical science and technology.

00:26.03 While the older, richer societies, including their satellites like Tibet, continued refining contemplative versions meant to sustain and

spread mercantile wealth and political tolerance through psycho-social science and technology. So, given our need for both material and human progress, integrating these two paths of civilization seems worth trying. And for this I turn to the Buddhists and Western mind sciences.

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From the West, I want to sketch an evolutionary view of meditation using models drawn from two brain studies. The first is a split brain study in which epileptics who've had their two cortical hemispheres surgically severed - the right hand literally doesn't know what the left hand is doing. And this is a model for dissociation and the evolution of self-deception, in my view.

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In one study, the surgical split was extended by putting a blinder between the eyes, then visual cues were given to the eye that served the non-verbal right brain and directed it to move the hand under its control, ok? Then the investigator addressed the left brain and asked what were you

doing. What did the hand- why did your hand move?
In reply, the verbal mind gave an answer, even
though it didn't know.

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And, not only did it explain itself, it took
credit for the action and defended the fiction,
ok. Such findings challenge Descartes's view of
discursive mind as a unitary, independent,
infallible executive and support Freud's view,
evolutionary view of ego as a self-deceiving
surface agency, largely run by unconscious
emotions and instincts.

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As Freud saw dissociation of the verbal and
preverbal mind is normal in human waking, more so
in males than females and worse under stress than
relaxation. For us, the mind-brain evolved as a
hybrid of three- the human brain evolved as a
hybrid of three simpler systems that take turns
driving the overall system.

00:27.55

So in stress or trauma, the higher systems default to a survival mode of worst-case projection, defensive emotion and fight-flight reflexes run by the reptilian brain stress response. In the outlook of Descartes, Hume and Kant are signs of this mode - a mindset of outward suspicion and inward self-evidence, an emotional style of mistrust and isolation, and a dissociated sense of the body as an insensate mechanism. The result has been called the egocentric predicament.

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The postmodern cure is an inversion of the same disease - doubting rational agency, mistrusting social emotions and reifying the body as an infallible executive. A genuine alternative to these is the centrist tradition of therapeutic philosophy represented by critics like Nietzsche, Freud, Ricoeur, Wittgenstein, Nagel and there are many others. This tradition reopens the Greek path of self-correction. Combining a de-reifying

critique of discursive ego with a contemplative discipline of self-transcendence.

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To the extent that psychotherapy represents this tradition, research suggest that it works like meditation by up-regulating attention, self-correction and learning. A brain imaging study of music processing sheds light on this and gives us a model for self-regulation and the evolution of self-correction.

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In the untrained, music listening activated a brain module in the nonverbal right cortex and inhibited the verbal. In trained musicians, listening simultaneously lit up the syntax module on the verbal side and the music module on the nonverbal side, supporting an integrated kind of processing. So, the musicians' capacity to compose music involves a network language between the brain region behind human language and an older region that processes simpler symbol

systems, like prosody, bird song and grunts and cries.

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In that sense, self-regulation may be looked at as a networked function based on neural plasticity, in which usage builds up neural connections - like the muscle that Alan was talking about - of attention that let higher consciousness integrate older brain systems, enhancing integrity and learning competence. So, coherence and integration in the human mind-brain also varies widely. It is greater in females than males and greater under relax stimulation than stress.

00:30.09

The evolution of self-correction likely involves a mammalian synergy between a large cortex, enhanced social learning and greater safety and abundance through cooperation. It reflects an enriched abundance mode based in the biology of sex and inhibiting the stress-based survival mode. This mode enhances fertility, nurturance,

empathy, social learning, capitalizing on windows for child rearing.

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And the ability to switch from survival to abundance mode probably grew more crucial as isolated periods of abundance gave way to stable agrarian surpluses and civilization. Religious disciplines like contemplation seem to work by cultivating a natural mammalian capacity to disarm worse-case defenses and reset the mind-brain for social living.

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Meditation and techniques like free association share brain features like greater functional coherence, more right-left cortical balance, better vertical integration of neural systems and conscious regulation of unconscious processes. Antidotes to our modern mindset, such techniques foster an outlook of open curiosity, an emotional style of self-disclosure, and a conscious mind-body integrity.

