



**Meditation between East and West
or the current and urgent rediscovery of an old paradigm**

**A meditação entre Oriente e Ocidente
ou a actual e urgente redescoberta de um antigo
paradigma**

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Abstract

The purpose of this study is to clarify the nature of meditation and assess the meaning, the scope and possibilities of its current rediscovery by Western culture, remembering that it was part of his tradition however forgotten or rejected, and showing the parallels and similarities of this with Eastern traditions regarding the meditative and contemplative practice. We finish proposing that deeper laic meditative experience is in the center of an urgent change of global civilizational paradigm.

Keywords: meditation, West, East, civilizational paradigma change, crisis, spirituality.

Resumo

O objectivo deste estudo é esclarecer a natureza da meditação e avaliar o sentido, o alcance e as possibilidades da sua actual redescoberta pela cultura ocidental, recordando que ela já fez parte da sua tradição entretanto esquecida ou rejeitada e mostrando os paralelos e convergências desta com as tradições orientais no que respeita à prática meditativa e contemplativa. Terminamos propondo que o aprofundamento laico da experiência meditativa esteja no centro de uma urgente mudança do paradigma civilizacional global.

Palavras-chave: meditação, Ocidente, Oriente, mudança do paradigma civilizacional, crise, espiritualidade.

Nowadays it is possible to say that progressive (re) discovery of meditation by westerners, as a regular training of the mind which aims to develop an ability to calm, clear and continuous attention in order to improve the quality of life in psychosomatic terms, with profound benefits in health and palliative care, education and socio-professional development, as well as how to develop the cognitive-affective potentialities of consciousness, is a historical-cultural and civilizational phenomenon with relevance in the late twentieth century and early twenty-first century, assuming both a popular and scholarly expression. In fact, along with the dissemination of meditative practice in the growing sectors of population, the number of successful experiences in schools, businesses and hospitals and the dissemination of its benefits by the media, is seen as a growing interest of the scientific community for the meditative experience as a source of knowledge about the nature of the

relationship between mind and brain and the possibilities of consciousness, as shown in recent years laboratory controlled experiments⁷, carried out at MIT and elsewhere, as well as the *Mind and Life* meetings, promoted since 1987 by Mind and Life Institute and where leading-edge researchers, particularly in the area of neuroscience, have engaged in dialogue with Dalai Lama and other Buddhist contemplatives¹.

However, if we talk about the (re) discovery of meditation by Westerners is because it was part of their culture, both in Greco-Roman antiquity, whether in the Christian Middle Ages, having dimmed by a progressive and predominant orientation of the human mind, not for observation and knowledge itself, but for the knowledge and dominance of the external world², shown in the rise of modern science and the technology project associated with it, moved by promise and progress expectation and general mankind

access to happiness, to material abundance and freedom through nature dominance, excessive resources exploitation, unlimited production and consumption and the transformation of existence materials and social conditions through political and economical pathway³. We can nowadays consider that crisis and the general frustration from that scientific-technological and political-economic Paradise, about two / three centuries after its appearance, as well as this pink dream conversion in the suffering nightmare by war, by hunger and poverty, the economic and financial crisis, biodiversity destruction, animals suffering in the food industry, unprecedented ecological disasters risk, associated with the ascertainment that the happiness we are seeking doesn't lie itself in material progress, is undoubtedly one of the most important factors regarding the renewing of mankind spiritual restlessness and the mind reorientation of even more people in self-knowledge pursuit.⁴ Indeed, the

ancient and predominant orientation of humanity and, since the XVII century, of science to the external knowledge of the world and its technological application, seems to have forgotten the need to first know everything that knows oneself - the mind itself.⁵ This mind forgetfulness is also, in another sense, forgetting of those things whose state influences whole world events perception as pleasant, unpleasant or neutral, and so the entire reaction, or no reaction to them, determining own satisfactory or unsatisfactory quality of life, which seems to depend, ultimately, of an internal factor and not so much of the external existence conditions, as evidenced by the fact that there were high dissatisfaction levels in people, groups and societies endowed of the life material circumstances more favorable and high satisfaction levels in individuals, groups and societies that live in the most difficult of those same circumstances.

But what actually means "meditation"? It seems important to clarify

its meaning in historical and etymological terms, as the growing interest in its practice does not cease to be associated with considerable confusion as to its nature and objectives, using the same word meaning in very different things. The word is often associated with Eastern religions and cultures and the mind emptying techniques, or not to think or get changed and ecstatic states of consciousness, which manifests both ignorance of its origin and the also of Greek and Latin vocabulary culture, as well as the true sense of the practices that in their own cultures and Eastern religions are designated as "meditation." The word comes from the Latin *meditatio*, meaning beyond "meditation" and "reflection", "preparation". Indeed, the verb stems from *meditari*, which has the following meaning: 1 exercise, apply to, practicing; 2. Think on, meditate, reflect, prepare, prepare, devise, design, aim; 3 surrender to, study, prepare. On the other hand, *meditari* relates to *mederi*, which means:

1. take care of, address; 2. succor; 3. give the remedy, facilitate. The relationship is obvious with *medicare*, medicate, *medicus*, doctor, and medicine, medical art, medicine, configuring an obvious therapeutic and medicinal effect of the meditative exercise and practice.

The latin *meditatio* corresponds to the Greek *meleté* (which in turn translates Hebrew terms from the root *haga*⁶) and designate both "preparatory exercises", consisting, for example, in the "effort to assimilate, for turning alive in the soul an idea, a concept, a principle."⁷ We highlight, alongside the more common sense of reflection, the idea of a practical and preparatory exercise, yet for therapeutic purposes. Indeed, as noted by Pierre Hadot, "exercise" is the common meaning of Greek words as *askesis* e *meleté*⁸ that are associated with the original meaning of philosophy as a "way of life", present in several Greek philosophical schools and more evident in the Hellenistic and Roman, such as the

stoic, where philosophy has little to do with an "abstract theory" and yet with less "texts exegesis", being mainly an "art of living", which aims not only knowledge, but the improvement of the being and should lead, by a "passions therapeutic" or "soul medicine", of a "a state of inauthentic life, darkened by unconsciousness, gnawed by concern, to a state of authentic life, in which mankind achieves self-awareness, accurate view of the world, peace and inner freedom."⁹ The same author compares two lists of these "spiritual exercises" inherent to a "stoic-platonic philosophical therapy inspiration," given to us via Filon of Alexandria, to note the centrality of "attention" in this training of the mind or spiritual athletics¹⁰. We cite two particularly enlightening excerpts about what this spiritual exercise aims:

