

The Self In Indian Philosophy 1st Published Edinc

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

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philosophical idiom to which contemporary Indian and global philosophy are indebted.

Focusing on the rich and variegated cluster of Indic philosophical traditions as they developed from the late Vedic period up to the pre-modern period, this book offers an understanding, according to each school, of the nature of free will and agency.

Today most scientists and philosophers have come to regard the notion of the self as a kind of illusion, as a theoretical construct similar to the notion we have of the center of gravity. There are two reasons for this phenomenon: the first is due to the view propagated by the empirical sciences that all things in the universe, including the presence of consciousness, can be explained solely from physical causes; and the second is due to the philosophical arguments marshaled against substance ontology by David Hume and Emmanuel Kant and the consequent discarding of the idea of self as substance. This book confronts both these views – in two separate parts of the book - and shows them to be untenable. It provides a fresh proof of the self ' s existence by demonstrating that the goal-oriented actions of living beings cannot be explained solely through the laws of physics and that these actions point to a unique power possessed by the self, known in Indian philosophy as kriya-shakti. This proof, along with the Direct Perception Theory presented by the author in his ground-breaking first book ' Natural Realism and Contact Theory of Perception ' , effectively dismantles the idea that the physical universe forms a causal closure and open the doors to a domain of knowledge beyond empirical science.

East meets West in this fascinating exploration of conceptions of personal identity in Indian philosophy and modern Euro-American psychology. Author Anand Paranjpe considers these two distinct traditions with regard to

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historical, disciplinary, and cultural `gaps' in the study of the self, and in the context of such theoretical perspectives as univocalism, relativism, and pluralism. The text includes a comparison of ideas on self as represented by two eminent thinkers-Erik H. Erikson for the Western view, and Advaita Vedanta for the Indian.

Classical Indian Philosophy

East and West

The Self in Indian Philosophy

The Self

Direct Awareness of the Self

Indian Philosophy

This book examines the theory of consciousness developed by the school of Recognition, an Indian philosophical tradition that thrived around the tenth c. CE in Kashmir, and argues that consciousness has a linguistic nature. It situates the doctrines of the tradition within the broader Indian philosophical context and establishes connections with the contemporary analytic debate. The book focuses on Utpaladeva and Abhinavagupta (tenth c. CE), two Hindu intellectuals belonging to the school of Recognition, Pratyabhijñā in Sanskrit. It argues that these authors promoted ideas that bear a strong resemblance with contemporary 'higher-order theories' of consciousness. In addition, the book explores the relationship between the thinkers of the school of Recognition and the thought of the

grammarian/philosopher Bhart?hari (fifth c. CE). The book bridges a gap that still exists between scholars engaged with Western traditions and Sanskrit specialists focused on textual materials. In doing so, the author uses concepts from contemporary philosophy of mind to illustrate the Indian arguments and an interdisciplinary approach with abundant reference to the original sources. Offering fresh information to historians of Indian thought, the book will also be of interest to academics working on Non-Western Philosophy, Comparative Philosophy, Indian Philosophy, Religion, Hinduism, Tantric Studies and South Asian Studies.

This new and revised edition provides a comprehensive dictionary of Indian philosophical terms. Terms are provided in both devanagari and roman transliteration along with their English translations.

Jonardon Ganeri presents a ground-breaking study of selfhood, drawing on Indian theories of consciousness and mind. He explores the notion of embodiment and the centrality of the emotions to the self, and shows how to harmonize the idea of the first-person perspective with a naturalist worldview which encompasses the normative. 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 Western philosophy, in both analytic and continental traditions (as well as in their interaction), 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.

