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2245 McKinley Avenue, Suite B  
Berkeley, California, 94703 USA  
(510) 848-9788  
[www.drbu.org/rew/](http://www.drbu.org/rew/)

**Editor:** David Rounds  
**Design & Production:** Dennis Crean

**Subscriptions:** [kp@drbu.org](mailto:kp@drbu.org)  
**Submissions:** [sdrounds@saber.net](mailto:sdrounds@saber.net)

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# Borges, Buddhism, and Cognitive Science

*Amelia Barili*

**Abstract:** *The author argues that recent discoveries in cognitive science and neurobiology concerning how people learn show that the time has come to integrate contemplative methodology into academic disciplines. The author offers as a model a course she created and taught entitled “Borges, Buddhism, and Cognitive Science.” The course investigates the Argentine writer’s lifelong study of Buddhism and incorporates a laboratory element in which students learned and practiced principles of meditation.*

## Foundational Theory

In recent years, in my professorial work in the Spanish department of the University of California at Berkeley, I have sensed more and more that our times demand that we integrate into our teaching a contemplative methodology that fosters insight.<sup>1</sup> We are in the midst of a content explosion that quickly outdates any instruction based on content alone. Further, students are increasingly anguished, and it is important that they find ways to more deeply understand this vast amount of information, to sort out what matters to them and to their communities, and to create new meaning from what is presented to them. It is our task to prepare students for a world of rapid change and a future filled with uncertainties. Students in this new millennium will have to be able to think for themselves and be self-initiating, self-modifying, and self-directing. They will require skills that cannot be gained by learning content alone.

We need a paradigm shift in education. Universities need to be sources of creative solutions and of engaged citizens. They should be centers of transformation, not just repositories of information. As Einstein said, we cannot overcome problems by looking at them with the same mentality that created these problems in the first place. E. F. Schumacher made

a similar point when he said that education can only help us prevent ecological catastrophe if it is education of a different kind: an education that takes us into the depth of things.

As I became more and more aware of all this, I began researching ways to foster creative thinking and autonomous learning in the classroom. My initial research question was, “What are the conditions that best foster creative thinking?” Reflecting on the classic works on creativity by Rollo May, Howard Gardner, Mihaly Csikszentmihalyi,<sup>2</sup> and others, I realized that the same principles that apply to fostering creativity lie at the root of mindful autonomous learning. I discovered a consensus among these authors that the two main characteristics of creative thinking are inner motivation, which leads to greater commitment to and absorption in a task, and inter-intra intelligence, which Gardner defines as the journey from the world to the self and back again. For deep learning to occur, there needs to be reflection about intra- and inter-subjectivity. Students must be encouraged to reflect deeply on their own experience and their relations to others, and to connect these with what they are learning. In short, each student needs to learn to extrapolate on what is being taught and to relate it to his or her own world.<sup>3</sup>

One of my sources of inspiration was the Harvard psychologist Ellen Langer, who suggests that instead of seeing ourselves as faculty dedicated to teaching disciplinary content, we become more involved in assisting students in learning to learn, or what she calls “mindful learning.”<sup>4</sup> In what reminded me of Buddhist psychology, she recommends teaching conditionally, by making it clear that facts depend on context and that context is temporary, since we are always adding to it or modifying it, and teaching relationally, enabling students to link new information to prior knowledge and then to use it in some new way. Langer’s recommendations gave me the idea of creating a course that would combine different fields of study and that would use contemplative practices as methods of open enquiry. The course would be a concrete example of embodied learning. It would incorporate these principles established by cognitive scientists:<sup>5</sup>

1) The mind/body split is artificial. Descartes was wrong. Body and mind are not two independent and separated realms. Mind is not a “thinking thing” (*res cogitans*) separated from matter (*res extensa*). We cannot call them “phenomena” either. As Humberto Maturana points out in his recent book *The Origins of Humanness in the Biology of Love*, even the use of the word *phenomena* is problematic and indicative of an older way of thinking.<sup>6</sup> In short, mind is not an entity but an embodied process. Mind in this sense is the process of cognition involved in the process of life.

2) Life and cognition are inseparably connected. Cognition involves the entire process of life, including perception, emotion, and behavior. The interactions of a living organism with its environment are cognitive interactions.

3) Cognition is not the representation of an independently existing world but rather a continual bringing forth of a world through the entire interactive process of living. According to the Santiago Theory of Cognition developed by neuroscientists Maturana and Francisco Varela, "To live is to know."

