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Autore	Post Stephen Garrard <1951->
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Nota di contenuto	Cover; Title; Copyright; Contents; Foreword; Preface; Part 1: Why This Idea Meant So Much to John Templeton: An Analysis Based on His Writings and Intellectual History since Youth; Chapter 1: Sir John's Biggest Question: An Introduction; Chapter 2: The Spiritual and Intellectual Rootsof Sir John's Biggest Question; Chapter 3: Sir John's Humble Approach to Ultimate Reality; Chapter 4: A Disciplined Rational Mind and the Powerof Love Affirmations in Everyday Life Chapter 5: The Spiritual Mind That Can Experiencean Absorbing Field of Pure Unlimited Love That FarTranscends Ordinary Human Love and theRational MindChapter 6: Why Are We Created? Life as an Opportunityto Overcome Hardships, to Win with Love, and toAchieve Joy in God for Eternity; Chapter 7: The Healing Power of Unlimited Love in Mindand Body, and in Eliminating the Arrogant Conflictbetween Religions That Gravely Threatens theHuman Future; Part 2: Three Primary Evidences of Sir John's Thesis Consistent with His Core Ideas and Statements Focusing on Their Current Scientific Plausibility Introduction to Part 2: Three Evidences forSir John's ThesisChapter 8: Unlimited Love as Ultimate Reality inSir John's Writings; Chapter 9:

Three Points of Evidence for Unlimited Love as Ultimate Reality; Part 3: Statements from Family Members, Associates, and Scholarly Friends; Introduction to Part 3; Chapter 10: What Do You Think Sir John Meant by "Unlimited Love as Ultimate Reality"?; Chapter 11: How Did You Experience Sir John as a Person Who Tried to Live a Life of Love?; A Brief Epilogue: Some Quotations for Reflection
Appendix: Sir John's Letters to Stephen G. Post Regarding Unlimited Love Research Acknowledgments; Bibliography; Index

Sommario/riassunto

This book draws from previously unpublished letters and interviews with physicists, theologians, and Sir John's close associates and family to present Sir John's ideas on pure unlimited love. Post, who was in dialogue with Sir John for fifteen years on this topic and who had founded the Institute for Research on Unlimited Love (www.unlimitedloveinstitute.com), addresses how John Templeton arrived at his philosophy as a youth growing up in Tennessee. Post also shar

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Nota di bibliografia	Includes bibliographical references.
Sommario/riassunto	So-called altered states of consciousness (ASC) are an intriguing, still under-researched topic, with profound neuropsychological and epistemological implications. In the last few decades there has been

increasing multidisciplinary interest in consciousness and ASC, a term encompassing a wide range of pathological and non-pathological conditions, including dreaming, near-death experiences (NDEs), hypnagogic states, hallucinogenic experiences, epileptic seizures, psychotic symptoms, coma, and minimally conscious states. There has also been considerable research on procedures that may affect ASC including hypnosis and various forms of meditation. Since the term altered implies for some abnormality or dysfunction, the concept of anomalous experiences (not necessarily implying pathology) is increasingly used and more general. The term non-ordinary mental expressions (NOME) encompasses both anomalous (at least for a particular culture at a particular time) experiences and related neuropsychological processes and induction procedures. Our use of non-ordinary: a) does not assume pathology; and b) is suitable for sophisticated and positive mental activities, including, creativity, intuition, and some forms of spirituality. We use the term mind to include both conscious and preconscious processes, and question the notion that, "ordinary," waking consciousness provides the only epistemologically valid stance with regard to the mind and its interactions with reality. Similarly, although genius and madness both imply something beyond normal, they differ importantly in their ontology and implications. In short, NOME refers to both experiences and procedures that seek to change short- or long-term psychological processes. Regarding the latter, meditation is an intentional activity, calling for training of attention and reflective awareness, and varying in specific procedures and outcomes. With regard to an absence of pathology, NDEs, which have several features in common with mystical experiences, may occur in the absence of any brain disorder and bring about positive changes. Reductionist interpretations of NDEs as pathophysiological do not explain nor encompass the whole range of their phenomenology. Instead, brain areas and neurotransmitters potentially involved in these experiences may provide a common terrain for both pathological and non-pathological mind expressions.