Border, Self and the Other

Self, Society, and Value

The Advaita Doctrine of 'Awareness Only'

From Vasubandhu to Caitanya

Hindu and Buddhist Ideas in Dialogue

Self and No-Self

"Tracing the development of Indian philosophy as a single tradition of thought, these two volumes provide a classical exposition of Indian thought. The author showcases ancient philosophical texts and relates them to contemporary issues of philosophy and religion. He presents the essential meaning and significance of individual texts and

philosophies and also draws parallels between Indian and western philosophical traditions. The first volume covers the Vedic and Epic periods, including expositions on the hymns of the Rig-Veda, the Upanishads, Jainism, Buddhism, and the theism of the Bhagvadgita. The second investigates the six Brahmanical philosophical systems, the theism of Ramanuja, Saiva ethics, metaphysics and literature, and the theism of the later Vaishnavas." "This second edition, with a new Introduction by eminent philosopher, J.N. Mohanty, underlines the continuing relevance of the two volumes and the philosophic tradition they represent. Lucidly written, these books will form essential reading for students, teachers, scholars of Indian philosophy as well as general reader interested in the development and growth of Indian thought."--Jacket.

In this book, Shlomo Biderman examines the views, outlooks, and attitudes of two distinct cultures: the West and classical India. He turns to a rich and varied collection of primary sources: the Rg Veda, the Upanishads, and texts by the Buddhist philosophers Nāgārjuna and Vasubandhu, among others. In studying the West, Biderman considers the Bible and its commentaries, the writings of such philosophers as Plato, Descartes, Berkeley, Kant, and Derrida, and the literature of Kafka, Melville, and Orwell. Additional sources are Mozart's Don Giovanni and seminal films like Ingmar

Bergman's Persona. Biderman uses concrete examples from religion and literature to illustrate the formal aspects of the philosophical problems of transcendence, language, selfhood, and the external world and then demonstrates their plausibility in actual situations. Though his method of analysis is comparative, Biderman does not adopt the disinterested stance of an "ideal" spectator. Rather, Biderman approaches ancient Indian thought and culture from a Western philosophical standpoint to uncover cultural presuppositions that can be difficult to expose from within the culture in question. The result is a fascinating landmark in the study of Indian and Western thought. Through his comparative prism, Biderman explores the most basic ideas underlying human culture, and his investigation not only sheds light on India's philosophical traditions but also facilitates a deeper understanding of our own. Written by an international assembly of leading philosophers, this volume offers students, teachers and general readers a rich and sophisticated introduction to the major non-Western philosophical traditions - particularly Chinese, Indian, Buddhist and Islamic philosophies. African and Polynesian thinking are also covered by way of historical and contemporary survey articles. The text is organized around a series of central topics concerning conceptions of reality and divinity, of

causality, of truth, of the nature of rationality, of selfhood, of humankind and nature, of the good, of aesthetic values, and of social and political ideals. Outstanding scholars present essays that articulate the distinctive ways in which these specific problems have been formulated and addressed in the non-Western traditions against the background of their varied historical and cultural presuppositions.

This volume offers a selection of insights into Indian religious and philosophical ideas in general, and Sankara's philosophy in particular. It begins with a description of the historical background and significance of the various schools of religious philosophy in India, as well as a concise treatment of pertinent philosophical terms and doctrines. The text provides an accessible translation that offers guidance on how to approach Sankara and Advaita Vedanta tradition and which aims to capture the spirit and essence of Sankara. The result is a solid contribution to the understanding of this literature in the development of Indian religious philosophy.