"The attention (*prosoché*) is the fundamental spiritual attitude of the stoic. It's a supervision and a continuous spiritual presence, a self-awareness conscience

always aroused, a constant spiritual tension. Thanks to this awareness, the philosopher knows and wants fully what he does at every moment. Thanks to this spiritual vigilance, the fundamental life or, in other words, the distinction between what depends on us and what does not depend on us, is always "at hand" (*procheiron*)".¹¹

"This attention to the present moment is somehow the secret of spiritual exercises. It frees the passion that is always caused by the past or by the future that does not depend on us; it facilitates awareness focusing on the tiny present moment, always controllable, always bearable, in his tiny cramped; she finally opens our consciousness to cosmic consciousness becoming aware of the infinite value of every moment, making us accept each moment of existence from the universal cosmos law perspective".¹²

The designation of "spiritual exercises" aimed at realizing that, corresponding to a "transformation of the view of the world and a metamorphosis of personality", it is not a mere intellectual process, but rather "the work not only of thought, but of the whole individual psyche, by which it rises to the life of the Spirit goal or, in other words, it replaces the perspective of the Whole."¹³ Corresponding to old sense of *askesis* or *meletè*, these "spiritual exercises", whose description will be known with St. Ignatius of Loyola¹⁴, do not necessarily correspond to the "ascetic" meaning that the word "asceticism" acquired later, while abstaining or mortification of drives and needs (psycho) physiological, which led to the modernity disregard of asceticism as nihilistic negation of life (eg. Nietzsche). Present in the Greco-Roman philosophical tradition, we also find them in the Alexandria Therapists described by Philo as "philosophers" whose "medicine" (iatriké) cares not only the body but also

the many "pathologies (Pathon) and sufferings" of "psyche" as "attachment to pleasure, the desire disorientation, sadness, phobias, envy, ignorance, maladjustment to what is ". In fact, the name "Therapists" is due to them for "taking care of Being (therapeuén to On)¹⁵.

These spiritual exercises will pass again to the greco-latin Christianity that not rejected consider itself a philosophy, as a lifestyle and apractical exercise inherited from Antiquity.¹⁶ This is how the christian monasticism was assumed, from the fourth century, as a philosophy that holds at its center the *prosoché*, "attention to himself, the surveillance of every moment", understood as perfect and constant awareness of what is done and what it is, which assumes two things: 1 - a "moral conscience", which purifies and rectifies the "intent", watching to the sole motivation of the act as "the will to do good"; 2 - a "cosmic consciousness," in which we live unceasingly in "God's memory", aware of his presence and

seeing everything with a divine look.¹⁷ The *prosoché*, the full "attention to himself", thus becomes the "fundamental attitude of the monk," as in *Vida de António*, written by Atanásio, where conversion to the monastic life is described as passing to "watch yourself", being his last words, spoken to the disciples: "Live as you ought to dye every day, paying attention to yourselves and reminding of my exhortations."¹⁸ *Prosoché* is a "continuous concentration on the present moment, which must be lived as if it were both the first and the last."¹⁹ Involves "heart surveillance", *nepsis*, and the reminiscent meditation of the principles and rules of life to apply in all those particular circumstances, formulated in "short sentences" (*apophthegmata, kephalaia*) that condense the evangelical precepts and the words of the ancients and favor its memorization and meditation²⁰, which must be constant in order to ensure your application in due course. As written by Dorotheus of Gaza: "If you want to

have these words at the right moment, meditate them constantly."²¹ According to the same author, meditation and continuous application of those words would give a spiritual advantage in all events.²² The *prosoché*, attention to himself, translates into a daily "conscience examination", ie, an uninterrupted attention to thoughts, feelings and actions that allows selfknowledge and the level verification wheter you're on the road to perfection. This already happened in greco-roman philosophy and Antonio, the desert father, advised that monks, his disciples, should write down "the actions and movements of their soul," as if they must share them with each other, so they feel could feel as if they were in public and thus avoid committing fouls that would not commit in the presence of an outside look.²³ It's *prosoché* that assures "self-control", "the triumph of reason over passions", understood as the pathologies that distract, disperse and dissipate the "soul".²⁴ Note that, in order to be effective,

it's needed a methodical and steady workout of this attention to itself, this "introspection technique" which aims at self-transformation of the person²⁵, previous condition for his own access to the truth. Here, philosophy is inseparable from asceticism and spirituality, that theory' practice without which it has no concrete efficiency and remains a mere abstract and intellectual exercise. It is this "self care", as the last Foucault shows, that will be interrupted with Descartes, which, replacing transformation and spiritual conversion of the subject by the proper application of simple method of thinking, inaugurates modernity separating philosophy and science from spirituality, from now on expelled from the exercise of reason.²⁶ Before that, the monastic Christianity welcomes the heritage of classical philosophy practice, reflected in appreciation of stoic and neoplatonic *apatheia*, of the imperturbability or absence of passions / pathologies, the "peace of soul", the "lack of concern", the

"amerimnia" or "tranquillitas", in authors such as Evagrio Pôntico and João Cassiano, among others.²⁷ The first defines the "kingdom of heaven" as "apatheia accompanied of true knowledge of beings", while the "kingdom of God" is the "knowledge of the Holy Trinity, the coextensive substance of the intellect."²⁸ The suppression of the will leads to "detachment (aprospatheia)", which in turn culminates with God's help, in *apatheia*.²⁹ To be understood that this suppression is of self-centered desire, the source of all disturbances, and that the current *apatheia* has no sense of apathy, but consists in a state free of all mental, emotional and instinctual pathologies, equivalent to the recovery of health lost. In the Christian context, this health is salvation (*soteria*), by passing the "ego-centric attitude" of the sick man to the "christ-centered attitude or theo-centered" of the healthy man, which Jean-Yves Leloup proposes understand in a contemporary language, as the replacement of the "neurotic attitude of the

twitching man on the representations that have of himself” for the “not ego-centered open attitude”, that will “make him available to the inspired adventures of Consciousness and Life.”³⁰ Soteria, "salvation", has many broad meaning such as "having the heart off", "breathe widely", "be free", "being in full health, physical, mental and spiritual."³¹ Salt or sun, the indo-european root of "save" and "salvation", expresses "the fact of being whole or intact." It proceeds the sanskrit *sarvah*, meaning "all" and is very present in the religious vocabulary, as well as the greek *holos* ("whole", "all"), the english terms *all*, *whole* (integer), *healthy* (of good health) and *holy* (saint), and yet the german words *alles* (everything), *heil* (are) and *Heilig* (saint).³² The meditative exercise as a constant attention to itself training, is in indeed a therapy to rid the division, limitation and bias inherent to the egocentrism and aims to restore sanity fruition / fundamental fullness of being, converging *apatheia* with the state of

spontaneity, innocence and evangelical simplicity (Jean-Yves Leloup recalls that *simplicitas* mean "sans pli", without bending, ie, "no return on itself"). *Apatheia* is thus "a state of clarity of intelligence that «see» things as they are, without projecting there with their memories, their ideas, their ideologies (idols)", ie, without referring them to itself as well as "heart purity" who loves unconditionally, regardless of favorable or unfavorable circumstances or beings, as in "enemies' love" proposed by Christ (Luke 6: 27-35).³³

