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community, the U.S.  
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always longed to  
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something larger than  
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an explanation that is  
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the religious impulse is

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rooted in the biology of  
the brain. Newberg  
and d'Aquili base this  
revolutionary  
conclusion on a long-  
term investigation of  
brain function and  
behavior as well as  
studies they conducted  
using high-tech  
imaging techniques to  
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meditating Buddhists  
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at prayer. What they discovered was that intensely focused spiritual contemplation triggers an alteration in the activity of the brain that leads us to perceive transcendent religious experiences as solid and tangibly real. In other words, the sensation that Buddhists call



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"oneness with the universe" and the Franciscans attribute to the palpable presence of God is not a delusion or a manifestation of wishful thinking but rather a chain of neurological events that can be objectively observed, recorded, and actually photographed. The

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inescapable conclusion  
is that God is hard-  
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brain. In *Why God  
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Newberg and d'Aquili  
document their  
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between spirituality and the brain. Along the way, they delve into such essential questions as whether humans are biologically compelled to make myths; what is the evolutionary connection between religious ecstasy and sexual orgasm; what do Near Death Experiences reveal

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about the nature of  
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environment. As their  
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One of the pathways

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by which the scientific community confirms the validity of a new scientific discovery is by repeating the research that produced it. When a scientific effort fails to independently confirm the computations or results of a previous study, some fear that it may be a symptom of a lack of rigor in science,

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