

A Philosophical Analysis Of Buddhist Notions The Buddha And Wittgenstein 1st Edition

The Golden Age of Indian Buddhist Philosophy
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The Golden Age of Indian Buddhist Philosophy

Despite the recent upsurge of interest in comparative political theory, there has been virtually no serious examination of Buddhism by political philosophers in the past five decades. In part, this is because Buddhism is not typically seen as a school of political thought. However, as Matthew Moore argues, Buddhism simultaneously parallels and challenges many core assumptions and arguments in contemporary Western political theory. In brief, Western thinkers not only have a great deal to learn about Buddhism, they have a great deal to learn from it. To both incite and facilitate the process of Western theorists engaging with this neglected tradition, this book provides a detailed, critical reading of the key primary Buddhist texts, from the earliest recorded teachings of the Buddha through the present day. It also discusses the relevant secondary literature on Buddhism and political theory (nearly all of it from disciplines other than political theory), as well as the literatures on particular issues addressed in the argument. Moore argues that Buddhist political thought rests on three core premises--that there is no self, that politics is of very limited importance in human life, and that normative beliefs and judgments represent practical advice about how to live a certain way, rather than being obligatory commands about how all persons must act. He compares Buddhist political theory to what he sees as Western analogues--Nietzsche's similar but crucially different theory of the self, Western theories of limited

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citizenship from Epicurus to John Howard Yoder, and to the Western tradition of immanence theories in ethics. This will be the first comprehensive treatment of Buddhism as political theory.

The Heart of Buddhist Philosophy

Why and how do women engage with Buddhism and philosophy? The present volume aims to answer these questions by examining the life and philosophy of a Korean Zen Buddhist nun, Kim Iryŏp (1896–1971). The daughter of a pastor, Iryŏp began questioning Christian doctrine as a teenager. In a few years, she became increasingly involved in women's movements in Korea, speaking against society's control of female sexuality and demanding sexual freedom and free divorce for women. While in her late twenties, an existential turn in her thinking led Iryŏp to Buddhism; she eventually joined a monastery and went on to become a leading figure in the female monastic community until her death. After taking the tonsure, Iryŏp followed the advice of her teacher and stopped publishing for more than two decades. She returned to the world of letters in her sixties, using her strong, distinctive voice to address fundamental questions on the scope of identity, the meaning of being human, and the value of existence. In her writing, she frequently adopted an autobiographical style that combined her experiences with Buddhist teachings. Through a close analysis of Iryŏp's story, Buddhist philosophy and practice in connection with East Asian new women's movements, and continental philosophy, this volume offers a creative

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interpretation of Buddhism as both a philosophy and a religion actively engaged with lives as they are lived. It presents a fascinating narrative on how women connect with the world—whether through social issues such as gender inequality, a Buddhist worldview, or existential debates on human existence and provides readers with a new way of philosophizing that is transformative and deeply connected with everyday life. *Women and Buddhist Philosophy: Engaging Zen Master Kim Iryöp* will be of primary interest to scholars and students of Buddhism, Buddhist and comparative philosophy, and gender and Korean studies.

What the Buddha Taught

This introduction to Buddhism examines its basic philosophical teachings and historical development, setting forth complex and significant ideas in a straightforward and simple style that is easily accessible to the student. The author's orientation is philosophical, rather than religious or sociological. This approach is both the uniqueness and the strength of the work. Part I outlines the historical background out of which Buddhism arose and emphasizes the teachings of early Buddhism. Part II examines developments in the history of Buddhist thought and the emergence of the various schools of Buddhism.

Buddhism

Nagao invariably focuses on the core of Mahayana

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Buddhism--the path of the Bodhisattva, the doctrine of sunyata, and the system of Trisvabhava are explained. Important technical terms used in the Mahayana textual tradition, whose exact understanding is imperative for the study of Mahayana Buddhism, are skillfully presented, making the book indispensable to scholars of Buddhist studies.