Major Aspects of Indian Philosophy

From Renaissance to Independence

A Companion to World Philosophies

An Analytical Study of the Nature of the Self
as Revealed in the Upanishads

Indian Perspectives on Consciousness,
Language and Self

Neti, neti; the Search for the Ultimate

Principle in the Vedic Upanisads

This book focuses on the analysis of pure consciousness as found in Advaita Vedanta, one of the main schools of Indian philosophy. According to this tradition, reality is identified as Brahman, the world is considered illusory, and the individual self is identified with the absolute reality. Advaitins have various approaches to defend this argument, the central one being the doctrine of 'awareness only' (cinmatra). Following this stream of argument, what consciousness grasps immediately is consciousness itself, and the notions of subject and object arise due to ignorance. This doctrine categorically rejects the plurality of individual selves and the reality of objects of perception. Timalina analyzes the nature of consciousness as understood in Advaita. He first explores the nature of reality and pure consciousness, and then moves on to analyze ignorance as propounded in Advaita. He then presents Advaita arguments against the definitions of 'object' of cognition found in various other schools of Indian philosophy. In this process, the positions of two rival philosophical schools of Advaita and Madhva Vedanta are explored in order to examine the exchange between these two schools. The final section of the book contrasts the Yogacara and Advaita understandings of consciousness. Written lucidly and clearly, this book reveals the depth and implications of Indian metaphysics and argument. It will be of interest to scholars of Indian philosophy and Religious Studies.

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. 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.

This Work Deals With The Concept Of The Individual Self As Found In All The Well-Known Systems Of Indian Philosophy Including Those Of Vaisnavism, Saivism And Saktism.

Self and Identity in Modern Psychology and Indian Thought

A History of Philosophy Without Any Gaps, Volume 5
History of Indian Philosophy

The School of Recognition on Linguistics and Philosophy of Mind

An Introduction to Indian Philosophy

Naturalism, Consciousness, and the First-Person Stance
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.

*Who am I? What is my true identity? What is the nature of self? Deepest self? What is the nature of the world? How are self and world related? What is the highest goal of life? These are the questions that Indian philosophy has wrestled with for millennia. Many of the answers it has produced are intimately involved with spirituality, both mystical and theistic. This work, called *Self and World: Major Aspects of Indian Philosophy*, by Ramesh N. Patel, explores these time-tested answers that are deeply interesting, engrossing and enlightening. Yoga and Vedanta are two of the well-known philosophies of India that have attempted answers to the above questions about self and world. The classical Indian philosophy's answers to questions about self and world span no less than three distinct religions and their spiritualities: Hinduism, Buddhism and Jainism. Besides yoga and vedanta, Hinduism has*

four other answers that have conversed with yoga and vedanta for centuries. Buddhism has four distinct answers that too have conversed with these philosophical and spiritual answers. These conversations have led to very productive exchanges by enriching the resulting development and evolution of each system's answers. The exchange has made the philosophies stronger and diverse. The present work explores and describes these systems in their mature form which preserves their accumulated wisdom. Another feature of this work is its treatment of the philosophy of the ancient texts called the Vedas. Pandit Madhusudan Ojha has unearthed the lost philosophy contained in the Vedas. This Vedic philosophy sports a highly comprehensive yet coherent and relevant system of thought that is also important for its tremendous influence on all later Indian systems including yoga, vedanta and Buddhist systems. This book articulates Vedic philosophy and its historic influence on the thought on self and world in Indian philosophy. The deeply spiritual embedding of Indian philosophy's thought about self and world is particularly relevant to today's strife-torn and polarized world. We need themes of unity in diversity for healing current maladies. The spiritual thought systems of Indian philosophy narrated in the present work provide an array of choices which have great potential for this healing. For example, Buddhism is celebrated for its universal compassion, Jainism for its legendary non-violence and Hinduism for its tolerance of differences and respect for other faiths. This book shows how these

positions are intellectually strengthened and secured by the Buddhist, Jain and Hindu thinkers.

Focusing on the rich and variegated cluster of Indic philosophical traditions as they developed from the late Vedic period up to the pre-modern period, Free Will, Agency, and Selfhood in Indian Philosophy offers an understanding, according to each school, of the nature of free will and agency.

The nature and reality of self is a subject of increasing prominence among Western philosophers of mind and cognitive scientists. It has also been central to Indian and Tibetan philosophical traditions for over two thousand years. It is time to bring the rich resources of these traditions into the contemporary debate about the nature of self. This volume is the first of its kind.

