“This erudite, well-written, highly instructive, and constantly interesting work... covers a broad spectrum, including Dignaga, Tantrism, and Ch’uan. 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

Twenty discourses from the Pali Canon—including those most essential to the study and teaching of early Buddhism—are provided in fresh translations, accompanied by introductions that highlight the main themes and set the ideas presented in the context of wider philosophical and religious issues. Taken together, these fascinating works give an account of Buddhist teachings directly from the earliest primary sources. In his General Introduction, John J. Holder discusses the structure and language of the Pali Canon—its importance within the Buddhist tradition and the historical context in which it developed—and gives an overview of the basic doctrines of early Buddhism.

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. Essential reading for all who wish to understand the key ideas of the various schools of Buddhism.

Featuring striking and generative comparisons of Buddhist and Western thought, Philosophy’s Big Questions challenges our thinking in a comparative and cross-cultural perspective, demonstrating the value of alternative ways of addressing philosophical problems, showing how one ultimately understands enlightenment itself.

Graham Priest presents an exploration of Buddhist metaphysics, drawing on texts which include those of Nāgārjuna and Dōgen. The development of Buddhist metaphysics is viewed through the lens of the catuṣkoṭi. At its simplest, and as it appears in the earliest texts, this is a logical/metaphysical principle which says that every claim is true, false, both, or neither; but the principle itself evolves, assuming new forms, as the metaphysics develops. An important step in the evolution incorporates ineffability. Such things make no sense from the perspective of a logic which endorses the principles of excluded middle and non-contradiction, which are standard fare in Western logic. However, the book shows how one can make sense of them by applying the techniques of contemporary non-classical logic, such as those of First Degree Entailment, and Plurivalent Logic. An important issue that emerges as the book develops is the notion of non-duality and its transcendence. This allows many of the threads of the book to be drawn together at its end. All matters are explained, in as far as possible, in a way that is accessible to those with no knowledge of Buddhist philosophy or contemporary non-classical logic.

This book suggests that previous critiques of the rules of Buddhist monks (Vinaya) may now be reconsidered in order to deal with some of the assumptions concerning the legal nature of these rules and to provide a focus on how Vinaya texts may have actually operated in practice. Malcolm Voyce utilizes the work of Foucault and his notions of ‘power’ and ‘subjectivity’ in three ways. First, he examines The Buddha’s role as a lawmaker to show how Buddhist texts were a form of lawmaking that had a diffused and lateral conception of authority. While lawmakers in some religious groups may be seen as authoritative, in the sense that leaders or founders were coercive or charismatic, the Buddhist concept of authority allows for a degree of freedom for the individual to shape or form themselves. Second, he shows that the confession ritual acted as a disciplinary measure to develop a unique sense of collective governance based on self-regulation, self-governance and self-discipline. Third, he argues that while the Vinaya has been seen by some as a code or form of regulation that required obedience, the Vinaya had a double nature in that its rules could be transgressed and that offenders could be dealt with appropriately in particular situations. Voyce shows that the Vinaya was not an independent legal system, but that it was dependent on the Dharma?sta for some of its jurisprudential needs, and that it was not a form of customary law in the strict sense, but a wider system of jurisprudence linked to Dharma?sta principles and precepts.

Early Buddhist Metaphysics provides a philosophical account of the major doctrinal shift in the history of early Theravada tradition in India: the transition from the earliest stratum of Buddhist thought to the systematic and allegedly scholastic philosophy of the Pali Abhidhamma movement. Entwining comparative philosophy and Buddhistology, the author probes the Abhidhamma's metaphysical transition in terms of the Aristotelian tradition and vis-à-vis modern philosophy, exploits Western philosophical literature from Plato to contemporary texts in the fields of philosophy of mind and cultural critique.