A History of Buddhist Philosophy

Jean Francois-Revel, a pillar of French intellectual life in our time, became world famous for his challenges to both Communism and Christianity. Twenty-seven years ago, his son, Matthieu Ricard, gave up a promising career as a scientist to study Tibetan Buddhism -- not as a detached observer but by immersing himself in its practice under the guidance of its greatest living masters. Meeting in an inn overlooking Katmandu, these two profoundly thoughtful men explored the questions that have occupied humankind throughout its history. Does life have meaning? What is consciousness? Is man free? What is the value of scientific and material progress? Why is there suffering, war, and hatred? Their conversation is not merely abstract: they ask each other questions about ethics, rights, and responsibilities, about knowledge and belief, and they discuss frankly the differences in the way each has tried to make sense of his life. Utterly absorbing, inspiring, and accessible, this remarkable dialogue engages East with West, ideas with life, and science with the humanities, providing wisdom on how to

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enrich the way we live our lives.

The Concept of the Buddha

Philosophy of the Buddha is a philosophical introduction to the teaching of the Buddha. It carefully guides readers through the basic ideas and practices of the Buddha, including kamma (karma), rebirth, the not-self doctrine, the Four Noble Truths, the Eightfold Path, ethics, meditation, non-attachment, and Nibbâna (Nirvana). The book includes an account of the life of the Buddha as well as comparisons of his teaching with practical and theoretical aspects of some Western philosophical outlooks, both ancient and modern. Most distinctively, Philosophy of the Buddha explores how Buddhist enlightenment could enable us to overcome suffering in our lives and reach our full potential for compassion and tranquillity. This is one of the first books to introduce the philosophy of the Buddha to students of Western philosophy. Christopher W. Gowans' style is exceptionally clear and appropriate for anyone looking for a comprehensive introduction to this growing area of interest.

Why Buddhism is True

Explore the nature of our material world in a unique sourcebook, conceived by the Dalai Lama, collecting the scientific observations found in classical Buddhist treatises. Under the visionary supervision of His Holiness the Dalai Lama, Science and Philosophy in the Indian Buddhist Classics brings together classical

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Buddhist explorations of the nature of our material world and the human mind and puts them into context for the modern reader. It is the Dalai Lama's view that the explorations by the great masters of northern India in the first millennium CE still have much that is of interest today, whether we are Buddhist or not. Volume 1, *The Physical World*, explores of the nature of our material world—from the macroscopic to the microscopic. It begins with an overview of the many frameworks, such as the so-called five aggregates, that Buddhist thinkers have used to examine the nature and scope of reality. Topics include sources of knowledge, the scope of reason, the nature and constituents of the material world, theories of the atom, the nature of time, the formation of the universe, and the evolution of life, including a detailed explanation of the early Buddhist theories on fetal development. The volume even contains a brief presentation on early theories about the structure and function of the brain and the role of microorganisms inside the human body. The book weaves together passages from the works of great Buddhist thinkers like Asanga, Vasubandhu, Nagarjuna, Dignaga, and Dharmakirti. Each of the major topics is introduced by Thupten Jinpa, the Dalai Lama's principal English-language translator and founder of the Institute of Tibetan Classics.

Buddhist Philosophy

In *Buddhists, Brahmins, and Belief*, Dan Arnold examines how the Brahmanical tradition of Purva Mimamsa and the writings of the seventh-century

