

## Essays On Indian Philosophy Traditional And Modern

It is hoped that this book will recreate an interest in Schopenhauer's philosophy in India and abroad with a new perspective. There is a recent revival of Schopenhauerism or at least a rediscovery of certain very original and fundamental ideas of Schopenhauer in the contemporary academic world. Schopenhauer has been rightly described as a "bridge" between Western and Indian philosophy. In this regard Prof Kossler (President of Schopenhauer Gesellschaft) writes, "I think in his (Schopenhauer's) thinking lies a way of bridging cultural differences but that requires a thorough investigation of the relations between the two, which can only be carried out in co-operation with scientists of both cultures." Hence, this kind of research-oriented volume will further foster mutual understanding between the Eastern and Western philosophical traditions. Indian philosophy already owes so much to Schopenhauer in the sense that he paid homage to the Vedas, Upanisads and Buddhism. Hence the significance of the book would have to be judged in terms of a tribute to Schopenhauer. It will be an honour to the memory of Schopenhauer, one of the first Western thinkers who brought recognition to Indian Philosophy in the west. The most important aspect of the book is that the list of paper-contributors is composed of an international team which includes selected Schopenhauerian scholars from Australia, Japan, USA, Canada, Germany and India who are working on this theme for a long time. But the significance is that the serious research works of these international scholars will be combined for the first time in one single book. Its specialty lies in the fact that the Indian scholars are participating in a large number in this book. The Routledge Companion to Philosophy of Religion, Second edition is an indispensable guide and reference source to the major themes, movements, debates and topics in philosophy of religion. Considerably expanded for the second edition, over seventy entries from a team of renowned international contributors are organized into nine clear parts: philosophical issues in world religions key figures in philosophy of religion religious diversity the theistic conception of God arguments for the existence of God arguments against the existence of God philosophical theology Christian theism recent topics in philosophy of religion. Why were Chinese and Indian ways of thinking excluded from European philosophy in early modern times? This is a study of what happened to the European understanding of China and India between the late 16th century and the first half of the 18th century. Investigating the description of these two Asian civilizations during a century and a half of histories of philosophy, this book accounts for the change of historiographical paradigms, from Neoplatonic philosophia perennis and Spinozistic atheism to German Eclecticism. Uncovering the reasons for inserting or excluding Chinese and Indian ways of thinking within the field of Philosophy in early modern times, it reveals the origin of the Eurocentric understanding of Philosophy as a Greek-European prerogative. By highlighting how this narrowing and exclusion of non-Western ways of thought was a result of conviction of superiority and religious prejudice, this book provides a new way of thinking about the place of Asian traditions among World philosophies. This authoritative volume, written by two well-known psychologist-philosophers, presents a model of the person and its implications for psychological theory and practice. Professors Ramakrishna Rao and Anand Paranjpe draw the contours of Indian psychology, describe the methods of study, explain crucial concepts, and discuss the central ideas and their application, illustrating them with insightful case studies and judicious reviews of available research data and existing scholarly literature. The main theme is organized around the thesis that psychology is the study of the person and that the person is a unique composite of body, mind and consciousness. The goal of the person is self-realization. Self-realization consists in the realization of one's true self as distinct from the manifest ego and it is facilitated by cultivating consciousness. Cultivating consciousness leads to a kind of psycho-spiritual symbiosis resulting in personal transformation, altruistic value orientation and flowering of the hidden human potential.