Certain questions have recurred throughout the history of philosophy. They are the big questions—about happiness and the good life, the limits of knowledge, the ultimate structure of reality, the nature of consciousness, the relation between causality and free will, the pervasiveness of suffering, and the conditions for a just and flourishing society—that thinkers in different cultures across the ages have formulated in their own terms in an attempt to make sense of their lives and the world around them. The essays in this book turn to the major figures and texts of the Buddhist tradition in order to expand and enrich our thinking on these enduring questions. Examining them from a comparative and cross-cultural perspective demonstrates the value of alternative ways of addressing philosophical problems, showing how different approaches can produce new and unexpected kinds of questions and answers. Engaging with the Buddhist tradition, this book shows, helps return philosophy to its practical as well as theoretical aim: not only understanding the world but also knowing how to live in it. Featuring striking and generative comparisons of Buddhist and Western thought, Philosophy’s Big Questions challenges our thinking in fundamental ways and offers readers new conceptual tools, methods, and insights for the pursuit of a good and happy life.

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. In this clearly written undergraduate textbook, Stephen Laumakis explains the origin and development of Buddhist ideas and concepts, focusing on the philosophical ideas and arguments presented and defended by selected thinkers and sutras from various traditions. He starts with a sketch of the Buddha and the Dharma, and highlights the origins of Buddhism in India. He then considers specific details of the Dharma with special attention to Buddhist metaphysics and epistemology, and examines the development of Buddhism in China, Japan, and Tibet, concluding with the ideas of the Dalai Lama and Thich Nhat Hanh. In each chapter he includes explanations of key terms and teachings, excerpts from primary source materials, and presentations of the arguments for each position. His book will be an invaluable guide for all who are interested in this rich and vibrant philosophy. Philosophical arguments for and against the existence of God have been crucial to Euro-American and South Asian philosophers for over a millennium. Critical to the history of philosophy in India, were the centuries-long arguments between Buddhist and Hindu
philosophers about the existence of a God-like being called Isvara and the religious epistemology used to support them. By focusing on the work of Ratnakirti, one of the last great Buddhist philosophers of India, and his arguments against his Hindu opponents, Parimal G. Patil illuminates South Asian intellectual practices and the nature of philosophy during the final phase of Buddhism in India. Based at the famous university of Vikramasila, Ratnakirti brought the full range of Buddhist philosophical resources to bear on his critique of his Hindu opponents’ cosmological/design argument. At stake in his critique was nothing less than the nature of inferential reasoning, the metaphysics of epistemology, and the relevance of philosophy to the practice of religion. In developing a proper comparative approach to the philosophy of religion, Patil transcends the disciplinary boundaries of religious studies, philosophy, and South Asian studies and applies the remarkable work of philosophers like Ratnakirti to contemporary issues in philosophy and religion.

Too often Buddhism has been subjected to the Procrustean box of Western thought, whereby it is stretched to fit fixed categories or had essential aspects lopped off to accommodate vastly different cultural norms and aims. After several generations of scholarly discussion in English-speaking communities, it is time to move to the next hermeneutical stage. Buddhist philosophy must be liberated from the confines of a quasi-religious stereotype and judged on its own merits. Hence this work will approach Chinese Buddhism as a philosophical tradition in its own right, not as an historical after-thought nor as an occasion for comparative discussions that assume the west alone sets the standards for or is the origin of philosophy and its methodologies. Viewed within their own context, Chinese Buddhist philosophers have much to contribute to a wide range of philosophical concerns, including metaphysics, epistemology, ethics, philosophy of language, philosophy of mind, and philosophy of religion, even though Western divisions of philosophy may not exhaust the rich contents of Chinese Buddhist philosophy.

This volume of essays offers direct comparisons of historic Western and Buddhist perspectives on ethics and metaphysics, tracing parallels and contrasts all the way from Plato to the Stoics, Spinoza to Hume, and Schopenhauer through to contemporary ethicists such as Arne Naess, Charles Taylor and Derek Parfit. It compares and contrasts each Western philosopher with a particular strand in the Buddhist tradition, in some chapters represented by individual writers such as Nagarjuna, Vasubandhu, Santideva or Tsong Khapa. It does so in light of both analytic concerns and themes from the existentialist and phenomenological traditions, and often in an ecumenical spirit that bridges both analytic and continentalist approaches. Some of the deepest questions in ethics, dealing with the scope of agency, value-laden notions of personhood and the nature of value in general, are intertwined with questions in metaphysics.