To achieve this health state, Evagros Ponticus writes a treatise, *Praktiké*, which can be considered a therapeutic method to identify and release the man of pathological "logismoi" (thoughts) that later Christian tradition designate as "demons" or "diabolos" and finally, as the seven deadly sins. Remember that, etymologically, "diabolos" is what divides (day) and pierces man, the one that still surprises in the "Satan" etymology, the

hebrew *shatan*, "obstacle", indicating that opposes to the unit of man with himself, with others and with God.³⁴ This is what the Greek translation of the Bible *diabolé* designated as the "spirit that sows division" of *diaballein*, "cast aside, askance."³⁵ Regarding "Sin", that word so traumatic for the Western consciousness, can be understood beyond another light, less dramatic, if we remember that *peccatum* comes from latin, the verb *peccare*, give a false step, which in turn translates the greek *amartia*, which means "missing a target or a goal," which, in turn, renders the hebrew *pacha*, which expresses "the fact of revolt".³⁶ The deception, embezzlement and failure, present in greek and latin expressions converge in the sense of an oblique projection and day-bolic of *diaballein* that deviates from a direct path to the unerring aim. If the goal is health and the full realization of itself, by integrating the divine or ontological fullness, it is understood that Jean-Yves Leloup

interpret *amartia*, yet from Evagro Pontic, as the state in which one is "beside himself" patent in various deadly sins, defined as "symptoms of a disease of the spirit or of the being".³⁷

In line with those practices of the early centuries of Christianity, still arises hesychast meditation, whose spiritual exercise relies on evocative and whispered prayer of God, with rhythmic breathing - the greek *meleté* and the latin *meditatio* translate the hebrew *haga*, with primitive sense of "muttering under his breath"³⁸ - to culminate in the silence and hesychia experience, the "inner peace", equivalent to the latin *quies* and the hebrew *shalom*.³⁹ This peace and stillness correspond to the spiritual meaning of *Shabbat*, the rest of the seventh day, which in this sense means only rest in God. Jean-Yves Leloup recalls that the fundamental human task is not to "make, produce and accumulate havings, knowledge and power," but rather to "move steadily closer to the One who is the very being, to the point of not doing

other than one with him". The most overlooked and most important" human rights is thus the right to "contemplation" and is in respect to this inner Saturday that "man, besides their class, their masks, their functions, finds its identity of son of God."⁴⁰ Hence the importance of *amerimnia*, the insouciance, the hesychast experience. As João Clímaco says: "The main work of hesíquia is a perfect *amerimnia* about all things reasonable or unreasonable."⁴¹ It is this absence of worries and concerns that opens the way to contemplation and union with God, because "who wants to put in the presence of God a pure intelligence, and allows to be disturbed with concerns, is like a man who had hampered our feet solidly and intended to accelerate the pace."⁴² Evagro Ponticus had already written that "you can not run tied" and that an intelligence "jolt here and there through the passionate thought [...] can not remain inflexible."⁴³ For this reason, John Climacus states that the absence of concerns involves the

"thoughts", understood here as the "ongoing concerns" that agitate the mind, connected or not to the material world: "you may not have the pure prayer if you are embarrassed by materials and agitated by ongoing concerns, because prayer is the elimination of thoughts."⁴⁴ "This absence of thoughts is the forgetfulness of self", as in peace of mind disappears the "little me" set by pre-occupations, dissolved in opening "the otherness that deep."⁴⁵

These "thoughts" (*logismoi*) are precisely the "pathological abnormalities or deformities" that must be purified by the aforementioned Evagro Pontus' *Praktiké*, a monk of the desert whose spiritual therapy treaty will be published in the West by John Cassian. The "thoughts" here are all instinctual, passionate and disturbing movements of the soul and body that result in disease, contrary to their deep nature and healthy behaviors. In this sense it is understood that in later Christian tradition are designated (and mythologised) as "demons" and "devils"

(from *day-abolos*, which divides and tears), being classified as unhealthy symptoms that keep man in the state of *amartia* or sin, in the etymological sense of "being / pass alongside himself", missing the target of full self-realization: gluttony, greed, sexual obsession, anger, depression, acedia (suicidal despair), vainglory, pride, ie, all the pathologies that are to be encoded by Gregory the Great as the seven deadly sins.⁴⁶

Although the meditative and contemplative tradition in Western Christianity has hidden before the development of a theology, a philosophy and morality, often leading to social and political action, but deprived of "inner food" and the therapeutic efficacy of spirituality, which confined in monasteries and in small groups, a contemporary contemplative as John Main rediscovered the tradition of contemplative prayer by John Cassian⁴⁷ way and founded the World Community for Christian Meditation. In this daily Christian

meditation are remarkable affinities with various traditions of Eastern meditation, how to sit still, close your eyes and mentally repeat the syllables of the aramaic phrase-prayer maranatha, assumed as a Christian "mantra" meaning "come, Lord. Come, Lord Jesus."⁴⁸ Focusing attention on the mantra, all the thoughts, ideas, words and images about themselves are abandoned, of God and all, and with them all plans, problems, expectations, and requirements, becoming "poor in spirit, in an "act totally selfless" of "doing something without any concern for what we will reap of it." Deepening silence, simplicity and humility, we enter into ever greater surrender to the "reality in its most intimate funds", which are of the actual self and the spirit itself, where "the spirit of God" is.⁴⁹