Hindu Spirituality and Virtue Politics analyzes the writings of four distinguished thinkers of India: S. Radhakrishnan, Vinoba Bhave, C. Rajagopalachari and A. K. Coomaraswamy. The author argues that there are two distinct visions of how Hindu spirituality is linked to modern liberal politics. The first and more popular vision draws from Vedanta ideals and moves toward a tight fit between spirituality and politics. The second and alternative vision, present in the writings of these four thinkers, is what this book analyzes in detail. Drawing upon myths, symbols and epics rather than the abstract theology of Vedanta, the book explores a subtler and more realistic fit between spirituality and politics. The book highlights that not all thinkers and statesmen who plumbed Hindu spirituality were fanatics or fundamentalists; some of them were inspired by the desire to theorize from indigenous sources. About the Book Sapiens and Sthitaprajna studies the concept of a wise person in the Stoic Seneca and in the Bhagavadgita. Although the Gita and Seneca's writings were composed at least two centuries apart and a continent apart, they have much in common in recommending a well-lived life. This book describes how in both a wise person is endowed with both virtue and wisdom, is moral, makes right judgements and takes responsibility for actions. A wise and virtuous person always enjoys happiness, as happiness consists in knowing that one has done the right thing at the right time. Both Seneca and the Gita demand intellectual rigour and wisdom for leading a virtuous and effective life. They provide guidelines for how to become and be wise. Both systems demand a sage to be emotionally sound and devoid of passions. This leads to mental peace and balance, and ultimately tranquillity and happiness. While surveying these similarities, this study also finds differences in their ways of application of these ideas. The metaphysics of the Gita obliges the sage to practise meditation, while the Stoics require a sage to be a rational person committed to analysing and intellectualizing any situation. This comparative study will be of interest to students of both Ancient Western and Ancient Indian Philosophy. Practitioners of Stoicism and followers of the Gita should find the presence of closely-related ideas in a very different tradition of interest while perhaps finding somewhat different prescriptions a spur to action. About the Author Ashwini Mokashi was educated at the University of Pune and at King's College, London. She taught Philosophy at Pune in Wadia and Ferguson colleges and as a guest lecturer at the University of Pune, she taught a comparative course in Ancient Greek and Sanskrit during 1993-95. She now lives in Princeton, New Jersey and works on her writings in philosophy as an independent research scholar. She has served two terms as President of the Princeton Research Forum. Her next project is a personal and philosophical account of a meditational community in Pune and Nimbai.

The present collection of writings on postcolonial philosophy of religion takes its origins from a Philosophy of Religion session during the 1996 Annual Meeting of the American Academy of Religion held in New Orleans. Three presentations, by Purushottama Bilimoria, Andrew B. Irvine, and Bhibuti Yadav, were to be offered at the session, with Thomas Dean presiding and Kenneth Surin responding. (Yadav, unfortunately could not be present because of illness.) This was the first AAR session ever to examine issues in the study of religion under the rubric of the postcolonial turn in academia. Interest at the session was intense. For instance, Richard King, then at work on the manuscript of the landmark *Orientalism and Religion*, was present; so, too, was Paul J.

Griffiths, whose subsequent work on interreligious engagement has been so noteworthy. In response to numerous audience appeals, revised versions of the presentations eventually were published, as a "Dedicated Symposium on 'Subalternity,'" in volume 39 no. 1 (2000) of *Sophia*, the international journal for philosophy of religion, metaphysical theology and ethics. Since that time, the importance of the nexus of religion and the postcolonial has become increasingly patent not only to philosophers of religion but to students of religion across the range of disciplines and methodologies. The increased internationalization of the program of the American Academy of Religion, especially in more recent years, is a significant outgrowth of this transformation in consciousness among students of religion.

This book brings together a diverse group of American Indian thinkers to discuss traditional and contemporary philosophies and philosophical issues. Covers American Indian thinking on issues concerning time, place, history, science, law, religion, nationhood, and art. Features newly commissioned essays by authors of American Indian descent. Includes a comprehensive bibliography to aid in research and inspire further reading.

Philosophical issues such as reality and appearance, God and world, self and not-self, rebirth and immortality, free will and determination, mysticism, etc., have been examined by eastern and western philosophers as far back as the sages of Upanishads (700 BCE) in the East, and Plato (400 BCE) in the West. However, there was no significant communication among the philosophers of the East and West perhaps until the eighteenth century. Arthur Schopenhauer (1788-1860) was one of the first among the great western philosophers to recognize the value of Indian philosophies. Despite the lack of communication there are striking similarities of concepts and issues addressed by Indian and western philosophies. Also interesting is how similar are the mystical versions of different religions of the East and West. The author, Dr. Arun Chatterjee, has attempted to bring out the similarities and differences in various chapters of this book dealing with different topics. Among Indian philosophies the focus is on Vedanta philosophy and the views of Sri Aurobindo (1872-1950). The views of Swami Vivekananda (1863-1902) also are presented. Other Indian philosophies such as Sankhya and Buddhism are discussed briefly. Among western religions Judaism, Christianity, and Islam are discussed.