Leading philosophical scholars of the Indian and Tibetan traditions join with leading Western philosophers of mind and phenomenologists to explore issues about consciousness and selfhood from these multiple perspectives. Self, No Self? is not a collection of historical or comparative essays. It takes problem-solving and conceptual and phenomenological analysis as central to philosophy. The essays mobilize the argumentative resources of diverse philosophical traditions to address issues about the self in the context of contemporary philosophy and cognitive science. Self, No Self? will be essential reading for philosophers and cognitive scientists interested in the nature of the self and consciousness, and will offer a valuable way into the subject for students.

Sanskrit Terms Defined in English

A Reader

The Upanishadic Doctrine of the Self

The Limits to Absolute Knowledge of Self in Indian
Philosophy

Candrakīrti on the Selflessness of Persons

World, Self, and Language in Indian and Western
Thought

Deepak Sarma completes the first outline in more than fifty years of India's key philosophical traditions, inventively sourcing seminal texts and clarifying language, positions, and issues.

Organized by tradition, the volume covers six schools of orthodox Hindu philosophy: Mimamsa (the study of the earlier Vedas, later incorporated into Vedanta), Vedanta (the study of the later Vedas, including the Bhagavad Gita and the Upanishads), Sankhya (a form of self-nature dualism), Yoga (a practical outgrowth of Sankhya), and Nyaya and Vaisesika (two forms of realism). It also discusses Jain philosophy and the Mahayana Buddhist schools of Madhyamaka and Yogacara. Sarma maps theories of knowledge, perception, ontology, religion, and salvation, and he details central concepts, such as the pramanas (means of knowledge), pratyaksa (perception), drayvas (types of being), moksa (liberation), and nirvana. Selections and accompanying materials inspire a reassessment of long-held presuppositions and modes of thought, and accessible translations prove the modern relevance of these enduring works.

Using the term world to mean a creative response to objective reality, this book considers the ways in which Eastern and Western peoples construct their natural, social, aesthetic, and religious worlds. It points the way to a view of Eastern and Western as complementary, rather than contradictory, descriptions.

In this 5 lecture series Graham Burns gives a broad overview of the Upanishads, explaining the history and culture in which they arose. He takes you through several themes that are explored in

some of the more prominent Upanishads. He illuminates important concepts that begin to form the foundation of much of Indian thought. Graham presents this lecture series in a clear, intelligent way that is sure to make the wisdom of the Upanishads accessible for anyone interested in learning more about the foundations of Indian philosophy. Session 1: Introduction to the Upanishads & their historical background Session 2: Key ideas found throughout the Upanishads Session 3: Exploring the narratives found throughout the texts Session 4: Stories of Atman or the Self Session 5: Philosophical interpretations the upanishads by eknath easwaran hindu scriptures vedic texts hindu philosophy hindu atman brahman meaning ego soul self the upanishads kindle veda vedas in english self actualization know thy true self eternal path The General Session of the Philosophy Section at the 12th World Sanskrit Conference, Helsinki, comprised altogether twenty-two papers, covering Nyaya and Vaisesika, Samkhya and Yoga, as well as Mimamsa and Vedanta with its sub-traditions. Furthermore, there were contributions on the philosophy of the Saiva Siddhanta tradition, on Carvaka and Buddhist philosophy, and on the grammatical philosophy of Bhartrhari. The first part of the book Studies in Indian Philosophy contains nine studies on individual topics and concepts in Indian philosophy from various perspectives, viz., historical-philolo-gical, philosophical and comparative. They are inter alia concerned with such fundamental issues as the characteristic signs of the Self, the concept of Vijnapti-matrata in Vasuban-dhu's Yogacara, the notion of unchanging cognition in the writings of the Kashmirian author Ramakantha, the definition of existence according to the late Buddhist philosopher Jnanasrimitra, and the significance of the sadhanacatustaya in Vedanta. In the second part of the book Studies in the Textual History of Indian Philosophy two papers contribute to the study of the textual history of Indian philosophy, with a focus on the Patanjala-yogasastra and Candrananda's commentary on the Vaisesikasutra.