Meditation is the direct experience of the statements that are in the works of Christian mysticism and spirituality although, without evidence of that practice, are outside the field of mere

intellectual belief or representation, always susceptible of doubt or denial, for believers or unbelievers: "God is your being and what you are, you are in God"⁵⁰; "The center of the soul is God"⁵¹; "My Self is God, nor do I know my selfhood except in Him."⁵² The silence of this non-dual experience allows us to understand the observation of St. Diadochos of Foticeia about those who are "consciously lit by spiritual knowledge, though not speak of God."⁵³ Commenting on the same non-duality in famous passages of St. Paul - "No longer I who live, but Christ who lives in me" (Galatians 2, 19); "We live and move and exist in him" (Acts of the Apostles, 17, 28) - as experience of a "foundational core" of the irreducible identity to any objectification, Martin Laird explains it in a remarkably convergent mode with the formulations of oriental and especially Buddhist meditative experience:

"Precisely because our deeper identity, founding personality, is hidden with Christ in God and beyond the reach of understanding, experience this background identity that is one with God will be recorded in our perception, in truth it takes place, as an experience of any particular thing, a great and fluent abyss, bottomless fund. For those who only know the discursive mind, this may seem a terror that deals with death or a spinning vertigo. But for those whose mind is enlarged in a mind-heart, is an overflowing meeting with the flow of the vast and open emptiness that is the bottom of everything. This "no thing", this emptiness is not an absence, but an overabundance."⁵⁴

This remarkable passage allows a timely bridge to the eastern meditative tradition that is now predominantly (re) discovered by Westerners, the Buddhist. In one of the more traditional systematic treatises, the *Stages of Meditation*, of Kamalashila, is shown that training the

mind or meditation is based on pure ethics - in which the practitioner abstains from harming and seeks to benefit themselves and all beings upon all possible acts, mental, verbal and physical - and assumes two things: 1) starting with calm, serenity or peace of mind (*śamatha*) seeding, through a stable and concentrated mindfulness, clearly and without tension in a particular support (one physical object, a mental object viewed, the seven points of body posture, external and internal physical sensations, breathing, thoughts / emotions, conscience, etc.), passes progressively to 2) the penetrating vision (*vipaśyāna*) about the last nature of that object and of reality itself, from which all of all phenomena and the mind that perceives them.⁵⁵ In Buddhist tradition the latter nature is designated as "emptiness" (*śūnyātā*), which indicates the intrinsic or inherent existence, in itself and by itself, of any entity, ie, the interdependence of all phenomena/perceptions, in a equidistant vision of essentialism or eternalism and

nihilism, philosophical positions that respectively support the existence of substantial entities and the absolute non-existence. A penetrating insight (*vipaśyāna*), which uses as a tool the meditative concentration inherent to *śamatha* has, in turn, two instances: one in which the mind analyzes the way phenomenas behave and another in which this analysis gives rise to a direct or intuitive understanding, not conceptual, of the true nature of them. Maintaining ethical discipline, meditative absorption becomes wisdom.⁵⁶ This complementarity of *śamatha* and *vipaśyāna* goes back to Buddha's words in the first sutras.⁵⁷ In *Sattipāṭṭhana Sutta*⁵⁸, Buddha describes how plain attention cultivation in *śamatha*, along which each time the practitioner will be releasing more subtle levels of the two main obstacles to meditation - the excitement and the mental torpor - applies in *vipaśyāna* by a research and direct understanding of the "origin, presence, causal efficacy and dissolution " of all

"fields of experience" on the body, the feelings and mental states/processes.⁵⁹

This way, if meditation is measured contemporaneously regarded as "a rigorous contemplative science of the mind and its relation to the body and the environment"⁶⁰, which confirms its traditional practice as a way of direct understanding of the ultimate nature of reality, this is inseparable from their therapeutic and purifying efficacy while promoting the progressive deconstruction of mental/emotional disorders (*kleśās*) that in Buddhist tradition assume a similar function to the Christian sins, in the etymological and sense, former highlighted. It is supposed that meditative practice performs a direct verification of the very foundations of the Buddhist worldview, in the same way as it frees the mind from ignorance that conditions it, with its conceptual and emotional derivatives. Meditation culminates the therapeutic process inherent to the four noble truths⁶¹, allowing us to

understand/recognize experientially the four seals: "All composite things are impermanent"; "All emotions are pain"; "No such thing exists in itself and for itself", "Nirvana transcends the concepts."⁶² Throughout this process the six disturbing emotions, derived from ignorance and conceptual duality, structure the perception of the six possible worlds of conditioned existence (*samsāra*), are transcended and transformed into the wisdom of the four unlimited experiences: doubts, hesitations and attachment of Men, gods' pride, jealousy / envy of semi-gods, animals' mental torpor, avarice / greed of hungry spirits and hatred/anger of infernal beings⁶³, are alchemy in love, compassion, joy and equanimity⁶⁴, accompanied of all phenomena emptiness vision.

The culminating meditative experience is the meditation on the nature of mind or consciousness itself, through what is known as redundant *śamatha*, because it is no longer to enhance stability and vividness of attention focusing it on

external media, in this case it's about discovering stillness and luminosity inherent to mind/consciousness itself.⁶⁵ Making the mind conscious of it's conscious being, unveils the perspicuity of a condition without "conceptual elaborations" or duality between subject and object or between who perceives, sees and experiences and what is apprehend, seen and experienced. Then, meditation is to just stand in this state, no more⁶⁶, for he is the very brightness of the primordial "space" which is the common "bottom" of the mind and of all animate and inanimate phenomena, an "empty space" that permeates everything and that is only the "great [...] emptiness" which is manifested in the apparent duality between mind and phenomena due to ignorant and deceptive "power of attachment to the self"⁶⁷ (as a substantial and separate entity). This "background to be as fundamental space (zhi-ying)"⁶⁸ is, in the words of Longchenpa, the "bottom of everything that arises," which, "void in essence",

never have "existed as whatever it is, nevertheless emerges as absolutely everything."⁶⁹

Although variously interpreted and conceptualized by different cultural matrices of buddhist and christian traditions, we believe that the direct experience of this "bottomless bottom" points to a remarkable convergence of both, up to the level of language (as we tried to show in contemporary Longchenpa and Meister Eckhart⁷⁰), where, according to the aforesaid step of Martin Laird, the "discursive mind" expands itself in this "mind-heart" where it gives the "overflowing meeting with the flow of the vast and open emptiness that is the bottom of everything," showing that "this 'no thing', this emptiness is not an absence, but an overabundance."⁷¹ We believe that this experience of fullness, on the abound of it which is not is not this or that or what one might think-say, do not lose your ineffable unique flavor due to one's designation as "God" and a few others as "emptiness"⁷².

