

**THE BODHISATTVAS BRAIN: BUDDHISM NATURALIZED  
(MIT PRESS)**

Jennifer Lizcano

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But, as Owen Flanagan points out in The Bodhisattva's Brain, Buddhism is hardly naturalistic. In The Bodhisattva's MIT Press, - Philosophy - pages.

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Owen Flanagan, *The Bodhisattva's Brain: Buddhism Naturalized*, MIT Press, , pp., \$ (hbk), ISBN Reviewed by.

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The Bodhisattva's Brain: Buddhism Naturalized. BY OWEN FLANAGAN. ( Cambridge, MA: MIT Press, Pp. xvi + , £) The book is about what .

The Bodhisattva's Brain: Buddhism Naturalized. By OwenFlanagan. (Cambridge, MA: MIT Press, Pp. xvi + , £) Graham George.

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Such an approach, claims Flanagan, allows one to ask the sort of questions that other approaches would seldom entertain: Even so, the book will most likely win praise among contemporary philosophers, Buddhist scholars, and cognitive scientists alike for its bold and uncompromising stance on what is and is not worth keeping of this venerable tradition of philosophical inquiry, moral cultivation, and existential transformation. Some claim that neuroscience is in the process of validating Buddhism empirically, but Flanagan's naturalized Buddhism does not reduce itself to a brain scan showing happiness patterns.

InTheBodhisattva'sBrainFlanaganarguesthatitispossibletodiscoverin Buddhism Naturalized Owen J. Some claim that neuroscience is in the process of validating Buddhism empirically, but Flanagan's naturalized Buddhism does not reduce itself to a brain scan showing happiness patterns. That is, he knows that

even some of Buddhism's best known representatives are keenly aware that Buddhism might perhaps be an unfinished project and that some of its doctrines should in fact be revised to take into account the findings of cognitive science.

Along the way, Flanagan advances an alternative and, by his own admission, his expressing hope that the identity theory may at least work for basic sensations, while at the same time shying away from epiphenomenalism, Flanagan could be offering us a more moderate version of naturalism. It does not mean, however, that Buddhism does not offer something unique and special; it just isn't what those who champion the science of happiness think it is.