4) Communication is not a transmission of information but a coordination of behavior between living organisms. Learning is a self-reflecting experience. Both the teacher and the student are cognitive organisms in process.

These cognitive principles are complemented by the following principles based on the most recent discoveries in neurobiology:<sup>7</sup>

1) *The Principle of Neuroplasticity*. Experience changes the function of the brain itself. New pathways are continually being carved out among the 100 billion neurons in the brain, and these can support ongoing learning and enrich our mental health well into our nineties. How we think and feel affects our brain and our capacity for further thinking and feeling. Therefore, it is clearly important to actively shape the nature of our experiences in ways that keep the mind thriving and that foster habits of lifelong learning. This principle is also present in the Buddhist teaching that our future is wide open and that we should take care to be mindful of our actions because we are actively creating pathways and tendencies and shaping our capacity for further development. Moreover, Buddhism acknowledges not only that experience alters consciousness but that consciousness alters experience in a continuous loop.

2) *Reflective Coherence*. Neuroplasticity requires internal attunement. In practice this means attuning our attention to our intention. Optimal learning happens when these two dimensions are attuned. This is not just an alignment of traditional dichotomies such as heart and brain, emotion and intellect, or desire and reason but an actual total resonance of all functions, demonstrating that we need to look at this phenomenon as dynamic interactions of these different capacities feeding into one another in resonant patterning. This resonance, or the lack of it, shapes our perceptions and our capacity to understand and learn.

3) *Awareness of Self and Other*. The internal attunement that fosters neuroplasticity is mediated by the social resonance circuits of the brain, including the mirror-neuron system and related areas of the prefrontal cortex that map the self as observed and observing self. In other words,

learners learn best when heart and brain are not at odds but resonating together and when they can meaningfully connect their intra- and inter-personal selves. Learning is indeed an embodied and social experience. Put otherwise, learning happens best when the heart is involved.

This integrated approach to learning, involving the principles of cognitive science and neurobiology, struck me as very Buddhist.<sup>8</sup> I decided to design a course that would present both cognitive science and neurobiology and would involve as well principles and practice of Buddhism. The result was my course entitled “Borges, Buddhism, and Cognitive Science.”

### Borges and Buddhism

I had the good fortune to be a friend of Jorge Luis Borges in Argentina during the last decade of his life, when I was the literary editor of *La Prensa*, a major Argentine newspaper. From our conversations I knew of Borges’s interest in Buddhism. The subject has been overlooked by most scholars who have studied his work.<sup>9</sup> Nevertheless there are many signs of it, beginning with such early essays as “The Nothingness of Personality,” written in 1922, when he was just twenty-two. His interest in Buddhism continued to be expressed in an explicit or implicit manner in other essays, such as “Personality and the Buddha” (1950), and in poems, short stories, dialogues, lectures, and, of course, in his book *¿Qué es el Budismo?* He wrote this book in 1976, when he was already blind, with his friend and fellow member of the Argentine Academy of Letters Alicia Jurado. Borges kept researching this subject all his life. In one of his talks on Buddhism, he refers to it as “a doctrine to which I have dedicated many years,” adding, with modesty, “and which I have, actually, understood little.”<sup>10</sup>

This little-known aspect of Borges’s work allowed me to introduce the course in the U.C. Berkeley Spanish department. The connection between Borges and Buddhism and between Buddhism and cognitive science made possible a course that would explore all three topics, employing a methodology that would include self-reflection and meditation. Despite the presence of a contemplative element, the course passed through the invisible barrier that normally excludes contemplative studies from the college classroom.

According to his own account, Borges’s interest in Buddhism began at age seven, when he discovered in his father’s library a copy of Sir Edwir Arnold’s *The Light of Asia*, the well-known idealized portrait of the Buddha’s early life. Borges particularly remembered the lines that appear near the

end of Arnold's poem: "The dew is on the Lotus! Rise, great sun!" and "The dew-drop slips into the shining sea." Borges commented, "Those lines which I read towards 1906, have accompanied me since then."<sup>11</sup>

Borges encountered Buddhism again in his adolescence during World War I. Borges's father, accompanied by his family, had gone to Europe in 1914 to be operated on by an eye specialist in Geneva. (Male members of Borges' family for five generations had suffered from blindness, and that would be the writer's destiny as well.) The war forced Borges and his family to remain in Switzerland for four years. During this time the young Borges studied French and German at the Collège Calvin, and there he discovered Schopenhauer, who had been greatly influenced by the Upaniṣads and by Buddhist thought. In reading Schopenhauer's *The World as Will and Representation*, Borges heard echoes of the verses of *The Light of Asia*. In *An Autobiographical Essay*, he recalls: "At some point in Switzerland I began reading Schopenhauer. Today, were I to choose a single philosopher, I think I would choose him. If the riddle of the universe can be stated in words, I think these words would be in his writings. I have read him many times over, both in German and, with my father, . . . in translation."<sup>12</sup>