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Buddhist Madhyamika philosopher Candrakirti challenged dominant Indian Buddhist views of epistemology. Arnold retrieves these two very different but equally important voices of philosophical dissent, showing them to have developed highly sophisticated and cogent critiques of influential Buddhist epistemologists such as Dignaga and Dharmakirti. His analysis -- developed in conversation with modern Western philosophers like William Alston and J. L. Austin -- offers an innovative reinterpretation of the Indian philosophical tradition, while suggesting that pre-modern Indian thinkers have much to contribute to contemporary philosophical debates. In logically distinct ways, Purva Mimamsa and Candrakirti's Madhyamaka opposed the influential Buddhist school of thought that emphasized the foundational character of perception. Arnold argues that Mimamsaka arguments concerning the "intrinsic validity" of the earliest Vedic scriptures are best understood as a critique of the tradition of Buddhist philosophy stemming from Dignaga. Though often dismissed as antithetical to "real philosophy," Mimamsaka thought has affinities with the reformed epistemology that has recently influenced contemporary philosophy of religion. Candrakirti's arguments, in contrast, amount to a principled refusal of epistemology. Arnold contends that Candrakirti marshals against Buddhist foundationalism an approach that resembles twentieth-century ordinary language philosophy -- and does so by employing what are finally best understood as transcendental arguments. The conclusion that Candrakirti's arguments thus support a metaphysical claim represents a bold new understanding of Madhyamaka.

Buddhists, Brahmins, and Belief

"Jay Garfield is an expert both in analytic logic as well as on Buddhism, and this book represents an important demonstration for Western philosophers of the value of engaging with another tradition -- in this case, Buddhist philosophy -- over a wide range of topics, and the value of that engagement for contemporary philosophical practice. Garfield encourages Western philosophers to read Buddhist texts, include them in the curriculum, and to take Buddhist positions seriously, alongside other non-western traditions. The chapters here introduce important Buddhist ideas systematically, and then apply them to a topic of interest in the West; others begin with a problem and then introduce a Buddhist approach; while other chapters take more hybrid approaches. He ranges over key philosophical questions about metaphysics, consciousness, the self, epistemology, ethics, and others -- and his approach is idiosyncratic, accessible, and informal, focusing on often difficult concepts from Indian and Tibetan texts and making them graspable"--

The Buddhist Philosophy of the Middle

Madhyamaka, the "philosophy of the middle," systematized the Buddha's fundamental teaching on no-self with its profound non-essentialist reading of reality. Founded in India by Nagarjuna in about the second century CE, Madhyamaka philosophy went on to become the dominant strain of Buddhist thought in Tibet and exerted a profound influence on all the

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cultures of East Asia. Within the extensive Western scholarship inspired by this school of thought, David Seyfort Ruegg's work is unparalleled in its incisiveness, diligence, and scope. The Buddhist Philosophy of the Middle brings together Ruegg's greatest essays on Madhyamaka, expert writings which have and will continue to contribute to our progressing understanding of this rich tradition.

Buddhist Philosophy

The emphasis in this book is on the philosophical outlook of early Buddhism.

Buddhist Phenomenology

The aim of this book is to address the relevance of Wilfrid Sellars' philosophy to understanding topics in Buddhist philosophy. While contemporary scholars of Buddhism often take Sellars as a touchstone for philosophical analysis, and while many take Sellars' corpus as their entrée into current philosophical discourse, fewer contemporary philosophers have crossed the bridge in the other direction, using Sellarsian ideas as a way of entering into Buddhist philosophy. The essays in this volume, written by both philosophers and Buddhist Studies scholars, are divided into two sections organized around two of Sellars' essays that have been particularly influential in Buddhist Studies: "Philosophy and the Scientific Image of Man" and "Empiricism and the Philosophy of Mind." The chapters in Part I generally address questions concerning the two truths, while those in

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Part II concern issues in epistemology and philosophy of mind. The volume will be of interest to Sellars scholars, to scholars interested in the contemporary interaction of Buddhist philosophy and Western philosophy and to scholars of Buddhist Studies.