Anyway, regarding meditation, crossed experience to East and West and to many cultures outside the east-west axis, is a fact that today are predominantly Eastern cultures, particularly the buddhist traditions, that remind and teach westerners what they have forgotten, unlearned or refused in their own tradition and that they feel today a growing need to recover. Nowadays, in the west, there is a clear nostalgia and longing in an ethical and practical spirituality in many minds who feel orphaned and lost within the contemporary nihilism and materialism and have difficulty finding answers and effective means of dealing with the pain, internal conflicts and the feeling of meaningless existence in a religious and cultural tradition where often theology and philosophy are intellectualized, schooled, and divorced of life, ethics and morals declined in judgmental moralism and the action succumbed to social and political activism, well intentioned but without roots in a culture of awareness,

spirit and inner transformation. Sign of this longing and nostalgia of a spirituality not fired from its therapeutic function of the tensions of existing and psychiatric diseases, as well as the mission of expanding awareness beyond the struggle for survival, is the contemporary run towards publications profusion on self-healing, personal development and esotericism, where, along with a minority of credible works, the public is exposed to all the risks of its commercial exploitation by the new industry of substitutes of the authentic spiritual traditions, often mixed in the sterile or already dangerous New Age "spiritual" cocktails (notwithstanding the good intentions that come together under this label).

This situation only makes more urgent to rediscover the deep meditative experience, conveyed by the authentic traditions of humanity, by their lineage of masters and disciples and for those who recreate and renew from a true inner inspiration, translated in an exemplary life,

selfless con for power, fame and wealth, safe criteria for authenticity. For the West, it is legitimate to expect that the current contact with Eastern meditative traditions can reawaken the interest in the philosophical meditation tradition, of greco-roman matrix, and also in proper prayer, meditation and christian contemplation. On the other hand, the current state of the planet and civilization, the dramatic worsening of the destructive relationship of humanity with nature, living beings and herself, also make it urgent to rediscover the meditative experience. We dare to think that meditation should be at the center of a new mental, ethical and cultural-civilizational paradigm, and so a new economic political and social organization, who clearly see and assume that the natural world and sentient beings, human and non-human, are inseparable from our own minds and our own lives, have an intrinsic and not merely instrumental value and are not in any way strange to us or as mere objects

and features to explore for the (impossible) satisfaction of our greed. The absence of this non-dualistic and holistic view, which largely reflects the absence of meditative experience in decision makers and centers responsible for our world's fate, risks to plunge into an ecological and civilizational collapse unprecedented⁷³.

From meditation rediscovery or, in other words, the enlightened experience of the Present, always depends our health, but also, today, the viability of having a future on this planet.

In order to respect and not misrepresent author's notes and his work, we integrate and reproduce some snippets in the original language, without disregarding APA 6th edition' rules.

Notes:

¹ Cf. Deane H. SHAPIRO, Roger N. WALSH, *Meditation, classic and contemporary perspectives*, New York, Aldine, 1984; J. KABAT-ZINN, L. LIPWORTH, R. BURNEY, "The clinical use of mindfulness meditation for the self-regulation of chronic pain", *Journal. Behavior. Medicine*, 8(2) (June, 1985), pp.163-190; I. KUTZ, J. Z. BORYSENKO, H. BENSON, "Meditation and psychotherapy: a rationale for the integration of dynamic psychotherapy, the relaxation response, and mindfulness meditation", *American Journal of Psychiatry* 142 (1) (January, 1985), pp.1-8; Daniel GOLEMAN, *The meditative mind: The varieties of meditative experience*. New York, Tarcher, 1988; J.

L. CRAVEN, "Meditation and psychotherapy", *Canadian Journal of Psychiatry*, 34 (7) (October, 1989), pp.648-653; D. H. SHAPIRO, "Adverse effects of meditation: a preliminary investigation of long-term meditators", *Int. Journal of Psychosom.*, 39 (1-4) (1992), pp.62-67; S. VENKATESH, T. R. RAJU, Y. SHIVANI, G. TOMPKINS, B. L. METI, "A study of structure of phenomenology of consciousness in meditative and non-meditative states", *Indian Journal Physiol. Pharmacol.*, 41 (2) (April, 1997), pp.149-153; James H. AUSTIN, *Zen and the Brain: Toward an Understanding of Meditation and Consciousness*, Cambridge, MIT Press, 1999; Sara W. LAZAR, George, BUSH, Randy L. GOLLUB, Gregory L. FRICCHIONE, Gurucharan KHALSA; Herbert BENSON, "Functional brain mapping of the relaxation response and meditation [Autonomic Nervous System]", *NeuroReport*, Vol. 11 (7) (May, 2000), pp. 1581-1585; Alberto PEREZ-DE-

ALBENIZ e Jeremy HOLMES, "Meditation: Concepts, Effects And Uses In Therapy", *International Journal of Psychotherapy*, Vol. 5, Issue 1 (March de 2000); L. E. CARLSON, Z. URSULIAK, E. GOODEY, M. ANGEN, M. SPECA, "The effects of a mindfulness meditation-based stress reduction program on mood and symptoms of stress in cancer outpatients: 6-month follow-up", *Support Care Cancer*, 9 (2), (March, 2001), pp.112-123; T. BENNETT-GOLEMAN, *Emotional Alchemy: How the Mind Can Heal the Heart*, Harmony Books, 2001; R. J. DAVIDSON, J. KABAT-ZINN, J. SCHUMACHER, M. ROSENKRANZ, D. MULLER, S. F. SANTORELLI, F. URBANOWSKI, A. HARRINGTON, K. BONUS, J. F. SHERIDAN, "Alterations in brain and immune function produced by mindfulness meditation", *Psychosomatic Medicine*, 65 (4), (July-August, 2003) pp.564-570; Antoine LUTZ, Richard J. DAVIDSON *et al.*, "Long-term meditators self-induce high-amplitude gamma synchrony during mental practice", *Proceedings of the National Academy of Sciences* 101 (November 16, 2004), pp. 16369–16373; Jonathan SHEAR (ed.), *The experience of meditation: Experts introduce the major traditions*, St. Paul, MN, Paragon House, 2006; Maria B. OSPINA, Kenneth BOND, Mohammad KARKHANEH, Lisa TJOSVOLD, Ben VANDERMEER, Yuanyuan LIANG, Liza BIALY, Nicola HOOTON, Nina BUSCEMI, Donna M. DRYDEN, Terry P. KLASSEN, "Meditation practices for health: state of the research", *Evidence Report / Technology Assessment (Full Report)*, prepared by the University of Alberta Evidence-based Practice Center under Contract No. 290-02-0023 (Junho, 2007), 472 páginas; Melinda WENNER, "Brain Scans Reveal Why Meditation Works", *LiveScience.com* (30 June, 2007); Matthieu RICARD, *L'Art de la Méditation. Pourquoi méditer? Sur quoi? Comment?*, Paris, NiL éditions, 2008; Kenneth BOND, Maria B. OSPINA,