This encyclopedia presents phenomenological thought and the phenomenological movement within philosophy and within more than a score of other disciplines on a level accessible to professional colleagues of other orientations as well as to advanced undergraduate and graduate students. Entries average 3,000 words. In practically all cases, they include lists of works "For Further Study." The Introduction briefly chronicles the changing phenomenological agenda and compares phenomenology with other 20th Century movements. The 166 entries are a vast matter of seven sorts: (1) the four broad tendencies and periods within the phenomenological movement; (2) twenty-three national traditions of phenomenology; (3) twenty-two philosophical sub-disciplines, including those referred to with the formula "the philosophy of x"; (4) phenomenological tendencies within twenty-one non-philosophical disciplines; (5) forty major phenomenological topics; (6) twenty-eight leading phenomenological figures; and (7) twenty-seven non-phenomenological figures and movements of interesting similarities and differences with phenomenology. Conventions Concerning persons, years of birth and death are given upon first mention in an entry of the names of deceased non-phenomenologists. The names of persons believed to be phenomenologists and also, for cross-referencing purposes, the titles of other entries are printed entirely in SMALL CAPITAL letters, also upon first mention. In addition, all words thus occurring in all small capital letters are listed in the index with the numbers of all pages on which they occur. To facilitate indexing, Chinese, Hungarian, and Japanese names have been re-arranged so that the personal name precedes the family name.

This volume is a unique collection of philosophical essays on various aspects of Schopenhauer's understanding of the nature and character of the world through the classical philosophies of the Vedanta and Buddhism and classical and modern thinkers like Bhartrhari, Tagore, and Wittgenstein. It includes reflective insights about Schopenhauer and the metaphysics of the world, the self, and morality from scholars who have pioneered the philosophical study of the relation between Schopenhauer and Indian schools of thoughts and intellectual history. This insightful volume is a good academic resource for further research in comparative philosophy of Schopenhauer and the Indian tradition.

Radical doubt about the truths that govern life has posed a problem for thinkers in many different cultures and periods. This study uncovers the solutions offered by a postmodern Western thinker, Hans-Georg Gadamer, and an early modern Indian thinker, Rupa Goswami, each of whom offers a renewed postskeptical vision of a revitalized life that is firmly rooted in the transcendental truths of reality.

Being and Meaning is a comparative study of the concepts of Being and Language in Bhartrhari and Martin Heidegger, emphasizing the universality of their thinking. Language in Bhartrhari's vision is the medium of the self-expression for the Ultimate Reality (Sabdatattva). In Heidegger's thinking language is the Original Utterance (Sage) which Being speaks to man. Being expresses itself in language, and phenomena in the world occur simultaneously with the occurrence of language. Bhartrhari and Heidegger lead one to the belonging togetherness of Being and being beyond all conceptualizing, transcending the bounds of Orient and Occident.

This book examines, above all, the relationship between reason and Vedic revelation, and the philosophical responses to the idea of the Veda. It deals with such topics as dharma, karma and rebirth, the role of man in the universe, the motivation and justification of human actions, the relationship between ritual norms and universal ethics, and reflections on the goals and sources of human knowledge. Halbfass presents previously unknown materials concerning the history of sectarian movements, including the notorious "Thags" (thaka), and relations between Indian and Iranian thought. The approach is partly philosophical and partly historical and philological; to a certain extent, it is also comparative. The author explores indigenous Indian reflections on the sources, the structure and the meaning of the Hindu tradition, and traditional philosophical responses to social and historical realities. He does not deal with social and historical realities per se; rather, basing his work on the premise that to understand these realities the reflections and constructions of traditional Indian theorists are no less significant than the observations and paradigms of modern Western historians and social scientists, he explores the self-understanding of such leading thinkers as Sankara, Kumarila, Bhartrhari and Udayana.

In this book, Professor Mohanty develops a new interpretation of the ontology and nature of Indian philosophical thinking. Using the original Sanskrit sources, he examines the concepts of consciousness and subjectivity, and the theories of meaning and truth, and explicates the concept of theoretical rationality that underlies the Indian philosophies. The author brings to bear insights from modern Western analytical and phenomenological philosophies, not with a view to instituting direct comparisons but in order to interpret Indian thinking. In doing so, he highlights some very distinctive features of Indian thinking.