Buddhist Moral Philosophy

Organised in broadly chronological terms, this book presents the philosophical arguments of the great Indian Buddhist philosophers of the fifth century BCE to the eighth century CE. Each chapter examines their core ethical, metaphysical and epistemological views as well as the distinctive area of Buddhist ethics that we call today moral psychology. Throughout, this book follows three key themes that both tie the tradition together and are the focus for most critical dialogue: the idea of anatman or no-self, the appearance/reality distinction and the moral aim, or ideal. Indian Buddhist philosophy is shown to be a remarkably rich tradition that deserves much wider engagement from European philosophy. Carpenter shows that while we should recognise the differences and distances between Indian and European philosophy, its driving questions and key conceptions, we must resist the temptation to find in Indian Buddhist philosophy, some Other, something foreign, self-contained and quite detached from anything familiar. Indian Buddhism is shown to be a way of looking at the world that shares many of the features of European philosophy and considers themes central to philosophy understood in the European tradition.

Wilfrid Sellars and Buddhist Philosophy

Interested in "whether there is a useful and truthful philosophy in Buddhism, among the Buddisms that is compatible with the rest of knowledge as it now exists and specifically whether Buddhism can be made compatible with a philosophy that is empirically responsible and that does not embrace the low epistemic standards that permit all manner of superstition and nonsense, sometimes moral evil as well " (p. xiii).

Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought

Buddhism

In arriving at the heart of Buddhist philosophy, Nolan Pliny Jacobson attempts to eliminate some of the confusion in the West (and perhaps in the East as well) concerning the Buddhist view of what is concrete and ultimately real in the world. Jacobson presents Nāgārjuna, the Plato of the Buddhist tradition, as the major exemplar of the Buddhist expression of life. In his comparison of Buddhism and Western theology, Jacobson demonstrates that some efforts in Western religious thought approach the Buddhist empirical stance.

Engaging Buddhism

"This erudite, well-written, highly instructive, and

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constantly interesting work covers a broad spectrum, including Dignaga, Tantrism, and Ch'an. A single focus is maintained, however, by Kalupahana's insistence on the non-absolutistic, non-foundationalist, non-essentialist character of the Buddha's philosophy, set off against the absolutism of previous Indian philosophy and against the recurring revivals of absolutism within the Buddhist tradition itself."

--Japanese Journal of Religious Studies, March 1993

Philosophy of the Buddha

A Companion to Buddhist Philosophy is the most comprehensive single volume on the subject available; it offers the very latest scholarship to create a wide-ranging survey of the most important ideas, problems, and debates in the history of Buddhist philosophy. Encompasses the broadest treatment of Buddhist philosophy available, covering social and political thought, meditation, ecology and contemporary issues and applications Each section contains overviews and cutting-edge scholarship that expands readers understanding of the breadth and diversity of Buddhist thought Broad coverage of topics allows flexibility to instructors in creating a syllabus Essays provide valuable alternative philosophical perspectives on topics to those available in Western traditions

Analytical Buddhism

Buddhism, in its diverse forms and throughout its long history, has had a profound influence on Asian

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cultures and the lives of countless individuals. In recent times, it has also attracted great interest among people in other parts of the world, including philosophers. Buddhist traditions often deal with ideas and concerns that are central to philosophy. A distinctively Buddhist philosophy of religion can be developed which focuses on Buddhist responses to issues such as the problem of suffering, the purpose and potential of human existence, life after death, freedom and moral responsibility, appearance and reality, the nature of religious language, attitudes to religious diversity and the relationship between Buddhism and science. *Buddhism: A Contemporary Philosophical Investigation* examines some of the central questions that such ideas raise, drawing on ancient and more recent sources from a variety of Buddhist traditions, as viewed from a contemporary philosophical standpoint.

A Companion to Buddhist Philosophy

This book philosophically introduces the basic truths, doctrines, and principles of Buddhism. Its goal is to explain the teachings of the Buddha and of Buddhism clearly and consistently. Though the book treads beyond the Buddha's life, including into the Abhidharma and Mahayana traditions, it remains throughout a philosophical discussion and elaboration of the Buddha's thought. It is meant to be an accessible guide for those who have no background in Buddhism, and to be beneficial to the philosophical understanding of those who do.