Nicola HOOTON, Liza BIALY, Donna M. DRYDEN, Nina BUSCEMI, David SHANNAHOFF-KHALSA, Jeffrey DUSEK, Linda E. CARLSON, "Defining a complex intervention: The development of demarcation criteria for "meditation"", *Psychology of Religion and Spirituality*, 1 (2) (2009), pp.129–137; B. Alan WALLACE, *Mind in the Balance. Meditation in Science, Buddhism, and Christianity*, New York, Columbia University Press, 2009; *Meditations of a Buddhist Skeptic. A Manifesto for the Mind Sciences and Contemplative Practice*, New York, Columbia University Press, 2012; AAVV, *La espiritualidad a debate. El estudio científico de lo trascendente*, tradução do inglês de David González Raga, Barcelona, Editorial Kairós, 2010, em particular Joan H. HAGEMAN, "No todas las meditaciones son iguales. Una breve revisión de las perspectivas, las técnicas y los resultados", pp.298-309, com mais bibliografia especializada nas notas; Matthieu

RICARD, "Neurociências e meditação", *Cultura ENTRE Culturas*, nº2 (Lisbon, 2010), pp.82-86.

² According to what B. Alan Wallace defines as the "scientific externalization of meditation" – cf. B. Alan WALLACE, *Mind in the Balance. Meditation in Science, Buddhism, and Christianity*, pp.15-16.

³ Process that generated criticism in the modern economic world, either traditionalist and reactionary content or socialist content, revolutionary and libertarian, until the emergence of the current ecological movement. According to, as many others, many others, René GUÉNON, *A crise do mundo moderno*, tradução, prefácio e notas de António Carlos Carvalho, Lisboa, Vega, 1977 [1927]; *Id.*, *Le règne de la quantité et les signes des temps*, Paris, Gallimard, 1970 [1945]; Julius EVOLA, *Rivolta contro il mondo moderno*, Roma, Edizioni Mediterranee, 1969 [1934]; Michael

LÖWY / Robert SAYRE, *Révolte et mélancolie. Le romantisme à contre-courant de la modernité*, Paris, Payot, 1992.

⁴ Take Erich Fromm diagnosis made as early as 1976 about the "failure" and the "end of an illusion", "The Great Promise of Unlimited Progress - the promise of the field of Nature, material abundance, higher happiness for the greatest number of individuals, and unrestricted personal freedom - feeded the hope and faith of countless generations since the Industrial Revolution"; "Unlimited production trinity, absolute freedom and unrestricted happiness formed the core of a new religion"; "It is important to visualize the immensity of the Great Promise, the wonderful material and intellectual achievements of the Industrial Revolution in order to understand the trauma that the finding of their failure is producing these days. Because the Industrial Revolution actually failed to fulfill its Great Promise

– Erich FROMM, *Ter ou Ser?*, Lisboa, Editorial Presença, 1999, pp.13-14.

⁵ “Depuis l’époque des hommes des cavernes, l’être humain recherche la paix et le bonheur en chassant, en cultivant la terre et en accumulant des biens matériels. Nous avons passé tant de temps à les chercher en dehors de nous-mêmes que nous n’avons jamais eu le loisir de les récolter en notre propre esprit” – Dzigar KONGTRÜL, *Le Bonheur est entre vos mains. Petit guide du bouddhisme à l’usage de tous*, prefácio de Matthieu Ricard, tradução de Carisse Busquet, Paris, NiL éditions, 2007, p.55.

⁶ Cf. Jean-Yves LELOUP, *Écrits sur l’Hésychasme. Une tradition contemplative oubliée*, Paris, Albin Michel, 1999, p.19.

⁷ Cf. Pierre HADOT, *Exercices spirituels et philosophie antique*, prefácio de Arnold I. Davidson, Paris, Albin Michel, 2002, nova edição revista e aumentada, p.29, nota 2.

⁸ Cf. *Ibid.*, p.77.

⁹ Cf. *Ibid.*, pp.22-23. A “filosofia” como “medicina da alma” surge em CÍCERO, *Tusculanas.*, III, 6. Cf. André-Jean VOELKE, *La philosophie comme thérapie de l'âme. Études de philosophie hellénistique*, prefácio de Pierre Hadot, Friburgo/Paris, Academic Press/Éditions du Cerf, 1993, 2nd edition corrected.

¹⁰ Cf. Pierre HADOT, *Exercices spirituels et philosophie antique*, pp.25-26.

¹¹ Cf. *Ibid.*, p.26.

¹² Cf. *Ibid.*, pp.27-28.

¹³ Cf. *Ibid.*, pp.20-21.

¹⁴ San IGNACIO DE LOYOLA, *Ejercicios espirituales*, in *Obras Completas*, Madrid, BAC, 1982, 4^a edição.

¹⁵ Cf. Jean-Yves LELOUP, *Prendre soin de l'être. Philon et les Thérapeutes d'Alexandrie*, Paris, Albin Michel, 1999, pp.29-30.

¹⁶ Cf. Pierre HADOT, *Exercices spirituels et philosophie antique*, pp.21 e 77-78. Cf. P. Rabbow, *Seelenführung. Methodik der Exerzitien in der Antike*, Munique, 1954.

¹⁷ Cf. Pierre HADOT, *Exercices spirituels et philosophie antique*, pp.80-82.

¹⁸ Cf. ATANÁSIO, *Vida de António*, PG 26 844B e 969B, citado em Pierre Hadot, *Exercices spirituels et philosophie antique*, pp.83-84.

¹⁹ Cf. Pierre HADOT, *Exercices spirituels et philosophie antique*, p.84.

²⁰ Cf. *Ibid.*, pp.85 e 87.

²¹ DOROTEU DE GAZA, *Didaskaliai*, edição de L. Regnault e J. de Préville, Paris, Sources Chrétiennes, 1963, t.92, 60, 27, citado em Pierre HADOT, *Exercices spirituels et philosophie antique*, p.88.

²² Cf. Pierre HADOT, *Exercices spirituels et philosophie antique*, p.88.

