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Contexts and Dialogue-Tao Jiang 2006-11-30 Are there Buddhist conceptions of the unconscious? If so, are they more Freudian, Jungian, or something else? If not, can Buddhist conceptions be reconciled with the Freudian, Jungian, or other models? These are some of the questions that have motivated modern scholarship to approach ālayavijñāna, the storehouse consciousness, formulated in the Yogacara school of Buddhist philosophy and psychology as a subliminal reservoir of tendencies, habits, and future possibilities. Tao Jiang argues convincingly that such questions are inherently problematic because they frame their interpretations of the Buddhist notion largely in terms of responses to modern psychology. He proposes that, if we are to understand ālayavijñāna properly and compare it with the unconscious responsibly, we need to change the way the questions are posed so that ālayavijñāna and the unconscious can first be understood within their own contexts and then recontextualized within a dialogical setting. In so doing, certain paradigmatic assumptions embedded in the original frameworks of Buddhist and modern psychological theories are exposed. Jiang brings together Xuan Zang’s ālayavijñāna and Freud’s and Jung’s unconscious to focus on what the differences are in the thematic concerns of the three theories, why such differences exist in terms of their objectives, and how their methods of theorization contribute to these differences. Contexts and Dialogue puts forth a fascinating, erudite, and carefully argued presentation of the subliminal mind. It proposes a new paradigm in comparative philosophy that examines the what, why, and how in navigating the similarities and differences of philosophical systems through contextualization and recontextualization.

Origins of Moral-Political Philosophy in Early China-Tao Jiang 2021-08-27 This book rewrites the story of Chinese classical 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 embedded 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, recontextualized, 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 contestation between partialist humaneness and impartialist justice as the guiding norm for the newly imagined moral-political order, with the Confucians, the Mohists, the Legalists, 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 normative values (or at least trying to accommodate both to some extent) while later ones leaning more 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 in that discourse. They 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.

Hindu and Buddhist Ideas in Dialogue-Irmina Kuznetsova 2016-04-22 The debates between various Buddhist and Hindu philosophical systems about the existence, definition and nature of self, occupy a central place in the history of Indian philosophy and religion. These debates concern various issues: what ‘self’ means, whether the self can be said to exist at all, arguments that can substantiate any position on this question, how the ordinary reality of individual persons can be explained, and the consequences of each position. At a time when comparable issues are at the forefront of contemporary philosophical discussions, these classical and medieval Indian debates widen and globalise such discussions. This book brings to a wider audience the sophisticated range of positions held by various systems of thought in classical India.

Living Yogacara-Tagawa Shun’e 2014-05-01 Yogacara is an influential school of Buddhist philosophy and psychology that stems from the early Indian Mahayana Buddhist tradition. The Yogacara view is based on the fundamental truth that there is nothing in the realm of human experience that is not interpreted by and dependent upon the mind. Yogacara Buddhism was unable to sustain the same level of popularity as other Buddhist schools in India, Tibet, and East Asia, but its teachings on the nature of consciousness profoundly impacted the successive developments of Buddhism. Yogacara served as the basis for the development of the doctrines of karma and liberation in many other schools. In this refreshingly accessible study, Tagawa Shun’e makes sense of Yogacara’s subtleties and complexities with insight and clarity. He shows us that Yogacara masters comprehend and express everyday experiences that we all take for granted, yet struggle to explain. Elloquent and approachable, Living Yogacara deepens the reader’s understanding of the development of Buddhism’s interpretation of the human psyche.

Globalized Religion and Sexual Identity- 2014-04-25 Globalized Religion and Sexual Identity: Contexts, Contestations, Voices brings together scholars from across the globe who examine the historical and contemporary framing and relationship of religion, gender and sexuality multiple sites.

The Routledge Companion to Religion and Science-James W. Haag 2012-03-12 The field of religion and science is one of the most exciting and dynamic areas of research today. This Companion brings together an outstanding team of scholars to explore the ways in which science intersects with the major religions of the world and religious naturalism. The collection provides an overview of the field and also indicates ways in which it is developing. Its multicultural breadth and scientific rigor on topics that are and will be compelling issues in the first part of the twenty-first century and beyond will be welcomed by students and scholars alike.