After reading Schopenhauer, Borges pursued his interest in Asian religions by reading Max Müller's *Six Systems of Hindu Philosophy* and the *History of Philosophy* by Paul Deussen, who was a disciple of Schopenhauer's. He also read Zhuangzi, Nagarjuna, Laozi, and others. Borges arrived at the conclusion, as he told me once and as he repeated in similar words in a dialogue on Buddhism with Osvaldo Ferrari, that everything was thought first in India and China. "All the possible philosophies, from materialism to the most extreme forms of idealism—everything has been thought by the Indians and the Chinese first, but in a different manner, and from then on we have dedicated ourselves to rethink what has already been thought in India and China." Borges added: "If I have been able to recognize so much studying these philosophies, and that is just what I have noted with just some knowledge of Western philosophy, it means that, no doubt, there is much more that I have not recognized because it has not yet been thought in the West, but it will happen in time. . . . For the Oriental philosophies are, in fact, inexhaustible."<sup>13</sup>

Borges was fascinated by the richness of perspectives that found in these philosophies. For example, stepping aside from the categories of fixed space and time, which are cornerstones of the Western view of the world, Borges conceived the possibility of a circular time, and of multiple

*"Everything has been  
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and the Chinese first."*

dimensions of perception and manifestation of our world, anticipating and illustrating in his very intuitive rendering of reality what is today revealed to us also by quantum physics, fractals, and complexity theory. His interest in metaphysical dimensions mapped by Asian philosophies surfaces in his work in concepts about the creation of our inner universe the unity of all beings, the ending of the wheel of suffering by surrendering the ego to a more encompassing experience of being, a space-time tapestry in which all the threads and generating lines of the universe are knit together, and the ways we interweave karma and interdependently bring forth the universes we inhabit.

*Buddhism teaches  
critical inquiry rather  
than assertions of  
certitude.*

A characteristic that Borges greatly valued in Buddhism is that its core teachings are more a process of critical inquiry than an assertion of certitude. Borges found this uncertainty very liberating and stimulating, since it frees us to create our own meaning. He appreciated that in Buddhism each individual is called to find meaning within and through herself or himself, by discerning in practice and according to her or his circumstances the right action to take. For the same reason, Borges considered disputes about interpretation to be irrelevant, as he shows in his short story “The Theologians,” in which he offers this beautiful thought: “Every man is an organ put forth by the divinity in order to perceive the world.”<sup>14</sup> The story ends with these provoking lines: “It is more correct to say that in Paradise, Aurelian learned that, for the unfathomable divinity, he and John of Pannonia (the orthodox believer and the heretic, the abhorrer and the abhorred, the accuser and the accused) formed one single person.”<sup>15</sup> Borges believed that orthodoxy and heresy can coexist because they represent the possibility of expanding knowledge through deeper questioning, allowing the possibility of many interpretations, sometimes even contradicting ones. He admired “the extraordinary tolerance of Buddhism,” pointing out that “it has never resorted to iron or to fire; it has never believed that iron or fire could be persuasive.” Borges cites the example of Ashoka, emperor of India who, when he became Buddhist, “did not try to impose his new religion on anyone.”<sup>16</sup>

Borges attributed the durability of Buddhism over the centuries to this characteristic of tolerance, which is naturally related to an emphasis on personal inquiry and verification. Tolerance, as he noted, has been applied within Buddhism as well as to other religions. This intra-religious tolerance has fostered a richness of perspectives. Borges wrote that Buddhism, “besides being a religion, [is] a mythology, a cosmology, a metaphysical system—more exactly a series of metaphysical



systems which do not recognize each other and which dispute among themselves.”<sup>17</sup>

For Borges the need for critical inquiry is born from the impermanence not only of our physical world but also of the prevalent interpretations about it. In his short story “Pierre Menard, Author of the Quixote,” Borges includes this reflection about the innate caducity of paradigms: “There is no exercise of the intellect which is not, in the final analysis, useless. A philosophical doctrine begins as a plausible description of the universe, with the passage of the years it becomes a mere chapter—if not a paragraph or a name—in the history of philosophy.”<sup>18</sup>