A Philosophical Analysis of Buddhist Notions

Interpretation of the Buddhist philosophy employing techniques developed by Ludwig Wittgenstein, 1889-1951, German philosopher.

Madhyamika and Yogacara

This volume provides the advanced student or scholar a set of introductions to each of the world's major non-European philosophical traditions. Sections on Chinese philosophy, Indian philosophy, Buddhist philosophy, East Asian philosophy, African philosophy, and trends in global philosophy are all edited by an expert.

A Companion to Buddhist Philosophy

'Buddhism as Philosophy' does more than just report what Buddhist philosophers said: it presents their arguments and invites the reader to assess their overall cogency.

Buddhism, Knowledge and Liberation

Buddhist Philosophy: A Comparative Approach presents a series of readings that examine the prominent thinkers and texts of the Buddhist tradition in the round, introducing contemporary readers to major theories and debates at the intersection of Buddhist and Western thought. Takes a comparative, rather than oppositional, approach to Buddhist

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philosophy, exploring key theories and debates at the intersection of Eastern and Western thought
Addresses a variety of topics that represent important points of convergence between the Buddhist and Western philosophical traditions Features contributions from a wide array of acclaimed international scholars in the discipline Provides a much-needed cross-cultural treatment of Buddhist philosophy appropriate for undergraduate students and specialists alike

The Buddhist Roots of Zhu Xi's Philosophical Thought

This indispensable volume is a lucid and faithful account of the Buddha's teachings. "For years," says the Journal of the Buddhist Society, "the newcomer to Buddhism has lacked a simple and reliable introduction to the complexities of the subject. Dr. Rahula's What the Buddha Taught fills the need as only could be done by one having a firm grasp of the vast material to be sifted. It is a model of what a book should be that is addressed first of all to 'the educated and intelligent reader.' Authoritative and clear, logical and sober, this study is as comprehensive as it is masterly." This edition contains a selection of illustrative texts from the Suttas and the Dhammapada (specially translated by the author), sixteen illustrations, and a bibliography, glossary, and index.

Buddhism as Philosophy

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Jan Westerhoff unfolds the story of one of the richest episodes in the history of Indian thought, the development of Buddhist philosophy in the first millennium CE. He starts from the composition of the Abhidharma works before the beginning of the common era and continues up to the time of Dharmakirti in the sixth century. This period was characterized by the development of a variety of philosophical schools and approaches that have shaped Buddhist thought up to the present day: the scholasticism of the Abhidharma, the Madhyamaka's theory of emptiness, Yogacara idealism, and the logical and epistemological works of Dinnaga and Dharmakirti. The book attempts to describe the historical development of these schools in their intellectual and cultural context, with particular emphasis on three factors that shaped the development of Buddhist philosophical thought: the need to spell out the contents of canonical texts, the discourses of the historical Buddha and the Mahayana sutras; the desire to defend their positions by sophisticated arguments against criticisms from fellow Buddhists and from non-Buddhist thinkers of classical Indian philosophy; and the need to account for insights gained through the application of specific meditative techniques. While the main focus is the period up to the sixth century CE, Westerhoff also discusses some important thinkers who influenced Buddhist thought between this time and the decline of Buddhist scholastic philosophy in India at the beginning of the thirteenth century. His aim is that the historical presentation will also allow the reader to get a better systematic grasp of key Buddhist concepts such as non-self, suffering, reincarnation,

karma, and nirvana.