The Routledge Companion to Philosophy of Religion is an indispensable guide and reference source to the major themes, movements, debates and topics in philosophy of religion. A team of renowned international contributors provide sixty-five accessible entries organized into nine clear parts: philosophical issues in world religions key figures in philosophy of religion religious diversity the theistic conception of God arguments for the existence of God arguments against the existence of God philosophical theology christian theism recent topics in philosophy of religion. Covering key world religions including Hinduism, Buddhism, and Islam, and key figures such as Augustine, Aquinas and Kierkegaard, the book explores the central topics in theism such as the ontological, cosmological and teleological arguments for God's existence. Three final parts consider Catholicism, Protestantism, Eastern orthodoxy and current debates including phenomenology, reformed epistemology, religious experience, and religion and science. This is essential reading for anyone interested in philosophy, religion and related disciplines.

Eugene Gendlin's contribution to the theory of language is the focus of this collection of essays edited by David Michael Levin. This

compilation of critical studies—each followed by a comment from Gendlin himself—investigates how concepts grow out of experience, and explores relations between Gendlin's philosophy of language and experience and the philosophies of Wittgenstein, Dilthey, and Heidegger. In this work, a distinguished international group of philosophers offers critical assessments of eminent philosopher J. N. Mohanty's work on phenomenology and Indian philosophy. The concluding chapter by Mohanty responds to the critics and contains his assessment of his own philosophical position.

For over twenty years Douglas Berger has advanced research and reflection on Indian philosophical traditions from both classical and cross-cultural perspectives. This volume reveals the extent of his contribution by bringing together his perspectives on these classical Indian philosophies and placing them in conversation with Confucian, Chinese Buddhist and medieval Indian Sufi traditions. Delving into debates between Nyaya and Buddhist philosophers on consciousness and identity, the nature of Sankara's theory of the self, the precise character of Nagarjuna's idea of emptiness, and the relationship between awareness and embodiment in the broad spectrum of Indian thought, chapters exhibit Berger's unusually broad range of expertise. They connect Chinese Confucian and Buddhist texts with classical Indian theories of ethics and consciousness, contrast the ideas of seminal European thinkers like Nietzsche and Derrida from prevailing themes in Buddhism, and shed light on the spiritual and political dimensions of the Mughal prince Dara Shukoh's immersion into Vedantic thought. Always approaching the arguments from an intercultural perspective, Berger shows how much relevance and resonance classical Indian thought has with ancient Confucian views of ethics, Chinese Buddhist depictions of consciousness and medieval Mughal conceptions of divinity. The result is a volume celebrating the rigor, vitality and intercultural resonance of India's rich philosophical heritage.

Throughout the history of Buddhism, few philosophers have attained the stature of Dharmakirti, the "Lord of Reason" who has influenced virtually every systematic Buddhist thinker since his time. Dharmakirti's renowned works, written in India during the philosophically rich seventh century, argue that the true test of knowledge is its efficacy, and likewise that only the efficacious is knowable and real. Around this central theme is woven an intricate web of interrelated theories concerning perception, reason, language, and the justification of knowledge. Masterfully unpacking these foundations of Dharmakirti's system, John Dunne presents the first major study of the most vexing issues in Dharmakirti's thought within its Indian philosophical context. Lucid and carefully argued, Dunne's work serves both as an introduction to Dharmakirti for students of Buddhism and a groundbreaking resource for scholars of Buddhist thought.

This study attempts to elucidate a possible meeting point of the traditions of Eastern and Western metaphysical thinking. In discussing Whitehead's and Aurobindo's views on being and becoming, it seeks the possibility of a better engagement between the East and the West in the light of the philosophical insights. It is an initiation into the *Sitz im Leben* of Whitehead's philosophy and his general thought pattern. It carries a perceptive analysis to show the clear primacy of Becoming or Process in Whitehead that extends even to the Divine. It also highlights Aurobindo as a unique Indian Philosopher, who articulated Indian thought in Western categories. He was able to integrate the evolutionary theory of the West with the Indian understanding of becoming. The relationship between God and Creativity and Sachchidananda and the Supermind is studied within the context of Enlightenment and Modernity and the way of doing philosophy in the West and in the East.