One set of questions addresses how varying conceptions of selfhood relate to moral values (e.g. the concern of self or selves for the well-being of others); another set of questions addresses how a conception of oneself or one’s selves should or should not affect how one thinks of happiness, or eudaimonia, or – in classical Indian terms – artha, sukha or nirvana. Western philosophy has featured discussion of both, but some would argue that certain traditions of Asian philosophy have offered a more sustained and even treatment of both sets of questions. The Buddhist tradition in particular has not only featured much discussion on both fronts, but has attracted many contemporary philosophers to its distinctive spectrum of approaches, and to what is – from many ‘Western’ points of view – a seemingly divisive analysis of ego, selfhood and personhood, whether in metaphysical, phenomenological or other incarnations.

This book is part of an initiative in cooperation with renowned Chinese publishers to make fundamental, formative, and influential Chinese thinkers available to a western readership, providing absorbing insights into Chinese reflections of late, and offering a chance to grasp today’s China. In their influential book Handbook of the History of Religions in China, Zhongjian Mou and Jian Zhang present a panorama of the religions existing in China through time. In their fascinating History, they delineate the emergence and development of Daoism, Buddhism, Confucianism, Islam, and Christianity and explore the roles they played in Chinese society and the interrelations between them. In China, also due to the encompassing Confucian idea of “living together harmoniously while maintaining differences,” religions—including newly arrived ones—came closer together than anywhere else in the world and reached a unique level of peaceful societal coexistence. Despite many frictions and conflicts, communication and reconciliation were indisputably predominant in China throughout history. Buddhism was peacefully introduced into China and, later on, a harmonious, symbiotic syncretism of Confucianism, Buddhism, and Daoism developed—an exemplary process of how a diverse set of different religions can complement each other and contribute to a better life.

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.

A History of Buddhist PhilosophyContinuities and DiscontinuitiesUniversity of Hawaii Press

An exploration of the complex and interesting relations between Nietzsche's philosophical thought and the Buddhist philosophy which he admired and opposed. The volume will appeal to students and scholars interested in Nietzsche's philosophy, Buddhist thought and in the metaphysical, existential and ethical issues that emerge with the demise of theism.