The Buddhist Philosophy of Universal Flux

Buddhism is essentially a teaching about liberation - from suffering, ignorance, selfishness and continued rebirth. Knowledge of 'the way things really are' is thought by many Buddhists to be vital in bringing about this emancipation. This book is a philosophical study of the notion of liberating knowledge as it occurs in a range of Buddhist sources. Buddhism, Knowledge and Liberation assesses the common Buddhist idea that knowledge of the three characteristics of existence (impermanence, not-self and suffering) is the key to liberation. It argues that this claim must be seen in the context of the Buddhist path and training as a whole. Detailed attention is also given to anti-realist, sceptical and mystical strands within the Buddhist tradition, all of which make distinctive claims about liberating knowledge and the nature of reality. David Burton seeks to uncover various problematic assumptions which underpin the Buddhist worldview. Sensitive to the wide diversity of philosophical perspectives and interpretations that Buddhism has engendered, this book makes a serious contribution to critical and philosophically aware engagement with Buddhist thought. Written in an accessible style, it will be of value to those interested in Buddhist Studies and broader issues in comparative philosophy and religion.

The Oxford Handbook of World Philosophy

Guang Xing gives an analysis of one of the fundamental Mahayana Buddhist teachings, namely the three bodies of the Buddha (the trikaya Theory), which is considered the foundation of Mahayana philosophy. He examines how and why the philosophical concept of three bodies was formed, particularly the Sambhogakaya, which is the Buddha to be worshipped by all Mahayana Buddhists. Written in an accessible way, this work is an outstanding research text for students and scholars of Mahayana Buddhism and anyone interested in Buddhist philosophy.

Perceiving Reality

The doctrine of the two truths - a conventional truth and an ultimate truth - is central to Buddhist metaphysics and epistemology. The two truths (or two realities), the distinction between them, and the relation between them is understood variously in different Buddhist schools; it is of special importance to the Madhyamaka school. One theory is articulated with particular force by Nagarjuna (2nd C CE) who famously claims that the two truths are identical to one another and yet distinct. One of the most influential interpretations of Nagarjuna's difficult doctrine derives from the commentary of Candrakirti (6th C CE). In view of its special soteriological role, much attention has been devoted to explaining the nature of the ultimate truth; less, however, has been paid to understanding the nature of conventional

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truth, which is often described as "deceptive," "illusion," or "truth for fools." But because of the close relation between the two truths in Madhyamaka, conventional truth also demands analysis.

Moonshadows, the product of years of collaboration by ten cowherds engaged in Philosophy and Buddhist Studies, provides this analysis. The book asks, "what is true about conventional truth?" and "what are the implications of an understanding of conventional truth for our lives?" Moonshadows begins with a philosophical exploration of classical Indian and Tibetan texts articulating Candrakati's view, and uses this textual exploration as a basis for a more systematic philosophical consideration of the issues raised by his account.

Causality--the Central Philosophy of Buddhism

What turns the continuous flow of experience into perceptually distinct objects? Can our verbal descriptions unambiguously capture what it is like to see, hear, or feel? How might we reason about the testimony that perception alone discloses? Christian Coseru proposes a rigorous and highly original way to answer these questions by developing a framework for understanding perception as a mode of apprehension that is intentionally constituted, pragmatically oriented, and causally effective. By engaging with recent discussions in phenomenology and analytic philosophy of mind, but also by drawing on the work of Husserl and Merleau-Ponty, Coseru offers a sustained argument that Buddhist

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philosophers, in particular those who follow the tradition of inquiry initiated by Dign?ga and Dharmak?rti, have much to offer when it comes to explaining why epistemological disputes about the evidential role of perceptual experience cannot satisfactorily be resolved without taking into account the structure of our cognitive awareness. Perceiving Reality examines the function of perception and its relation to attention, language, and discursive thought, and provides new ways of conceptualizing the Buddhist defense of the reflexivity thesis of consciousness—namely, that each cognitive event is to be understood as involving a pre-reflective implicit awareness of its own occurrence. Coseru advances an innovative approach to Buddhist philosophy of mind in the form of phenomenological naturalism, and moves beyond comparative approaches to philosophy by emphasizing the continuity of concerns between Buddhist and Western philosophical accounts of the nature of perceptual content and the character of perceptual consciousness.