The present publication is a continuation of two earlier series of chronicles, *Philosophy in the Mid-Century* (Firenze 1958/59) and *Contemporary Philosophy* (Firenze 1968), edited by Raymond Klibansky. As with the earlier series the present surveys purport to give a survey of significant trends in contemporary philosophical discussion. The need for such surveys has, I believe, increased rather than decreased over the last years. The philosophical scene appears, for various reasons, rather more complex than ever before. The continuing process of specialization in most branches, the emergence of new schools of thought, particularly in philosophical logic in the philosophy of language, and in social and political philosophy, the increasing attention being paid to the history of philosophy in discussions of contemporary problems as well as the increasing interest in cross-cultural philosophical discussion, are the most important contributory factors. Surveys of the present kind are a valuable source of knowledge about this complexity and may as such be of assistance in renewing the understanding of one's own philosophical problems. The surveys, it is to be hoped, may help to strengthen the Socratic element of modern philosophy, the world wide dialogue or *Kommunikationsgemeinschaft*. So far, six volumes have been prepared for the new series. The present surveys in *Asian Philosophy* (Vol. 7) follow the surveys in the *Philosophy of Language and Philosophical Logic* (Vol. 1), *Philosophy of Science* (Vol. 2), *Philosophy of Action* (Vol. 3), *Philosophy of Mind* (Vol. 4), *African Philosophy* (Vol. 5), and *Medieval Philosophy Part 1-2* (Vol. 6).

*World Philosophies* presents in one volume a superb introduction to all the world's major philosophical and religious traditions. Covering all corners of the globe, Ninian Smart's work offers a comprehensive and global philosophical and religious picture. In this revised and expanded second edition, a team of distinguished scholars, assembled by the editor Oliver Leaman, have brought Ninian Smart's masterpiece up to date for the twenty-first century. Chapters have been revised by experts in the field to include recent philosophical developments, and the book includes a new bibliographic guide to resources in world philosophies. A brand new introduction which celebrates the career and writings of Ninian Smart, and his contribution to the study of world religions, helps set the work in context. With a few notable exceptions, analytical philosophy of religion in the West still continues to focus almost entirely on the Iudaeo-Christian tradition. In particular, it is all too customary to ignore the rich fund of concepts and arguments supplied by the Indian religious tradition. This is a pity, for it gratuitously impoverishes the scope of much contemporary philosophy of religion and precludes the attainment of any insights into Indian religions comparable to those that the clarity and rigour of analytic philosophy has made possible for the Iudaeo-Christian tradition. This volume seeks to redress the imbalance. The original idea was to invite a number of Indian and Western philosophers to contribute essays treating of Indian religious concepts in the style of contemporary analytical philosophy of religion. No further restriction was placed upon the contributors and the resulting essays (all previously unpublished) exhibit a diversity of themes and approaches. Many arrangements of the material herein are doubtless defensible. The rationale for the one that has been adopted is perhaps best presented through some introductory remarks about the essays themselves.

Part I brings together various writings on problems in metaphysics, epistemology, and language, along with thoughtful treatments of notions such as experience, self, consciousness, doubt, tradition and modernity. Part II collects essays written during the exciting though turbulent years following India's Independence, and they survey issues in social ethics, reform activities, and religion variously in the works of Aurobindo, Gandhi, Vinobha and Rammohun Roy. Part III comprises essays that treat of the encounter between phenomenology and philosophy, between Indian and Western philosophy, and it does this through an incisive analysis of some major concerns of philosophy, anywhere.

This Volume Presents The Essence Of The Principles Of Linguistic Understanding Being Debated Upon In An Unbroken Tradition In India For Several Millenniums.

The History of Indian Philosophy is a comprehensive and authoritative examination of the movements and thinkers that have shaped Indian philosophy over the last three thousand years. An outstanding team of international contributors provide fifty-eight accessible chapters, organised into three clear parts: knowledge, context, concepts philosophical traditions engaging and encounters: modern and postmodern. This outstanding collection is essential reading for

students of Indian philosophy. It will also be of interest to those seeking to explore the lasting significance of this rich and complex philosophical tradition, and to philosophers who wish to learn about Indian philosophy through a comparative lens.