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 Nibbāna (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 tranquility. 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. The second volume in a prominent new series on Buddhism and science, directed by the Dalai Lama and previously covered by the BBC. Science and Philosophy in the Indian Buddhist Classics compiles classical Buddhist explorations of the nature of our material world, the human mind, logic, and phenomenology and puts them into context for the modern reader. This ambitious four-volume series—a major resource for the history of ideas and especially the history of science and philosophy—has been conceived by and compiled under the visionary supervision of His Holiness the Dalai Lama himself. It is his view that the exploratory thinking of great Indian masters in the first millennium CE still has much that is of interest to us today, whether we are Buddhist or not. These volumes make those insights accessible. This, the second volume in the series, focuses on the science of the mind. Readers are first introduced to Buddhist conceptions of mind and consciousness and then led through traditional presentations of mental phenomena to reveal a Buddhist vision of the inner world with fascinating implications for the contemporary disciplines of cognitive science, psychology, emotion research, and philosophy of mind. Major topics include: - The distinction between sensory and conceptual processes and the pan-Indian notion of mental consciousness - Mental factors—specific mental states such as attention, mindfulness, and compassion—and how they relate to one another - The unique tantric theory of subtle levels of consciousness, their connection to the subtle energies, or "winds," that flow through channels in the human body, and what happens to each when the body and mind dissolve at the time of death - The seven types of mental states and how they impact the process of perception - Styles of reasoning, which Buddhists understand as a valid avenue for acquiring sound knowledge. In the final section, the volume offers what might be called Buddhist contemplative science, a presentation of the classical Buddhist understanding of the psychology behind meditation and other forms of mental training. To present these specific ideas and their rationale, the volume weaves together passages from the works of great Buddhist thinkers like Asanga, Vasubandhu, Nagarjuna, Dignaga, and Dharmakirti. His Holiness the Dalai Lama's introduction outlines scientific and philosophical thinking in the history of the Buddhist tradition. To provide additional context for Western readers, each of the six major topics is introduced with an essay by John D. Dunne, distinguished professor of Buddhist philosophy and contemplative practice at the University of Wisconsin. These essays connect the traditional material to contemporary debates and Western parallels, and provide helpful suggestions for further reading. A wide-ranging, readable account of the Theravada Buddhist thought and practice in the Southeast Asian societies of Thailand, Myanmar (Burma), Laos, Cambodia, and Sri Lanka. Foundations of Dharmakirti's Philosophy is part of Wisdom's acclaimed Studies in Indian and Tibetan Buddhism series. Dharmakirti is a central figure in the history of Buddhist philosophy. John Dunne's extraordinary work of scholarship illuminates the body of Dharmakirti's work which has profoundly influenced Mahayana Buddhism and South Asian philosophy. In this book, David McMahan charts the development of modern Buddhism. He presents modern Buddhism as a complex historical process constituted by a variety of responses to some of the most important concerns of the modern era. This book is the story of classical Chinese philosophy, which has always been considered the single most creative and vibrant chapter in the history of Chinese philosophy. Works attributed to Confucius, Mozi, Mencius, Laozi, Zhuangzi, Xunzi, Han Feizi and many others represent the very origins of moral and political thinking in China. As testimony to their enduring stature, in recent decades many Chinese intellectuals, and even leading politicians, have turned to those classics, especially Confucian texts, for alternative or complementary sources of moral authority and political legitimacy. Therefore, philosophical inquiries into core normative values embodied in those classical texts are crucial to the ongoing scholarly discussion about China as China turns more culturally inward. It can also contribute to the spirited contemporary debate about the nature of philosophical reasoning, especially in the non-Western traditions. This book offers a new narrative and interpretative framework about the origins of moral-political philosophy that tracks how the three normative values, humaneness, justice, and personal freedom, were