

Plato At The Googleplex Why Philosophy Wont Go Away

Plato at the Googleplex Schopenhauer's Encounter with Indian Thought The Household Book of Poetry Literature of the republic, 1788-1890 Leaves of Grass Leaves of grass (v. 1-3) Selections from the Prose and Poetry of Walt Whitman A Library of American Literature: Literature of the republic, pt. 3, 1835-1860 Poems Lectures Selected Poems A Library of American Literature from the Earliest Settlement to the Present Time An Anthology of Mother Verse Lectures In Re Walt Whitman Personal Reminiscences of Henry Irving A Short History of American Literature The Westminster Review The Arena Our Holidays in Poetry Rebecca Goldstein Stephen Cross Charles Anderson Dana Edmund Clarence Stedman Walt Whitman Walt Whitman Walt Whitman Edmund Clarence Stedman Walt Whitman Robert Green Ingersoll Walt Whitman Edmund Clarence Stedman Robert Green Ingersoll Horace Traubel Bram Stoker Walter Cochrane Bronson Mildred Priscilla Harrington

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acclaimed philosopher and novelist rebecca newberger goldstein provides a dazzlingly original plunge into the drama of philosophy revealing its hidden role in today s debates on religion morality politics and science

schopenhauer is widely recognized as the western philosopher who has shown the greatest openness to indian thought and whose own ideas approach most closely to it this book examines his encounter with important schools of hindu and buddhist philosophy and subjects the principal apparent affinities to a careful analysis initial chapters describe schopenhauer s encounter with indian thought in the context of the intellectual climate of early nineteenth century europe for the first time indian texts and ideas were becoming available and the belief that they could bring about a second renaissance an oriental renaissance was widespread schopenhauer shared in this enthusiasm and for the rest of his life assiduously kept abreast of the new knowledge of india principal sections of the book consider the two main pillars of schopenhauer s system in relation to broadly comparable ideas found in the case of hindu thought in advaita vedānta and within buddhism in the mādhyamika and yogācāra schools schopenhauer s doctrine of the world as representation or a flow of impressions appearing in the consciousness of living beings is first considered the convergence between this teaching and indian idealism especially the doctrine of illusory appearance māyā has long been recognized schopenhauer himself was aware of it emphasizing that it was the result not of influence but of a remarkable convergence between eastern and western thought this convergence is subjected to a much more detailed examination than has previously been carried out undertaken in the light of twentieth century indology and recent studies of schopenhauer the second main pillar of schopenhauer s system the doctrine of the world as will is then examined and its relationship to indian thought explored this section of the work breaks new ground in the study of schopenhauer for although the similarity of his ethical and soteriological teaching to that of indian religions particularly buddhism has long been noted the underlying reasons for this have not been grasped it is demonstrated that they are to be found in hitherto unrecognized affinities of which schopenhauer himself was largely unaware between the metaphysics of the will and indian ideas relating to karmic impressions vāsanās the store consciousness the causal body and śakti as the force or energy that maintains the existence of the world final chapters discuss the controversial and difficult question of the relation of the will to final reality in schopenhauer s thought in the light of indian conceptions and suggest that the two central pillars of his philosophy may be seen to a greater extent than previously supposed as a bridge by which the eastern and western traditions of philosophical thought may be brought into a closer and more creative relationship

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