The Monk and the Philosopher

A richly complex study of the Yogacara tradition of Buddhism, divided into five parts: the first on Buddhism and phenomenology, the second on the four basic models of Indian Buddhist thought, the third on karma, meditation and epistemology, the fourth on the Trimsika and its translations, and finally the fifth on the Ch'eng Wei-shih Lun and Yogacara in China.

Buddhist Philosophy

Presenting a comprehensive portrayal of the reading of Chinese and Buddhist philosophy in early twentieth-century German thought, *Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought* examines the implications of these readings for contemporary issues in comparative and intercultural philosophy. Through a series of case studies from the late 19th-century and early 20th-century, Eric Nelson focuses on the reception and uses of Confucianism, Daoism, and Buddhism in German philosophy, covering figures as diverse as Buber, Heidegger, and Misch. He argues that the growing intertextuality between traditions cannot be appropriately interpreted through notions of exclusive identities, closed horizons, or unitary traditions. Providing an account of the context, motivations, and hermeneutical strategies of early twentieth-century European thinkers' interpretation of Asian philosophy, Nelson also throws new light on the question of the relation between Heidegger and Asian philosophy. Reflecting the growing interest in the possibility of intercultural and global philosophy, *Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought* opens up the possibility of a more inclusive intercultural conception of philosophy.

The Advaita Tradition in Indian Philosophy

The present work is a comparative and critical study of Shunyavada, Vijnanavada, Advaita Vedanta and

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Kashmira Shaivism, the four main systems of Advaitavada or spiritual non-dualism which has been the most celebrated tradition in Indian philosophy. It is based on the author's study of original sources and when dealing with fundamental issues original texts are either quoted or referred to. The points of similarity and of difference among these systems are discussed in detail and with great clarity. Professor Sharma, with his unique gift of expressing abstruse metaphysical thoughts in a clear language, has eminently succeeded in correcting some misconceptions and in clarifying many difficult and obscure points about these systems. This work is indeed a masterly survey of Mahayana Buddhism, Advaita Vedanta and Kashmira Shaivism which brings into prominence the author's original contributions some of which are of outstanding merit for a correct appreciation of the relation among these systems. The Advaita Tradition in Indian Philosophy will be found eminently useful by the students of philosophy in universities and colleges and also by all those who are interested in Buddhism, Vedanta and Kashmira Shaivism and who want a clear and accurate exposition of the development of the Advaita tradition in Indian philosophical thought.

Women and Buddhist Philosophy

The first book of its kind, Buddhist Moral Philosophy: An Introduction introduces the reader to contemporary philosophical interpretations and analyses of Buddhist ethics. It begins with a survey of traditional Buddhist ethical thought and practice,

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mainly in the Pali Canon and early Mahāyāna schools, and an account of the emergence of Buddhist moral philosophy as a distinct discipline in the modern world. It then examines recent debates about karma, rebirth and nirvana, well-being, normative ethics, moral objectivity, moral psychology, and the issue of freedom, responsibility and determinism. The book also introduces the reader to philosophical discussions of topics in socially engaged Buddhism such as human rights, war and peace, and environmental ethics.

Science and Philosophy in the Indian Buddhist Classics, Vol. 1

From one of America's most brilliant writers, a New York Times bestselling journey through psychology, philosophy, and lots of meditation to show how Buddhism holds the key to moral clarity and enduring happiness. At the heart of Buddhism is a simple claim: The reason we suffer—and the reason we make other people suffer—is that we don't see the world clearly. At the heart of Buddhist meditative practice is a radical promise: We can learn to see the world, including ourselves, more clearly and so gain a deep and morally valid happiness. In this "sublime" (The New Yorker), pathbreaking book, Robert Wright shows how taking this promise seriously can change your life—how it can loosen the grip of anxiety, regret, and hatred, and how it can deepen your appreciation of beauty and of other people. He also shows why this transformation works, drawing on the latest in neuroscience and psychology, and armed with an