formulated, reformulated, and contested by early Chinese philosophers in their effort to negotiate the relationship among three distinct domains, the personal, the familial, and the political. Such efforts took place as those thinkers were reimagining a new moral-political order, debating its guiding norms, and exploring possible sources within the context of an evolving understanding of Heaven and its relationship with the humans. Tao Jiang argues that the competing visions in that debate can be characterized as a contention between partialist humaneness and impartialist justice as the guiding norm for the newly imagined moral-political order, with the Confucians, the Mohists, the Laoists, and the so-called fajia thinkers being the major participants, constituting the mainstream philosophical project during this period. Thinkers lined up differently along the justice-humaneness spectrum with earlier ones maintaining some continuity between the two and later ones moving toward their exclusivity in the political/public domain. Zhuangzi and the Zhuangists were the outliers of the mainstream moral-political debate who rejected the very parameter of humaneness versus justice that discourse were a lone voice advocating personal freedom, but the Zhuangist expressions of freedom were self-restricted to the margins of the political world and the interiority of one's heartmind. Such a take can shed new light on how the Zhuangist approach to personal freedom would profoundly impact the development of this idea in pre-modern Chinese political and intellectual history. 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. The Indian Buddhist philosopher Vasubandhu (fourth–fifth century C.E.) is known for his critical contribution to Buddhist Abhidharma thought, his turn to the Mahayana tradition, and his concise, influential Yogacara—Vijñañavada texts. Paving the Great Way reveals another dimension of his legacy; his integration of several seemingly incompatible intellectual and scriptural traditions, with far-reaching consequences for the development of Buddhist epistemology and the theorization of tantra. Most scholars read Vasubandhu's texts in isolation and separate his intellectual development into distinct phases. Featuring close studies of Vasubandhu's Abhidharma-kosabhāṣya, Vyākhyāyukti, Vimsatikā, and Trisvabhāvanirdesa, among other works, this book identifies recurrent treatments of causality and scriptural interpretation that unify distinct strands of thought under a single, coherent Buddhist philosophy. In Vasubandhu's hands, the Buddha's rejection of the self as a false construction provides a framework through which to clarify problematic philosophical issues, such as the nature of moral agency and subjectivity under a broadly causal worldview. Recognizing this continuity of purpose across Vasubandhu's diverse corpus recasts the interests of the philosopher and his truly innovative vision, which influenced Buddhist thought for a millennium and continues to resonate with today's philosophical issues. An appendix includes extensive English-language translations of the major texts discussed.
Excerpt from Prolegomena to a History of Buddhist Philosophy I undertook to prepare in June last a course of two Extension Lectures at the instance of the Hon'ble the President of the Council of Post-graduate Teaching in Arts. These lectures are to be judged as a mere introduction to the study of Buddhist Philosophy from the historical stand-point. It is however hoped that a few suggestions brought forward in course of developing the main point may be of some help to the students of Buddhist Philosophy. It is a privilege to have the opportunity of expressing my deep sense of gratitude to the President for the inspiration by which he dispelled my doubts as to the urgent need of the study of Buddhist thought in its historical evolution. But I must also acknowledge my obligation to the staff of the Post-graduate Council and of the University Press, by whose kind assistance the pages appear at last in print. Lastly I owe my teachers and friends in England and in India an immense debt of gratitude for many valuable suggestions and help without which I would not have ventured to undertake the arduous task. About the Publisher
Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Sooni Hwang studies the doctrinal development of nirvana in the Pali Nikaya and subsequent tradition and compares it with the Chinese agama and its traditional interpretation. He clarifies early doctrinal developments of Nirvana and traces the word and related terms back to their original metaphorical contexts, elucidating diverse interpretations and doctrinal and philosophical developments in the abhidharma exegeses and treatises of Southern and Northern Buddhist schools. The book finally examines which school, if any, kept the original meaning and reference of Nirvana.