Borges expressed a similar thought in one of our conversations. We were discussing Lessing’s remark that if God were to declare that in his right hand he held the truth and in his left hand he held the investigation of the truth, he (Lessing) would ask God to open his left hand and give him the investigation of the truth, not the truth itself. Borges commented, “Of course he would want that, because investigation permits infinite hypothesis, while the truth is only one and does not suit the intellect, because the intellect needs curiosity.”<sup>19</sup>

### **Methodology of the Course**

Since Borges was such a strong proponent of discernment and learning from personal experience, and since he had said that Buddhism is not something to be speculated about but to be deeply felt, I included in my course “Borges, Buddhism, and Cognitive Science” a lab component of critical inquiry and meditation. We practiced brief meditations at the beginning of every class, and students were encouraged to observe the results when they practiced meditation at home before reading and writing in their journals, as well as in class before exploring topics and possible approaches for their research papers. In this way students were not only extending and deepening the range of how they learn but were also observing their own minds in the process of creating meaning. At the same time they were exploring more deeply the content of the course.

I proposed to my students that if, as cognitive science, Buddhism, and neuroscience all point out, the mind is not separate from the body—if it is not a thing but the process itself of knowing—then the cultivation of the mind, which is the chief function of the university, really means to cultivate ourselves, to sharpen that process of cognition that comes from living experience. To understand more deeply these principles, I suggested that the class should test the premise that we learn through direct experience and that embodied learning awakens intuitive knowing

I asked my students to observe that process of experiencing and learning as it was happening. The instructions were for them to watch the worlds they were bringing into being and to see how they were contributing their part by co-creating meaning, both in class and in their relational life.

The students were especially inspired by a guest lecture given by Professor Martin Verhoeven of the Institute for World Religions. His topic was the East Asian “quietist” tradition, of “learning by subtraction” instead of “learning by addition.” He emphasized the absolute need to get to know the tools with which we study—that is, our mind and our perspectives—instead of assuming that learning means adding more content to previous content. Professor Verhoeven quoted from a Daoist classic, the *Kuanzi*:

*What a person desires to know is that [i.e., the external world].  
But our means of knowing is this [i.e., oneself, one’s mind].  
How can one know that?  
—Only by perfecting this.*

This verse made a great impression on the students. They saw how it succinctly encapsulates much of what I was presenting about the need to know all we can about ourselves as observers if we want understand what is being observed.

“Borges, Buddhism, and Cognitive Science” had three modalities:

- 1) an intellectual mode of critical inquiry and self-reflection,
- 2) a psycho-physical-spiritual mode of breathing practices and meditation, and
- 3) a social and cognitive mode of inter-subjectivity.

These three modalities of hands-on research offer complementary aspects of a contemplative methodology aimed at understanding more deeply the knower and the known. They can erase the artificial boundary between inner and outer, subject and object of study.

Critical inquiry, the first of these modalities, involved testing through personal experience the ideas and principles we were studying to see if they could be verified in light of each student’s subjective experience. Self-reflection involved examining more closely our assumptions, values and ways of acting, and the distance between who we think we are and what we do.

The purpose of practicing meditation as one of the course modalities was for students to learn techniques that foster calm and focus what we usually call the “mind.” Mastery involved the attempt to access thought and intuitive knowing through the body through specific breathing exercises to calm the mind first and then to focus it into stillness. The

students familiarized themselves with these simple techniques and were able to cultivate them at home, before reading and writing, and in their academic or personal life whenever needed (e.g., before exams).

As for the modality of inter-subjectivity, it was present in the course in many ways: in the open dialogues and discussions among the students and with me, and with the colleagues I invited to be part of our learning and teaching community.

The course readings included such classics of cognitive science as Varela, Thompson and Rosch's *The Embodied Mind*; Lakoff and Johnson's *Philosophy in the Flesh* and *The Meaning of the Body*; a more integrative perspective in Alan Wallace's *Contemplative Science: Where Buddhism and Neuroscience Converge* and other classics such as Gethin's *The Foundations of Buddhism*. Writings by Borges included *¿Qué es el Budismo?*, *Ficciones*, and other works.

Students kept a journal of the insights that arose from their reflection on the readings and from their observation of how any of these teachings or discussions contributed new perspectives to their own process of living. They were invited but not required to share their reflections with the class as they felt appropriate.