²³ Cf. *Ibid.*, pp.89-90. Cf. ATANÁSIO, *Vida de António*, 924B, citado in *Ibid.*, p.90. Para uma antologia dos Padres do deserto, cf. *Ditos e feitos dos Padres do deserto*, organização de Cristina Campo e Piero Draghi, tradução de Armando Silva Carvalho, Lisboa, Assírio & Alvim, 2003.

²⁴ Cf. Pierre HADOT, *Exercices spirituels et philosophie antique*, p.90.

²⁵ Cf. *Ibid.*, pp.90-91.

²⁶ Cf. Michel FOUCAULT, *Histoire de la sexualité, 3, L'usage des plaisirs*, Paris, Gallimard, 1984. Foucault recognizes the original ascetic sense of philosophy: “[...] la philosophie, si du moins celle-ci est encore maintenant ce qu’elle était autrefois, c’est-à-dire une “ascèse” [...]” – *Ibid.*, p.15. For the dialogue between Pierre Hadot and Michel Foucault, cf. Pierre HADOT, “Un dialogue interrompu avec Michel Foucault. *Convergences et divergences*”, “Réflexions sur la «culture de soi»”, in *Exercices spirituels et philosophie antique*, pp.305-311 e 323-332.

²⁷ Cf. *Ibid.*, pp.92-95.

²⁸ EVAGRO PÔNTICO, *Praktikos*, 2-3, citado in Pierre HADOT, *Exercices spirituels et philosophie antique*, p.93.

²⁹ Cf. DOROTEU DE GAZA, *Didaskaliai*, 20, 11-13, citado in Pierre HADOT, *Exercices spirituels et philosophie antique*, p.92.

³⁰ Cf. Jean-Yves LELOUP, *Écrits sur l'Hésychasme. Une tradition contemplative oubliée*, p.71.

³¹ *Ibid.*, p.29.

³² Cf. Odon VALLET, *Petit lexique des mots essentiels*, pp.232-234.

³³ Cf. Jean-Yves LELOUP, *Écrits sur l'Hésychasme. Une tradition contemplative oubliée.*, p.72.

³⁴ Cf. *Ibid.*, pp.52-54.

³⁵ Cf. Odon VALLET, *Petit lexique des mots essentiels*, Paris, Albin Michel, 2007, p.61. About “diabolic”, cf. Eudoro de SOUSA, *Mitologia*, in *Mitologia. História e Mito*, presentation of Constança Marcondes César, Lisboa, Imprensa Nacional – Casa da Moeda, 2004, pp. 89-106; Vilém FLUSSER, *A História do Diabo*, technical revision of Gustavo Bernardo, São Paulo, Annablume, 2006, 2ª edição, pp. 21-29.

³⁶ Cf. Odon VALLET, *Petit lexique des mots essentiels*, pp.178-179.

³⁷ Cf. Jean-Yves LELOUP, *Écrits sur l'Hésychasme. Une tradition*

contemplative oubliée, p.53. Simone Weil explains that “Sin is not a distance. It’s a bad look orientation” – Simone WEIL, *L’amour de Dieu et le malheur* (1942), in *Oeuvres*, established edition of Florence de Lussy, Paris, Gallimard, 1999, p.697.

³⁸ Cf. Jean-Yves LELOUP, *Écrits sur l’Hésychasme. Une tradition contemplative oubliée*, p.19.

³⁹ Cf. *Ibid.*, p.43.

⁴⁰ Cf. *Ibid.*, pp.43-44. As Raimon Panikkar also writes: “If for a moment we forgot that we are the teachers, construction workers, executives, etc., if we forgot that we are Christians - and even humans – we would provide with this openness to a reality of consciousness of which we can be spokespeople. For this we must divest ourselves, detaching ourselves from the entire set of attributes that, in much make up our personality, to identify ourselves exclusively with them, limit us and often stifle us” – Raimon PANIKKAR, Raimon, *Iconos del Misterio. La experiencia de Dios*, Barcelona, Ediciones Península,

2001, 3rd edition corrected and increased, p.43.

⁴¹ João CLÍMACO, *Scala Paradisi*, P.G. 88, 1109b.

⁴² *Ibid.*, 1112 a.

⁴³ Evagro PÔNTICO, Evagro, *De Oratione*, 71, P.G. 79, 1181d.

⁴⁴ João CLÍMACO, *De Oratione*, 70, P. G. 79, 1181.

⁴⁵ Cf. Jean-Yves LELOUP, *Écrits sur l’Hésychasme. Une tradition contemplative oubliée*, p.47.

⁴⁶ Cf. *Ibid.*, pp.53-54.

⁴⁷ Cf. João CASSIANO, *Da Oraçãõ*, latin translation of Adriano Correia Barbosa, O. S. B., introduction of Lino Correia Marques de Miranda Moreira, Petrópolis, Vozes, 2008.

⁴⁸ John MAIN, *The Heart of Creation. Meditation: a way of setting God free in the world*, edition and introduction of Laurence Freeman, Londres, The Canterbury Press Norwich, 2007, pp.1-2; *A palavra que leva ao silêncio. Um manual de meditação cristã*, translation of

Artur Morão, Lisboa, Pedra Angular, 2011, pp.17 e 30. John Main reminds that this word contains both the first letter of Paul to the Corinthians (*1 Coríntios* 16, 22) as St. John *Apocalipse* (22, 20), integrating some of the oldest Christian liturgies (*Didaqué*, 10, 6).

⁴⁹ John MAIN, *The Heart of Creation. Meditation: a way of setting God free in the world*, pp.1-3.

⁵⁰ ANÓNIMO, *The Book of Privy Counselling*, in *The Cloud of Unknowing and Other Works*, translation of A. C. Spearing, Harmondsworth, Penguin, 2001, p.104 (cited in Martin LAIRD, *Into the Silent Land. The Practice of Contemplation*, Nova Iorque, Oxford University Press, 2009, p.9, with slight change in translation).

⁵¹ “El centro de el alma es Dios [...]” – São JOÃO DA CRUZ, *Llama de amor viva*, 1, 12, in *Obras Completas*, edition prepared by Lucinio Ruano de la Iglesia, Madrid, B. A. C., 2002, p.923.

⁵² Santa CATARINA DE GÉNOVA, cit. in E. UNDERHILL, *The Mystics of the Church*, James Clarke, 1975, p.51.