Both Buddhism and the Christian gospel promise the ending of suffering. However, each defines and interprets morality, compassion, proof, and truth according to starkly different worldviews. This is why adjudicating rival claims between these religions has proven so difficult. Two alternate approaches have emerged: treating religious claims as mere personal opinions, or postulating some higher standard outside of religion to which each religion must submit. However, both of these approaches to comparative religious research implicitly deny that any religion can present a story about the totality of reality, including ultimate standards for proof and truth. This book takes a different approach entirely, demonstrating a way that religions can self-critically engage one another using their own respective standards. Within this framework, early Buddhist philosophy and the Christian faith enter into philosophical dialogue. In the process, To End All Suffering pointedly demonstrates that on its own terms, Buddhism cannot account for the very doctrines necessary to show that the Buddha’s teachings end suffering. Written primarily for Christians and Buddhists interested in interreligious dialogue, To End All Suffering is a course book suitable for individual study or for college or seminary courses in comparative philosophy or religion.

Presents a new vision of the Buddhist history and philosophy of emptiness in Tibet. This book brings together perspectives of leading international Tibetan studies scholars on the subject of zhentong or “other-emptiness.” Defined as the emptiness of everything other than the continuous luminous awareness that is one’s own enlightened nature, this distinctive philosophical and contemplative presentation of emptiness is quite different from rangtong—emptiness that lacks independent existence, which has had a strong influence on the dissemination of Buddhist philosophy in the West. Important topics are addressed, including the history, literature, and philosophy of emptiness that have contributed to zhentong thinking in Tibet from the thirteenth century until today. The contributors examine a wide range of views on zhentong from each of the major orders of Tibetan Buddhism, highlighting the key Tibetan thinkers in the zhentong philosophical tradition. Also discussed are the early formulations of buddhanature, interpretations of cosmic time, polemical debates about emptiness in Tibet, the zhentong view of contemplation, and creative innovations of thought in Tibetan Buddhism. Highly accessible and informative, this book can be used as a scholarly resource as well as a textbook for teaching graduate and undergraduate courses on Buddhist philosophy. Michael R. Sheehy is Director of Scholarship at the Contemplative Sciences Center and Research Assistant Professor in Tibetan Buddhist Studies at the University of Virginia. Klaus-Dieter Mathes is Professor of Tibetan and Buddhist Studies at the University of Vienna, Austria. His books include A Direct Path to the Buddha Within: G6 Lotswa’s Mahamudrā Interpretation of the Ratnagotravibhāga and A Fine Blend of Mahamudrā and Madhyamaka: Maitrīpa’s Collection of Texts on Non-conceptual Realization (Amanasika?ra). This is a translation of Frawuwallner's Abhidharmastudien. It analyzes the literary traditions, doctrinal tendencies, and structural methods of the Buddhist Abhidharma canon in order to expose the beginnings of systematic philosophical thought in Buddhism. Frawuwallner’s insights illuminate the path of meditation toward liberation, the development of Buddhist psychology, and the evolution of the Buddhist view of causality and the problem of time. He provides a clear explanation of the gradual development of Buddhist thought from its early doctrinal beginning to some of the most complex and remarkable philosophical edifices in history. Exploring the philosophically concerns of the nature of self, this book draws from two of the most influential Indian masters, 8kara and 8ntideva. Todd demonstrates that an ethics of altruism is still possible within a metaphysics which assumes there to be no independent self. A new ethical model based on the notions of ‘flickering consciousness’ and ‘constructive altruism’ is proposed. By comparing the metaphysics and ethics of 8kara and 8ntideva, Todd shows that the methodologies and aims of these Buddhist and Hindu masters trace remarkably similar cross-cutting paths. Treating Buddhism and Hinduism with equal respect, this book compares and reinterprets the Indian material so as to engage with contemporary Western debates on self and to show that Indian philosophy is indeed a philosophy of dialogue. Shulman traces the development of the four noble truths, which in fact originated as observations to be cultivated during meditation.

This is a book for scholars of Western philosophy who wish to engage with Buddhist philosophy, or who simply want to extend their philosophical horizons. It is also a book for scholars of Buddhist studies who want to see how Buddhist theory articulates with contemporary philosophy. Engaging Buddhism: Why it Matters to Philosophy articulates the basic metaphysical framework common to Buddhist traditions. It then explores questions in metaphysics, the philosophy of mind, phenomenology, epistemology, the philosophy of language and ethics as they are raised and addressed in a variety of Asian Buddhist traditions. In each case the focus is on philosophical problems; in each case the connections between Buddhist and contemporary Western debates are addressed, as are the distinctive contributions that the Buddhist tradition can make to Western discussions. Engaging Buddhism is not an introduction to Buddhist philosophy,
but an engagement with it, and an argument for the importance of that engagement. It does not pretend to comprehensiveness, but it does address a wide range of Buddhist traditions, emphasizing the heterogeneity and the richness of those traditions. The book concludes with methodological reflections on how to prosecute dialogue between Buddhist and Western traditions. "Garfield has a unique talent for rendering abstruse philosophical concepts in ways that make them easy to grasp. This is an important book, one that can profitably be read by scholars of Western and non-Western philosophy, including specialists in Buddhist philosophy. This is in my estimation the most important work on Buddhist philosophy in recent memory. It covers a wide range of topics and provides perhaps the clearest analysis of some core Buddhist ideas to date. This is landmark work. I think it's the best cross-cultural analysis of the relevance of Buddhist thought for contemporary philosophy in the present literature."--C. John Powers, Professor, School of Culture, History & Language, Australian National University

