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Nota di contenuto	COVER; CONTENTS; ACKNOWLEDGEMENTS; ABOUT THE AUTHOR; INTRODUCTION; CHAPTER ONE The cultural context: contemporary psychoanalysis and postmodern spirituality; CHAPTER TWO Psychoanalysis as a secular and non-theistic study of the mind; CHAPTER THREE Meditation as thinking and non-thinking in Lacan and Zen; CHAPTER FOUR True subject is no-ego; CHAPTER FIVE Turning words and images of the unseen: symbolic uses of the Imaginary and the Real in Lacan, Zen, and Jewish Kabbalah; CHAPTER SIX The Tetragramaton, the Borromean knot, the four worlds, and the Tetralemma CHAPTER SEVEN Mindfulness of breathing and psychoanalysisCHAPTER EIGHT Consciousness, awareness, the unconscious, and the three dimensions of experience; CHAPTER NINE Zen practice and the practice of Lacanian psychoanalysis; REFERENCES; INDEX
Sommario/riassunto	"Within the context of a careful review of the psychology of religion and prior non-Lacanian literature on the subject, Raul Moncayo builds a bridge between Lacanian psychoanalysis and Zen Buddhism that steers

clear of reducing one to the other or creating a simplistic synthesis between the two. Instead, by making a purposeful "One-mistake" of "unknown knowing", this book remains consistent with the analytic unconscious and continues in the splendid tradition of Bodhidharma who did not know "Who" he was and told Emperor Wu that there was no merit in building temples for Buddhism. Both traditions converge on the teaching that "true subject is no ego", or on the realisation that a new subject requires the symbolic death or deconstruction of imaginary ego-identifications. Although Lacanian psychoanalysis is known for its focus on language and Zen is considered a form of transmission outside the scriptures, Zen is not without words while Lacanian psychoanalysis stresses the senseless letter of the Real or of a jouissance written on and with the body. The Signifier Pointing at the Moon proposes that the truths of desire do not conflict with the teaching of emptiness because a desire for emptiness, or the emptiness at the root of desire, regenerates rather than annihilates desire."--
Provided by publisher.