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acute understanding of human evolution. This book is the culmination of a personal journey that began with Wright's landmark book on evolutionary psychology, *The Moral Animal*, and deepened as he immersed himself in meditative practice and conversed with some of the world's most skilled meditators. The result is a story that is "provocative, informative and deeply rewarding" (*The New York Times Book Review*), and as entertaining as it is illuminating. Written with the wit, clarity, and grace for which Wright is famous, *Why Buddhism Is True* lays the foundation for a spiritual life in a secular age and shows how, in a time of technological distraction and social division, we can save ourselves from ourselves, both as individuals and as a species.

Moonshadows

A Companion to Buddhist Philosophy is the most comprehensive single volume on the subject available; it offers the very latest scholarship to create a wide-ranging survey of the most important ideas, problems, and debates in the history of Buddhist philosophy. Encompasses the broadest treatment of Buddhist philosophy available, covering social and political thought, meditation, ecology and contemporary issues and applications Each section contains overviews and cutting-edge scholarship that expands readers understanding of the breadth and diversity of Buddhist thought Broad coverage of topics allows flexibility to instructors in creating a syllabus Essays provide valuable alternative philosophical perspectives on topics to those available

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in Western traditions

Indian Buddhist Philosophy

Most of the papers presented at a conference held at Oxford in August 1982.

Buddhist Logic and Epistemology

Zhu Xi (1130-1200) is the most influential Neo-Confucian philosopher and arguably the most important Chinese philosopher of the past millennium, both in terms of his legacy and for the sophistication of his systematic philosophy. The Buddhist Roots of Zhu Xi's Philosophical Thought combines in a single study two major areas of Chinese philosophy that are rarely tackled together: Chinese Buddhist philosophy and Zhu Xi's Neo-Confucian philosophy. Despite Zhu Xi's importance as a philosopher, the role of Buddhist thought and philosophy in the construction of his systematic philosophy remains poorly understood. What aspects of Buddhism did he criticize and why? Was his engagement limited to criticism (informed or otherwise) or did Zhu also appropriate and repurpose Buddhist ideas to develop his own thought? If Zhu's philosophical repertoire incorporated conceptual structures and problematics that are marked by a distinct Buddhist pedigree, what implications does this have for our understanding of his philosophical project? The five chapters that make up The Buddhist Roots of Zhu Xi's Philosophical Thought present a rich and complex portrait of the Buddhist roots of Zhu Xi's philosophical thought. The scholarship is meticulous,

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the analysis is rigorous, and the philosophical insights are fresh. Collectively, the chapters illuminate a greatly expanded range of the intellectual resources Zhu incorporated into his philosophical thought, demonstrating the vital role that models derived from Buddhism played in his philosophical repertoire. In doing so, they provide new perspectives on what Zhu Xi was trying to achieve as a philosopher, by repurposing ideas from Buddhism. They also make significant and original contributions to our understanding of core concepts, debates and conceptual structures that shaped the development of philosophy in East Asia over the past millennium.

The Bodhisattva's Brain

Does the self - a unified, separate, persisting thinker/owner/agent - exist? Drawing on Western philosophy, neurology and Theravadin Buddhism, this book argues that the self is an illusion created by a tier of non-illusory consciousness and a tier of desire-driven thought and emotion, and that separateness underpins the self's illusory status.

Buddhism and Political Theory

A systematic and clear presentation of the philosophy of critical Realism as expounded by Dignaga and his school. The work is divided into two parts arranged into 26 chapters. Part I discusses the Nature of Existence, Logical Difficulties, Theory of Causation, Universals, Doctrine of Apoha, Theory of Soul and Problem of After-life. Part II deals with the Organic

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and Inorganic Perception, Inference and Negative Judgement. The two parts bound in one volume deal also with many subsidiary topics.

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