I had a very diverse class. Although the course was taught mainly in Spanish, it attracted students from other academic departments besides the Spanish department, such as engineering, biology, social science, and philosophy. Our conversations were enriched by their different perspectives, and it was beautiful to see how the students moved forward together in their development during the semester and how the group listened attentively and caringly to each of its members. I was amazed at the rate of intellectual and emotional growth both among the students who were new to my classes and among those whom I had taught before. I attribute the depth of the change I observed in them to the course's contemplative methodology, especially to the regular practice of meditation as a form of calming the mind and accessing intuitive thought. I sense that the counterpoint of experience and reflection in an environment of open dialogue provided the context for personal transformation.

### **Addendum: Meditation in the Classroom**

For teachers who may be interested in the methods of meditation I have found useful in the classroom, I append here a summary of how I proceeded. First, at the very beginning of each class, I would invite students to either close their eyes or to lower their gaze and to focus their attention on their breathing, noticing it and accepting it without judging. Second,

after a minute or so, I would lead them in one of four techniques for calming the mind through breathing. Third, we would practice one of the four kinds of meditation that I would introduce during the semester. Finally, students would bring their attention for a minute or so back to their usual state of mind and their normal breathing. I instructed students to pay attention to their sitting posture: the head, neck, and spine should be in a straight line, with the chin slightly tucked in, while the breath is slow, deep, and gentle, without force or strain.

#### *Calming the Mind Through Breathing*

1. From the Daoist tradition I taught a technique usually referred to as “expelling the old, drawing in the new.” One expels the out-breath slowly gently, and completely through the mouth; then in the same manner one draws the in-breath in through the nose. One should breathe in a relaxed rhythm, as if one is sighing. I asked the students to let go of any tensions or concerns while exhaling and to breathe in a sensation of peace and replenishing while inhaling.

2. Another kind of breathing practice comes from yoga, particularly from the practice of *pratyahara*, or “withdrawing the mind from sense perceptions.”<sup>20</sup> In our course I taught a particular kind of breathing with abdomen-retention that I find very effective and which was selected by Baba Hari Dass. The *pratyahara* practices we used as methods of calming the mind were three simple breathing techniques (*kriyas*) done in sequence. These are the first of eight that ideally should be practiced together for the purification of the nerve channels. I presented only the first three to my students to give them a brief introduction. The first *kriya* involves inhaling into the chest slowly, gently, and deeply seven times through both nostrils, then exhaling in the same manner. The chest should expand fully in inhalation while the abdomen presses in slightly. For the second *kriya*, one inhales in the same manner as in the first, but the exhalation is made through slightly parted lips. For the third *kriya*, one inhales through the mouth, with the lips slightly extended, breathing into the belly and letting it push outwards. The exhalation is through both nostrils, with the abdomen slightly pulled in.

3. Another breathing practice from the yoga tradition alternately stimulates the right and the left side of the brain. This breathing, known as *nadi sodana*, or alternate breathing, is excellent for calming body and mind. The practice begins with a gentle and complete exhalation. One then closes the right nostril with the thumb of the right hand and inhales slowly and deeply through the left nostril. Next the left nostril is closed with the ring finger, releasing the thumb, while exhaling through the

right nostril slowly and deeply. Then one inhales deeply through the right nostril, closes it with the thumb, releases the ring finger and exhale through the left nostril. The procedure is repeated ten times.

4. From the Buddhist tradition we practiced the technique of counting breaths. For this technique one breathes with the diaphragm, letting it rise and fall naturally. One in-breath and one out-breath are counted as one breath. Upon reaching ten, one repeats the process.

#### *Focusing the Mind Through Meditation*

These practices attempt to focus the attention after the mind has been calmed by breathing. One can attempt to bind the attention to the lower *dantian*, just below the navel. Or one can continue to attend to the breath. A third method involves a naming practice, in which one observes the contents of one's mind and names them as they arise. They can be bodily energies such as "hot," "cold," or "tired"; they can be feelings that one names "fear," "worry," "delight," or "sadness." The practice can be extended to include sounds and thoughts, such as "planning" and "remembering." All the while one stays focused on the breathing. In naming, one does not judge but simply acknowledges what is arising in the present and lets it pass. Finally, the method of meditation on loving-kindness directs positive thoughts and wishes first to oneself and then to family, friends, strangers, and even enemies, sending thoughts of kindness progressively to all beings in all directions. ❖