Teaching Buddhism-Gary Deangelas 2016-10-03 Buddhist studies is a rapidly changing field of research, constantly transforming and adapting to new scholarship. This creates a problem for instructors, both in a university setting and in monastic schools, as they try to develop a curriculum based on a body of scholarship that continually shifts in focus and expands to new areas. Teaching Buddhism establishes a dialogue between the community of instructors of Buddhism and leading scholars in the field who are updating,
revising, and correcting earlier understandings of Buddhist traditions. Each chapter presents new ideas within a particular theme of Buddhist studies and explores how they can be enhanced through new insights. Contributors in the first section focus on the typical approaches, figures, and traditions in undergraduate courses, such as the role of philosophy in Buddhism, Nagarjuna, Yogacara Buddhism, tantric traditions, and Zen Buddhism. They describe the impact of recent developments-like new studies in the cognitive sciences-on scholarship in those areas. Part Two examines how political engagement and ritual practice have shaped the tradition throughout its history. Focus then shifts to the issues facing instructors of Buddhism—dilemmas for the scholar-practitioner in the academic and monastic classroom, the tradition’s possible roles in teaching feminism and diversity, and how to present the tradition in the context of a world religions course. In the final section, contributors offer reflections on their own experiences teaching, paying particular attention to the ways in which American culture has impacted them. They discuss the development of courses on American Buddhism; using course material on the family and children; the history and trajectory of a Buddhist-Christian dialog; and Buddhist bioethics, environmentalism, economic development, and social justice. In synthesizing this vast and varied body of research, the contributors in this volume have provided an invaluable service to the field of Chinese Buddhism as a philosophical tradition in its own right, not as an add-on to Western philosophy.

Ethics without Self, Dharma without Atman—Gordon F. Davis 2016-07-18 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, Vanabandhu, Sanatana or Tsong Khapa. It does so in light of basic 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 philosophical traditions discussed in 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 subversive analysis of ego, selfhood and personhood, whether in metaphysical, phenomenological or other incarnations.

Xiong Shili’s Understanding of Reality and Function, 1920-1937—Yu Sang 2010-06-08 In Xiong Shili’s Understanding of Reality and Function, 1920-1937, YANG Yu presents a detailed examination and analysis of how Xiong Shili gradually established his philosophical system of Reality (ti) and Function (yong), a key conceptual polarity in traditional Chinese philosophy.

Chinese Philosophy A-Z—Bo Mou 2009-07-09 A concise alphabetic guide to the main concepts, figures, topics and important movements of thought that have shaped Chinesephilosophy over the last three thousand years. The entries are conciselywritten, terms are cross-referenced and transcriptions are typically given in the pinyin system. Chinese Philosophy A-Z stresses philosophical relevance in choosing entries while paying due attention to historical links between relevant ideas and thoughts. The volume also shows how the central ideas under discussion contribute to the philosophical enterprise as a whole. The book is aimed at students, teachers of philosophy, and educated non-specialists who are interested in Chinese philosophy, particularly those readers new to Chinese philosophy.

Duo Companion to Chinese Buddhist Philosophy—Youru Wang 2019-01-31 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 inverted 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.

Transforming Consciousness—John Makeham 2014 Transforming Consciousness forces us to rethink the entire project in modern China of the translation of the West. Taken together, the chapters develop a wide-ranging and deeply sourced argument that Yogacara Buddhism played a much more important role in the development of modern Chinese thought (including philosophy, religion, scientific thinking, social, thought, and more) than has previously been recognized. They show that Yogacara Buddhism enabled key intellectuals of the late Qing and early Republican period to understand, accept, modify, and critique central elements of Western social, political, and scientific thought. The chapters cover the entire period of Yogacara’s distinct shaping of modern Chinese intellectual movements, from its roots in Meiji Japan through its impact on New Confucianism. If non-Buddhists found Yogacara useful as an indigenous form of logic and scientific thinking, Buddhists found it useful in thinking through the fundamental principles of the Mahayana school, textual criticism, and reforming the canon. This is a crucial intervention into contemporary scholarly understandings of China’s twentieth century, and it comes at a moment in which increasing attention is being paid to modern Chinese thought, both in Western scholarship and within China.