Samkhya and Yoga are two of the oldest and most influential systems of classical Indian philosophy. This book provides a thorough analysis of the systems in order to fully understand Indian philosophy. Placing particular emphasis on the metaphysical schema which underlies both concepts, the author adeptly develops a new interpretation of the standard views on Samkhya and Yoga. Drawing upon existing sources and using insights from both Eastern and Western philosophy and religious practice, this comprehensive interpretation is respectful to the underlying spiritual purpose of the Indian systems. It serves to illuminate the relation between the theoretical and practical dimensions of Samkhya and Yoga. The book fills a gap in current scholarship and will be of interest to those concerned with Indology as well as philosophies in general and their similarities and differences with other traditions.

Incorporating cultural and religious contexts, this unique Encyclopedia provides a vital guide to the main concepts and thinkers in Asian philosophy - starting with Abhidharma and ending with Zurvan. The main philosophical trends and thinkers in each geographical area are featured, with an emphasis on endtemporary developments and movements. The A-Z structured encyclopedia emphasizes that Asian philosophy is not merely an ancient form of thought but that it is a living philosophy, with roots in the past, and also a potent and animate presence today. This translates into the reciprocal exchange of theories between Eastern and Western thinking, for example of new schools of thought such as orientalism. Requiring no prior knowledge of philosophy, religion or Asian cultures, this book is essential reading for students, teachers and the interested individual who wishes to gain an understanding of the philosophical basis to Asian cultural systems.

This handbook brings together a distinguished team of scholars from philosophy, theology, and religious studies to provide the first in-depth discussion of Vedanta and the many different systems of thought that make up this tradition of Indian philosophy. Emphasizing the historical development of Vedantic thought, it includes chapters on numerous classical Vedantic philosophies as well as the modern Vedantic views of Sri Ramakrishna, Sri Aurobindo, and Romain Rolland. The volume offers careful hermeneutic analyses of how Vedantic texts have been interpreted, and it addresses key issues and debates in Vedanta, including religious diversity, the nature of God, and the possibility of embodied liberation. Venturing into cross-philosophical and cross-cultural territory, it also brings Vedanta into dialogue with Saiva Nondualism as well as contemporary Western analytic philosophy. Highlighting current scholarly controversies and charting new paths of inquiry, this is an indispensable research guide for anyone interested in the past, present, and future of Vedanta and Indian philosophy.

This volume aims at building bridges from pragmatics to dialogue and overcoming the gap between two 'circles' which have cut themselves off from each other in recent decades even if both addressed the same object, 'language use'. Pragmatics means the study of natural language use. There is however no clear answer as to what language use means. We are instead confronted with multiple and diverse models in an uncircumscribed field of language use. When trying to transform such a puzzle of pieces into a meaningful picture we are confronted with the complexity of language use which does not mean 'language' put to 'use' but represents the unity of a complex whole and calls for a total change in methodology towards a holistic theory. Human beings as dialogic individuals use language as dialogue which allows them to tackle the vicissitudes of their lives. Dialogue and its methodology of action and reaction can be traced back to human nature and provides the key to the unstructured field of pragmatics. The contributions to this volume share this common ground and address various perspectives in different types of action game.

**A Classic Treatise On Hindu And Buddhist Philosophy Edited By Renowned Indologist.**

The advent of Hindu Studies coincides with the emergence of modern hermeneutics. Despite this co-emergence and rich possibilities inherent in dialectical encounters between theories of modern and post-modern hermeneutics, and those of Hindu hermeneutical traditions, such an enterprise has not been widely endeavored. The aim of this volume is to initiate such an interface. Essays in this volume reflect one or more of the following categories: (1) Examination of challenges and possibilities inherent in applying Western hermeneutics to Hindu traditions. (2) Critiques of certain heuristics used, historically, to "understand" Hindu traditions. (3) Elicitation of new hermeneutical paradigms from Hindu thought, to develop cross-cultural or dialogical hermeneutics. Applications of interpretive methodologies conditioned by Western culture to classify Indian thought have had important impacts. Essays by Sharma, Bilimoria, Sugirtharajah, and Tilak examine these impacts, offering alternate interpretive models for understanding Hindu concepts in particular and the Indian religious context in general. Several essays offer original insights regarding potential applications of traditional Hindu philosophical principles to cross-cultural hermeneutics (Long, Bilimoria, Klostermaier, Adarkar, and Taneja). Others engage Hindu texts philosophically to elicit deeper interpretations (Phillips, and Rukmani). In presenting essays that are both critical and constructive, we seek to uncover intellectual space for creative dialectical engagement that, we hope, will catalyze a reciprocal hermeneutics.