"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, along with 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"-- "A readable, elegant translation and introduction to a central work in a neglected area of Buddhist philosophy."--Jonathan C. Gold, Princeton University Jnanasrimitra (975-1025) was regarded by both Buddhists and non-Buddhists as the most important Indian philosopher of his generation. His theory of exclusion combined a philosophy of language with a theory of conceptual content to explore the nature of words and thought. Jnanasrimitra's theory informed much of the work accomplished at Vikramasila, a monastic and educational complex instrumental to the growth of Buddhism. His ideas were also passionately debated among successive Hindu and Jain philosophers. This volume marks the first English translation of Jnanasrimitra's Monograph on Exclusion, a careful, critical investigation into language, perception, and conceptual awareness. Featuring the rival arguments of Buddhist and Hindu intellectuals, among other thinkers, the Monograph reflects more than half a millennium of competing claims while providing an invaluable introduction to a crucial philosopher. Lawrence J. McCrea and Parimal G. Patil familiarize the reader with the author, themes, and topics of the text and situate Jnanasrimitra's findings within his larger intellectual milieu. Their clear, accessible, and accurate translation proves the influence of Jnanasrimitra on the foundations of Buddhist and Indian philosophy. "Lawrence J. McCrea and Parimal G. Patil have given us the best treatment to date of apoha, one of Buddhism's core contributions to epistemology and the philosophy of language, which seeks to account for thinking and language while 'excluding' real universals. In addition to their pathbreaking exposition and innovative translation of an early eleventh-century Sanskrit masterpiece, McCrea and Patil demonstrate how historical contextualization, philological proficiency, and philosophical analysis must work together if the astonishing contributions of Indian thinkers to the history of philosophy are to be known effectively."--Sheldon Pollock, Columbia University, author of the Language of the Gods in the World of Men: Sanskrit, Culture, and Power in Premodern India

This is the first comparative study of the self and no-self in Hinduism, Buddhism, and Christianity. In spite of doctrinal differences within these three belief systems, they agree that human beings are in a predicament from which they need to be liberated. Indian religions, including Hinduism and Buddhism, share the belief that human nature is inherently perfectible, while the epistemological and psychological limitation of the human being is integral to Christian belief. Regarding the immortality of the human being, Hinduism and Christianity traditionally and generally agree that human beings, as atman or soul, possess intrinsic immortality. On the contrary, Buddhism teaches the doctrine of no-self (anatta). Further, in their quest to analyze the human predicament and attempt a way out of it, they employ different concepts, such as sin and salvation in Christianity, attachment (tanka) and enlightenment (nirvana) in Buddhism, and ignorance (avidya) and liberation (moksa) in Hinduism. This volume seeks to show that that behind these concepts are deep concerns related to human existence and its relationship with the whole creation. These common concerns can be a basis for a greater understanding and dialogue between Christians, Hindus, and Buddhists.

Since the first century, when Buddhism entered China, the foreign religion has influenced and been influenced in turn by traditional Chinese culture, and eventually became an important part of it. That is one of the great historical themes not only for China but also for East Asia. This book explores the elements of Buddhism, including its classics, doctrines, system, and rituals, to reveal the basic connotation of Buddhism as a cultural entity. Regarding the development of Buddhism in China, it traces the spread in chronological order, from the introduction in Han Dynasties (202 BC–220 AD), to the prosperity in the Sixteen Kingdoms (ca. 304–439 AD), and then to the decline since the Five Dynasties (907–ca. 960 AD). It is noteworthy that the Buddhist schools in the Southern and Northern Dynasties (420–589 AD) and the Buddhist sects in Sui and Tang Dynasties (581–907 AD) contributed to the sinicization of Buddhism. This book also deals with the interesting question of the similarities and differences between Chinese Buddhism and Indian Buddhism, to examine the specific characters of the former in terms of thought and culture. In the last chapter, the external influence of Chinese Buddhism in East Asia is studied. Scholars and students in Buddhism and Chinese culture studies, especially those in Buddhist countries, will benefit from the book. Also, it will appeal to readers interested in religion, Chinese culture, and ancient Chinese history.

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