The Treasury of Knowledge: Book Seven and Book Eight, Parts One and Two—Jampal Kongtrul Lodro Tse 2013-01-08 Jampal Kongtrul’s ten-volume Treasury of Knowledge is a unique encyclopedic masterpiece embodying the entire range of Buddhist teachings as they were preserved in Tibet. Tibetan Buddhist teachers expected their students to study Buddhist philosophical texts as well as practice reflection and meditation. Present-day students have also realized that awakening has its source in study as well as in reflection and practice. Foundations of Buddhist Study and Practice comprises Book Seven and Book Eight, Parts One and Two of the Treasury of Knowledge. Book Seven elucidates the various keys needed to correctly interpret, understand, and contemplate Buddhist teachings, including the secret tradition of Vajrayana. Thompson and Two of Book Eight explain how the teachings are to be integrated into one’s life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness. Jampal Kongtrul’s evenhanded, elegant, and authoritative statement of such controversial doctrines as unqualified emptiness (“self-empty”) and qualified emptiness (“other-empty”), provisional and ultimate meanings, and the different views of Book Seven and Book Eight explain how the teachings are to be integrated into one’s life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness. Jampal Kongtrul’s evenhanded, elegant, and authoritative statement of such controversial doctrines as unqualified emptiness (“self-empty”) and qualified emptiness (“other-empty”), provisional and ultimate meanings, and the different views of Book Seven and Book Eight explain how the teachings are to be integrated into one’s life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness. Jampal Kongtrul’s evenhanded, elegant, and authoritative statement of such controversial doctrines as unqualified emptiness (“self-empty”) and qualified emptiness (“other-empty”), provisional and ultimate meanings, and the different views of Book Seven and Book Eight explain how the teachings are to be integrated into one’s life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness. Jampal Kongtrul’s evenhanded, elegant, and authoritative statement of such controversial doctrines as unqualified emptiness (“self-empty”) and qualified emptiness (“other-empty”), provisional and ultimate meanings, and the different views of Book Seven and Book Eight explain how the teachings are to be integrated into one’s life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness.

Many Peoples, Many Faiths—Robert Ellwood 2016-09-16 For more than three decades this introduction to the world’s religions, Many Peoples, Many Faiths has combined factual information with empathic writing that seeks to convey the flavor of our planet’s diverse religions and cultures. This classic work helps students gain a sense of each religion’s unique characteristics while tackling some of today’s most critical religious issues. It is written in an engaging style and has been fully updated—with fresh insights and information on each of the world’s major religions, along with new religious movements.

The Treasury of Knowledge: Books Nine and Ten—Jampal Kongtrul Lodro Tse 2010-12-18 Jampal Kongtrul’s ten-volume Treasury of Knowledge is a unique, encyclopedic masterpiece embodying the entire range of Buddhist teachings as they were preserved in Tibet. Tibetan Buddhist teachers expected their students to study Buddhist philosophical texts as well as practice reflection and meditation; present-day students have also realized that awakening has its source in study as well as in reflection and practice. Jampal Kongtrul’s evenhanded, elegant, and authoritative statement of such controversial doctrines as unqualified emptiness (“self-empty”) and qualified emptiness (“other-empty”), provisional and ultimate meanings, and the different views of Book Seven and Book Eight explain how the teachings are to be integrated into one’s life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness. Jampal Kongtrul’s evenhanded, elegant, and authoritative statement of such controversial doctrines as unqualified emptiness (“self-empty”) and qualified emptiness (“other-empty”), provisional and ultimate meanings, and the different views of Book Seven and Book Eight explain how the teachings are to be integrated into one’s life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness. Jampal Kongtrul’s evenhanded, elegant, and authoritative statement of such controversial doctrines as unqualified emptiness (“self-empty”) and qualified emptiness (“other-empty”), provisional and ultimate meanings, and the different views of Book Seven and Book Eight explain how the teachings are to be integrated into one’s life through the practice of meditation, which unites a state of one-pointed attention with profound insight into emptiness.