00:31.12

So, for current science, our mind-brain combines several systems, each of which works in one of two systems modes - a conservative egocentric mode, heightening self-preservation and memory and a generative, altruistic mode, heightening self-correction and learning. And meditation as a social epistemological practice, in that sense, cultivates the generative mode of engaging reality, which makes us fit for objective knowledge and for social action.

00:31.36

In this view, Nagel - whose work I think is- has influenced me greatly in this - it is wrong to assume that the methods of self-knowledge we need to be more objective don't exist, ok. Which brings us to the Buddhist meditative tradition. Among the many Buddhist models of meditation, I'll just look at the Buddhist logic school and its critical realistic view. I'll start with that and then hopefully have time to move along to other points of view.

00:32.05

Anticipating Tart's (ph) dualistic interactionism, this school sees mind as essentially distinct from matter and external reality, while causally interdependent and interactive with them. Anticipating Linus's (ph) quantum theory of consciousness, it views mind non-foundationally as a dynamic wave function in a mind stream constantly shifting with variable input and energy.

00:32.25

Addressing the problem of mediated knowledge with an empiricist's privileging of perception, Buddhist logic anticipates Kant in seeing mind as able to transcend its own constructs and gain direct knowledge through self-correction. More phenomenological than Kant, its theory of mental perception holds that mind can gain direct knowledge by reflexively sampling the stream of consciousness the instant after a sense perception and before its constructive cognition.

00:32.49 I realize I'm just racing through this stuff. I have to apologize, but hopefully we'll have some discussion time. This school sees mental perception as a natural competence that can be culturally enhanced by formal logic, meditative control of attention and yogic control of breathing, yielding so-called yogic perception.

00:33.07 The model's limits were in explaining the persistence of learned and innate blocks to the mind's self-transcendent potential - that sort of why- the paradox of why- the eudemonic paradox of why we don't get it. And in mapping how meditation works to correct those blocks, these limits were addressed by the Buddhist idealist theory of the subconscious mind, which served like Freud's to map the dissociation of negative habits and the transformative process through which they were integrated and corrected.

00:33.35 The centrist school, which I want to focus on, critiqued this model in turn. So, that's the

Madhyamaka tradition people have referred to, Nagarjuna's tradition. And it critiqued this idealist model for its tacit reification of mind as a reality in itself. Just as it critiqued the more dualistic model for its reification of the little entities or elementary particles that things supposedly were reduced to.

00:33.58

The centrist solution was based on Nagarjuna's view that neither object nor subject, matter nor mind has any non-relative reality or identity, but all do exist and work as sheer relativities and social conventions. In the definitive centrist model of Chandrakirti, all forms of bondage and freedom, delusion and learning are consensual realities without objectivity or essence that exist only as unexamined.

00:34.20

That is, only as illusions- Just like illusions are fictions of language. As long as we suspend disbelief, reality is here. The minute we start to examine it- And science only exists because we

stop examining at a certain point of view, right?
At a certain point. So, this anticipates
Wittgenstein's vision of human forms of life as
language games without ground or essence, as well
as Dennett's multiple drafts theory of mind-brain
processing. Just a lighter way of looking at how
we assemble reality.

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And for Chandrakirti and his heirs, the terms of
analysis shift from formologic (ph) or
deconstructive phenomenology to de-reifying
language therapy, while the contemplative methods
shift from non-discursive (unintell) and
concentration, to dialogical contemplation and
social emotional self-correction. This is Piet
Hut's New York school of meditation - sort of
much more self-corrective and let's say
thoughtful or analytic.

00:35.13

These shifts were possible because of
Chandrakirti's critique of the essentialist
commitments of formological (ph) and

phenomenological methods, as well as his refinement of centrist method as a purely therapeutic analysis of one's own and others reifying habits of thought and perception. I want to say that again because you know, we can't miss this point. Thank you.