⁵³ São DIÁDOCO DE FOTICEIA, *On Spiritual Knowledge*, 9, citado em *The Philokalia*, I, translation of G. Palmer, P. Sherrard e K. Ware, Londres, Faber and Faber, 1979, p. 255 (as cited in Martin LAIRD, *Into the Silent Land. The Practice of Contemplation*, pp.9-10).

⁵⁴ Martin LAIRD, *Into the Silent Land. The Practice of Contemplation*, p.14.

⁵⁵ Cf. DALAI LAMA, *Estágios da meditação*, root-text of Kamalashila, translated for english by Venerável Geshe Lobsang Jordhen, Losang Choephel Ganchenpa e Jeremy Russell, portuguese translation of Paulo Borges, Lisboa, Âncora Editora, 2001, pp.99-100 e 113-116.

⁵⁶ Cf. *Ibid.*, pp.125-127.

⁵⁷ Cf. *Anguttara Nikāya* 2: III, 10; I 61; 4:170; II 156-57, cit. em *In the Buddha's Words. An anthology of discourses from the pāli canon*, edited and introduced by

Bhikkhu Bodhi, Dalai Lama foreword, Boston, Wisdom Publications, 2005, pp.268-270.

⁵⁸ *Sattipāṭṭhana Sutta*, in *The Middle Length Discourses of the Buddha*, uma nova tradução do *Majjhima Nikāya*, original translation of Pali por Bhikkhu Ñānamoli, edited and revised by Bhikkhu Bodhi, Boston, Wisdom Publications/Barre Center for Buddhist Studies, 1995, pp.145-155.

⁵⁹ B. Alan WALLACE, *The Attention Revolution. Unlocking the power of focused mind*, foreword of Daniel Goleman, Boston, Wisdom Publications, 2006, p.62.

⁶⁰ *Ibid.*

⁶¹ “A base do ensinamento do Buda Śākyamuni consiste na exposição das Quatro Nobres Verdades, segundo uma perspectiva *terapêutica*: 1 – o *diagnóstico* é o reconhecimento de que todas as experiências condicionadas ao longo da vida são *dukkha*, termo que implica as noções de sofrimento, insatisfação, mal-

estar, frustração e imperfeição; 2 – a *etiologia* consiste em indicar como *causas* de *dukkha* a *ignorância*, no sentido do desconhecimento da natureza última da mente e das coisas, que leva à percepção de uma separação e dualidade entre o suposto eu e o mundo e daí ao egocentrismo do *desejo possessivo* e da *aversão*; 3 – o *remédio* consiste no *nirvāna* ou cessação do sofrimento por abolição das suas causas; 4 – a *aplicação do remédio* é a *via* que assume três aspectos: *ética* (não prejudicar nenhum ser vivo e fazer tudo para o bem de todos), *meditação* (libertar a mente de todos os conceitos e emoções que a agitam, desenvolvendo uma atenção concentrada, calma e pacífica) e *sabedoria* (o conhecimento directo da vacuidade e sacralidade de todos os fenómenos e o viver em conformidade com isso, pondo a vida ao serviço do bem e da libertação de todos os seres)” – Paulo BORGES, *Descobrir Buda. Estudos e ensaios sobre a*

via do despertar, Lisboa, Âncora Editora, 2010, pp.13-14 (slightly modified text).

⁶² Cf. DZONGSAR JAMYANG KHYENTSE, *O que não faz de ti um budista*, translation of Paulo Borges, Alfragide, Lua de Papel, 2009, p.11.

⁶³ On the six emotions and six modes / existence of worlds, cf. Chögyam TRUNGPA, *Bardo. Au-delà de la folie*, traduzido por Stéphane Bédard, prefácio de Judith L. Lief, Paris, Éditions du Seuil, 1995, pp.309-347.

⁶⁴ Cf. B. Alan WALLACE, *Genuine Happiness. Meditation as a path to fulfillment*, prefácio de S. S. o Dalai Lama, Hoboken, New Jersey, John Wiley & Sons, 2005, pp.107-153.

⁶⁵ Cf. *Id.*, *The Attention Revolution. Unlocking the power of focused mind*, p.7.

⁶⁶ Cf. DUDJOM RINPOCHE, *The Illumination of Primordial Wisdom: an instruction manual on the utterly pure stage of perfection of the powerful and ferocious Dorje Drolö, subduer of demons*, cit. in GYATRUL RINPOCHE,

Meditation, Transformation, and Dream Yoga, translation of B. Alan Wallace e Sangye Khandro, Ítaca, Nova Iorque, Snow Lion, 2002, p.136.

⁶⁷ Düdjom LINGPA, *The Vajra Essence: from the matrix of pure appearances and primordial consciousness, a tantra on the self-originating nature of existence*, translation of B. Alan Wallace, Alameda, Califórnia, Mirror of Wisdom, 2004, pp.18-19, cit. in B. Alan WALLACE, *Mind in the Balance. Meditation in Science, Buddhism, and Christianity*, p.149. About this subject, cf. also Düdjom LINGPA, *Buddahood Without Meditation. A Visionary Account Known as "Refining Apparent Phenomena"* (Nang-Jang), translated from tibetan under the direction of Ghagdud Tulku Rinpoché por Richard Barron, Junction City, Padma Publishing, 1994, p.25.

⁶⁸ Cf. *Ibid.*

⁶⁹ Cf. LONGCHEN RABJAM (LONGCHENPA), *The Precious Treasury of the Basic Space of Phenomena*,

translated under the direction of His Eminence Chagdud Tulku Rinpoche by Richard Barron (Lama Chökyi Nyima), edited by members of Padma Translation Committee: Susanne Fairclough, Jeff Miller, Mary Racine e Robert Racine, tibetan-english bilingual edition, Junction City, Padma Publishing, 2001, p.3.

⁷⁰ Cf. Paulo BORGES, “Mestre Eckhart e Longchenpa: do fundo sem fundo primordial como nada e vacuidade”, in AAVV, *A Questão de Deus na História da Filosofia*, I, org. Maria Leonor L. O. Xavier, Sintra, Zéfiro, 2008, pp.567-579.

⁷¹ Martin LAIRD, *Into the Silent Land. The Practice of Contemplation*, p.14.

⁷² Cf. Paulo BORGES, “Vacuidade e Deus (um estudo comparado entre Nāgārjuna e Pseudo-Dionísio Areopagita)”, in *Descobrir Buda. Estudos e ensaios sobre a via do despertar*, pp.103-154.

⁷³ Cf. Stéphane FERRET, *Deepwater Horizon. Éthique de la Nature et Philosophie de la Crise Écologique*, Paris, Seuil, 2011.