Encounters of Mind—Douglas L. Berger 2015-02-23 Discusses the journey of Buddhist ideas on awareness and personhood from India to China. Encounters of Mind explores a crucial step in the philosophical journey of Buddhism. They describe the impact of recent developments-like new religious movements.
Buddhism from India to China, and what influence this step, once taken, had on Chinese thought in a broader scope. The relationship of concepts of mind, or awareness, to the constitution of personhood in Chinese traditions of reflection was to change profoundly after the Cognition School of Buddhism made its way to China during the sixth century. India’s Buddhist philosophers had formulated the idea that, in order for human beings to achieve perfect enlightenment, they had to produce a state of awareness through practice that they described as “luminous.” However, once introduced to the Chinese tradition, the concept of the “luminous mind” was to become a condition already found within human nature for the possibility of achieving human ideals. This notion of the luminous mind was to have far-reaching significance both for Chinese Buddhism and for medieval Confucianism. Douglas L. Berger follows the transforming path of conceptions of the luminosity of consciousness and the performativity of personhood in order to bring into clearer relief the history of Indian and Chinese philosophical dialogue, as well as in the hope that such dialogue will be reignited.


Sustainable Happiness—Joe Loizzo 2012-06 Today’s greatest health challenges, the so-called diseases of civilization—depression, trauma, obesity, cancer—are now known in large part to reflect our inability to tame stress reflexes gone wild and to empower instead the peaceful, healing and sociable part of our nature that adapts us to civilized life. The same can be said of the economic challenges posed by the pressure of growth and of the environmental challenges posed by the pressure of growth. In this work, the author examines the social, psychological, and ethical implications of this shift in the human condition.

The essays in Disguise, Deception, Trompe-l’œil—Leslie Anne Boldt-Irons 2009 The complexity of visual and performative, are examined in frames of reference that range from aesthetics and literary theory to cognitive science. In some cases, deception and falsehood are seen to have positive connotations, and, in others, their negative dimensions are highlighted. The complexity of these terms and their relationship with truth and truthfulness are put on display by the contributors to this volume.

Indian and Intercultural Philosophy—Douglas L. Berger 2021-07-15 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 Confucian Confucianism and Buddhist texts with classical Indian theories of ethics and consciousness, contrasting 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 Buddhism, and shed light on the spiritual and political dimensions of the Mughal prince Dara Shukoh’s immersion into Vedantic thought. Always Buddhism, and shed light on the spiritual and political dimensions of the Mughal prince Dara Shukoh’s immersion into Vedantic thought. Always Buddhism, and shed light on the spiritual and political dimensions of the Mughal prince Dara Shukoh’s immersion into Vedantic thought.
Buddhist Theology

Roger Jackson 2013-12-16 Scholars of Buddhism, themselves Buddhist, here seek to apply the critical tools of the academy to reassess the truth and transformative value of their tradition in its relevance to the contemporary world.

A Yogacara Buddhist Theory of Metaphor

Roy Tzohar 2018-01-11 Buddhist philosophy is fundamentally ambivalent toward language. Language is paradoxically seen as both obstructive and necessary for liberation. In this book, Roy Tzohar delves into the ingenious response to this tension from the Yogacara school of Indian Buddhism: that all language-use is metaphorical. Exploring the profound implications of this claim, Tzohar makes the case that the Yogacara accounts of a full-fielded theory of meaning, one that is not merely linguistic, but also applicable both in the world as well as in texts. Despite the overwhelming visibility of figurative language in Buddhist philosophical texts, this is the first sustained and systematic attempt to present an indigenous Buddhist theory of metaphor. By grounding the Yogacara pan-metaphorical claim in a broader intellectual context, of both Buddhist and non-Buddhist schools, the book uncovers an intense philosophical conversation about metaphor and language that reaches across sectarian lines. Tzohar’s analysis radically reframes the Yogacara controversy with the Madhyamaka school of philosophy, sheds light on the Yogacara application of particular metaphors, and explicates the school’s unique understanding of experience.