this is a work about our very existence, about Reality, about the relationship between the individual personality and the cosmos in which that personality exists, showing how the person is a microcosm, a little part of the cosmos, subtly reflecting his `w

This book publishes, for the first time in decades, and in many cases, for the first time in a readily accessible edition, English language philosophical literature written in India during the period of British rule. Bhushan's and Garfield's own essays on the work of this period contextualize the philosophical essays collected and connect them to broader intellectual, artistic and political movements in India. This volume yields a new understanding of cosmopolitan consciousness in a colonial context, of the intellectual agency of colonial academic communities, and of the roots of cross-cultural philosophy as it is practiced today. It transforms the canon of global philosophy, presenting for the first time a usable collection and a systematic study of Anglophone Indian philosophy. Many historians of Indian philosophy see a radical disjuncture between traditional Indian philosophy and contemporary Indian academic philosophy that has abandoned its roots amid globalization. This volume provides a corrective to this common view. The literature collected and studied in this volume is at the same time Indian and global, demonstrating that the colonial Indian philosophical communities were important participants in global dialogues, and revealing the roots of contemporary Indian philosophical thought. The scholars whose work is published here will be unfamiliar to many contemporary philosophers. But the reader will discover that their work is creative, exciting, and original, and introduces distinctive voices into

global conversations. These were the teachers who trained the best Indian scholars of the post-Independence period. They engaged creatively both with the classical Indian tradition and with the philosophy of the West, forging a new Indian philosophical idiom to which contemporary Indian and global philosophy are indebted.

Explores the relationship between literature and philosophy in classical and contemporary Buddhist texts. Can literature reveal reality? Is philosophical truth a literary artifice? How does the way we think affect what we can know? Buddhism has been grappling with these questions for centuries, and this book attempts to answer them by exploring the relationship between literature and philosophy across the classical and contemporary Buddhist worlds of India, Tibet, China, Japan, Korea, and North America. Written by leading scholars, the book examines literary texts composed over two millennia, ranging in form from lyric verse, narrative poetry, panegyric, hymn, and koan, to novel, hagiography, (secret) autobiography, autofiction, treatise, and sutra, all in sustained conversation with topics in metaphysics, ethics, aesthetics, and the philosophies of mind, language, literature, and religion. Interdisciplinary and cross-cultural, this book deliberately works across and against the boundaries separating three mainstays of humanistic pursuit—literature, philosophy, and religion—by focusing on the multiple relationships at play between content and form in works drawn from a truly diverse range of philosophical schools, literary genres, religious cultures, and historical eras. Overall, the book calls into question the very ways in which we do philosophy, study literature, and think about religious texts. It shows that Buddhist thought provides sophisticated responses to some of the perennial problems regarding how we find, create, and apply meaning—on the page, in the mind, and throughout our lives. Rafal K. Stepień is Assistant Professor in Comparative Religion at Nanyang Technological University in Singapore.

The ground plan for the present volume is unique in Indological studies. Twenty-three scholars from seven countries were invited to respond to issues elaborated in one or more of Wilhelm Halbfass' own critical essays on Edward Said's Orientalism and related topics. The individual contributions are grouped under four headings: Cross-Cultural Encounter and Dialogue, Issues of Comparative Philosophy, Topics in Classical Indian Philosophy, and Indian Religion, Past and Present. The largest number of papers center on or touch upon topics dealt with in India and Europe. Tradition and Reflection forms the subject matter and starting point of the second largest group of papers. One paper offers significant supplementary observations on the conception of Karman. On Being and What There Is has caught the attention of three contributors. Two authors take specific observations in the book as the starting point of their own related investigations and reflections, whereas another author examines in very broad and substantial manner whether the question of Being was at all addressed in Indian philosophy. Only three contributors specifically respond to On Being and What There Is. One contributor presents with his fundamental reflections on a comparative history of world philosophy.

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