#### Notes

1. In their article on "The origins of insight in resting-state brain activity" in *Neurophysiologia* 46 (281–91), cited in the *New Yorker* article "The Eureka Hunt" by Jonah Lehrer (July 28, 2008), cognitive neuroscientists Mark Jung-Beeman, John Kounios, et al., point out the influence of initial resting brain-state on sudden insight, with abrupt emergence of the solution into consciousness.
2. Rollo May, *The Courage to Create* (New York: W. W. Norton, 1975); Mihaly Csikszentmihalyi, *Creativity: Flow and the Psychology of Discovery and Invention* (New York: Harper Collins, 1996); and Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 1983), *Creating Minds: An Anatomy of Creativity Seeing Through the Lives of Freud, Einstein, Picasso, Stravinsky, Eliot, Graham, and Gandhi* (New York: Basic Books, 1993), and *Multiple Intelligences: New Horizons in Theory and Practice* (New York: Basic Books, 2006).
3. William James deftly pointed out the essential role of experience in knowing: "To attain perfect clearness in our thought of an object, we need only consider what conceivable effects of a practical kind the object may involve—what sensations we are to expect from it, and what reactions we must prepare. Our conception of these effects, whether immediate or remote, is then for us the whole of our conception about the object. . . . The pragmatic method . . . is to try to interpret

- each notion by tracing its respective practical consequences. What difference would it practically make to anyone if this notion rather than that notion were true?" *Pragmatism* (New York: Dover Publications, 1995 [1907]), 18.
4. Ellen J. Langer, *The Power of Mindful Learning* (Cambridge, MA: Lifelong Books, 1997).
  5. Humberto R. Maturana and Francisco Varela, *The Tree of Knowledge: The Biological Roots of Human Understanding* (Boston: Shambala, 1992); Francisco J. Varela, Evan Thompson, and Eleanor Rosch, *The Embodied Mind* (Cambridge, MA: MIT Press, 1991); Antonio Damasio, *The Feeling of What Happens* (New York & London: Harcourt, 1999); George Lakoff and Mark Johnson, *Philosophy in the Flesh* (New York: Basic Books, 1999); Jeremy W. Hayward and Francisco Varela, *Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind* (Boston-London: Shambala, 2001); and Fritjof Capra, "Mind and Consciousness" in *Hidden Connections* (New York & London: Doubleday, 2002).
  6. Humberto Maturana (one of the fathers of cognitive science together with Francisco Varela) points out that objective knowledge is an oxymoron, and he invites us to rely openly in our experience: "We speak in daily life, or we speak as scientists, explicitly or implicitly saying that we explain phenomena, and that these phenomena are processes that take place independent of our doing in a domain external to us as observers—even if we somehow participate in them. However we do not explain processes that occur external to us and take place independent of our doings. We are always operating as observers, so that in fact what we are explaining is our experience, that which we as observers distinguish directly or indirectly happening to us or in us. So from now on we shall speak of experiences, rather than phenomena, and if we speak of phenomena, we shall mean experiences" (*The Origins of Humanness in the Biology of Love* [Exeter UK: Imprint Academia, 2008], 15).
  7. See for example Daniel J. Siegel, *The Mindful Brain* (New York: W. W. Norton, 2007); Joseph Chilton Pearce, *Biology of Transcendence: A Blueprint of the Human Spirit* (Rochester, VT: Park Street Press, 2004); and Andrew Armour and Jeffrey L. Ardell, eds., *Neurocardiology* (New York: Oxford University Press, 1994).
  8. Later I found this relationship excellently researched and developed in *The Embodied Mind* by Francisco Varela, et al., and *Contemplative Science* by Alan Wallace (New York: Columbia University Press, 2007).
  9. I am currently engaged in writing a book on this topic.
  10. Jorge Luis Borges, *Siete Noches* (Mexico D. F.: Fondo de Cultura Económica, 1980), 97
  11. Jorge Luis Borges and Osvaldo Ferrari, *Libro de diálogos* (Buenos Aires: Sudamericana, 1986), 217.
  12. Jorge Luis Borges, "An Autobiographical Essay" in *The Aleph and Other Stories 1933-1969* (New York: Dutton, 1970), 216-7.
  13. Borges, *Libro de diálogos*, 220.
  14. Borges, "The Theologians", in *Labyrinths* (New York: New Directions, 1962), 124.
  15. *Ibid.*, 126.
  16. Borges, *Siete Noches*, 78.
  17. *Ibid.*, 80.
  18. Borges, "Pierre Menard, Author of the Quixote" in *Labyrinths*, 43.
  19. See Amelia Barili, "Borges on Life and Death", *New York Times*, July 13, 1986.
  20. *Pratyahara* is the fifth in the eight-limbed yoga described in the classic text *The Yoga Sutras of Patanjali*.