00:35.30

That the essence of sort of de-realizing all this stuff, all the sciences - both physical sciences and psycho-social sciences or mental sciences, cognitive science - that Madhyamaka did especially as refined in Chandrakirti, or especially clear as refined in Chandrakirti is that- is to put the emphasis on correcting our own misperceptions. And that that somehow has to be before any either philosophical or scientific endeavor.

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And if we forget that and neglect that discipline, then all of our sciences - however beautiful they are, however effective they are - are likely to be easily misused by us because

we're blind. Ok. So, it's a simple point, abhorrently simple perhaps. Hard to get a grant for. But, without objective or subjective self-evidence, objectivity comes of impartiality and magnanimity via the social correction of blocks to communicative and collaborative openness. Ok.

00:36.28

So, we're getting out of our heads and trying to sort of help each other be better observers and knowers. Thus, Chandrakirti can dispense with objectivist and constructivist jargon, as well as the reified grammar of predication behind the conundrum of mediated knowledge. So, the whole issue of, you know, the relationship between-hierarchy between the physical and mind sciences and so on is sort of distilled or dissolved.

00:36.56

And this economy also permits an epistemology in which all dualistic knowledge - conceptual or perceptual - is seen as constructed by social consensus and linguistic usage. On the one hand, this supports a common sense realism in which

explicitly discursive mental perception can yield knowledge as direct as tacitly discursive sense perception – something Anne's work on Buddhist logic makes very clear in a very elegant way.

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On the other, it supports a view of yogic perception in which contemplative language therapy yields a de-reifying wisdom that is rational and conforming to verbal conventions, non-dualistic in ruling out objective and subjective self-evidence, yet ultimate in opening mind and heart to reality and its sheer relativity.

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So the idea is we make better observers, better human beings, not better scientists, not better, you know, mind scientists, not, you know- but people who are more open, essentially. We do that by realizing that there is- that Buddhist meditation and practice is a therapy that we all very much need to move from the illness of being

sort of self-enclosing, self-deluding or self-deceptive beings. That's the human condition.

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This rigorous non-dualism clears the way for a centrist contemplative system that can integrate both physical and psycho-social sciences within a philosophical objectivity seen as the only cure for our self-limiting daemon of reification. So, this the, like, the kalicakra synthesis, the esoteric synthesis of inner sciences, outer sciences and imperishable or transcendent sciences - therapeutic sciences, you might say - that make us more able to use all the sciences.

00:38.39

And I hope I've shared with you my view of meditation as a cultural extension of the mind's natural way of engaging reality. I close with a global vision for contemplative science, consistent with ancient wisdom and current science. Buddhism sees meditation as a reproducible way of helping mind clear learned and innate blocks to objective knowledge and

expertise. Buddhism maps a road not taken by the West, along which ancient contemplative arts became progressive, scientific and spiritual disciplines, clearing a non-violent mercantile path for human science and civilization.

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Western centrists like Wittgenstein and Nagel are de facto members of this Eurasian tradition and the wheel of self-correction they reinvented is still turning in many traditions. For complex reasons, it was most fully developed and preserved in the Indo-Tibetan Buddhist tradition or the Tibetan Buddhist tradition. As a result, Indo-Tibetan culture is poised to spark a second global renaissance of contemplative philosophy, science and technology. And such a renaissance could make all the difference as groups like this one around the world try to conceive a truly universal and sustainable culture for human civilization.

APPLAUSE

ANNE KLEIN

00:39.45 Thank you.

APPLAUSE

ANNE KLEIN

00:39.56 Thank you all for marvelous insights, marvelous narrative. And we have a little bit of time for questions. Certainly, a theme has been the interaction between conceptual and other kinds of knowing. This is a theme that's- and the impact on the body, the impact on state of subjectivity itself, the impact on interpersonal relationships.

00:40.29 As Joseph so eloquently discussed here. And as it happens, several of our questions also relate to this theme. There was- there's a question primarily addressed to Mark, but I will- regarding the matter of the self totally dissolving. And the question is - isn't there a need to distinguish between different types or ideas of the self in the context of this discussion of self-dissolution. And while you