Buddhism, Christianity and the Question of Creation

Erich Frauwallner 2014-06-04 Erich Frauwallner 2014-06-04 Offers essays and dialogues by well-known Buddhist and Christian scholars on topics that were of primary interest to Frederick J. Streng, in whose honour the volume was created. Topics include interreligious dialogue, ultimate reality, nature and ecology, social and political issues of liberation, and ultimate transformation or liberation.

The Receptivity and Reduction of Freud in China

Tao Jiang 2013-05-07 Although Freud makes only occasional, brief references to China and Chinese culture in his works, for almost a hundred years many leading Chinese intellectuals have studied and appropriated various Freudian theories. However, whilst some features of Freud’s views have been warmly embraced from the start and appreciated for their various explanatory and therapeutic values, other aspects have been vigorously criticized as implausible or inapplicable to the Chinese context. This book explores the history, reception, and use of Freud and his theories in China, and makes an original and substantial contribution to our understanding of the Chinese people and their culture as well as to our appreciation of western attempts to understand the people and culture of China. The essays are organised around three key areas of research. First, it examines the historical background concerning the China-Freud connection in the 20th century, before going on to use reconstructed Freudian theories in order to provide a modernist critique of Chinese culture. Finally, the book deploys traditional Chinese thought in order to challenge various aspects of the Freudian project. Both Freudianism’s universal appeal and its cultural particularity are in full display throughout the book. At the same time, the allure of Chinese cultural and literary expressions, both in terms of their commonality with other cultures and their distinctive characteristics, are also scrutinized. This collection of essays will be welcomed by those interested in early modern and contemporary China, as well as the work and influence of Freud. It will also be of great interest to students and scholars of psychology, psychoanalysis, literature, philosophy, religion, and cultural studies more generally.

China Review International- 2006

American Book Publishing Record- 2006

Japanese Studies Around the World- 2008

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China Review International- 2006

Die Philosophie des Buddhismus

Erich Frauwallner 2014-06-04 Erich Frauwallner's book "Die Philosophie des Buddhismus" is the most comprehensive discussion of it among Western scholars. It is inspired by German Idealism of the 19th century. This book was published in 1913, fourteen years before the publication of the second edition of "Das Indischblut": it is thus an early work on the subject. Despite this, it is still a surprisingly influential book that has inspired many later works on Buddhist philosophy.

The book is divided into three parts. The first part is an introduction that sets out the general framework of Buddhist philosophy. The second part is a detailed analysis of the major Buddhist schools, including Theravada, Mahayana, and Vajrayana. The third part is a conclusion that draws together the main themes and ideas discussed in the previous parts.

The book is written in a clear and accessible style, but it is also highly dense and highly technical. It is a fundamental text for anyone interested in the philosophy of Buddhism, and it is still widely read today.
as its starting point, this volume is a collection of critiques, commentaries, and histories about a particular meeting of Buddhism and psychology. It is based on the Zen Buddhism and Psychotherapy conference that took place in Kyoto, Japan, in 1999, expanded by additional papers, and includes: new perspectives on Buddhism and psychology, East and West cautions and insights about potential confusions traditional ideas in a new light. It also features a new translation of the conversation between Schin’ichi Hisamatsu and Carl Jung which took place in 1958. Awakening and Insight expresses a meeting of minds, Japanese and Western, in a way that opens new questions about and sheds new light on our subjective lives. It will be of great interest to students, scholars and practitioners of psychotherapy, psychoanalysis, and analytical psychology, as well as anyone involved in Zen Buddhism.