Studies in Indian Philosophy

Ātman and Moksha. Self and self-realization

The Concealed Art of the Soul

Self, No Self?

Self and World

Crossing Horizons

This book presents a fascinating examination of modern Indian philosophical thought from the margins. It considers the subject from two perspectives – how it has been understood beyond India and how Indian thinkers have treated Western ideas in the context of Indian society. The book discusses the concepts of the self, the other and the border that underline various debates on modernity. In this framework, it proposes the notion of the other as an enabler in taking cue from the lives of Swami Vivekananda, Mahatma Gandhi and Rabindranath Tagore. It focusses on the nature and compulsions of the colonised self, and its response to the body of unfamiliar and sometimes oppressive ideas. The study traces these themes with allusion to the works of Edward Said, Frantz Fanon and Krishna Chandra Bhattacharyya and the Bhagavad Gita. The author exposes the limitations in existing theories of self, the incompatibility between the slavery of self and svaraj in ideas, how the premodern village intersects modern city and democracy, the radical challenges that confront society with its accumulated social evils, inequality, hierarchy and the need for reform and non-violence. This engaging work will be of interest to scholars and researchers of Indian philosophy, social and political philosophy, Indian political theory, postcolonialism and South Asian studies.

Peter Adamson and Jonardon Ganeri present a lively introduction to one of the world's richest intellectual traditions: the philosophy of classical India. They begin with the earliest extant literature, the Vedas, and the explanatory works that

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these inspired, known as Upanishads. They also discuss other famous texts of classical Vedic culture, especially the Mahabharata and its most notable section, the Bhagavad-Gita, alongside the rise of Buddhism and Jainism. This opening section emphasizes the way that philosophy was practiced as a form of life in search of liberation from suffering. From there, Adamson and Ganeri move on to the explosion of philosophical speculation devoted to foundational texts called 'sutras,' discussing such traditions as the logical and epistemological Nyaya school, the monism of Advaita Vedanta, and the spiritual discipline of Yoga. The final section charts further developments within Buddhism, highlighting Nagarjuna's radical critique of 'non-dependent' concepts and the no-self philosophy of mind found in authors like Dignaga, and within Jainism, focusing especially on its 'standpoint' epistemology. Adamson and Ganeri then conclude by considering much-debated question of whether Indian philosophy may have influenced ancient Greek philosophy and the impact that this area of philosophy on later Western thought. Unlike other introductions that cover the main schools and positions, consider philosophical themes such as non-violence, political authority, and the status of women, while also covering textual traditions typically left out of overviews of Indian thought, like the Charvaka school, Tantra, and aesthetic theory.

From the sixth century BCE onwards there occurred a revolution in thought, with novel ideas such as such as that understanding the inner self is both vital for human well-being and central to understanding the universe. This intellectual transformation is sometimes called the beginning of philosophy. And it occurred - independently it seems - in both India and Greece, but not in the vast Persian Empire that divided them. How was this possible? This is a puzzle that has never been solved. This volume brings together

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Hellenists and Indologists representing a variety of perspectives on the similarities and differences between the two cultures, and on how to explain them. It offers a collaborative contribution to the burgeoning interest in the Axial Age and will be of interest to anyone intrigued by the big questions inspired by the ancient world.

The Self in Indian Philosophy
Self and World
Major Aspects of Indian Philosophy
Independently Published
Indian Buddhist Philosophy

Reflections on Indian Philosophical Thought

Consciousness in Indian Philosophy

Philosophy and the Self

The Concept of Self in Hinduism, Buddhism, and Christianity
and Its Implication for Interfaith Relations

Free Will, Agency, and Selfhood in Indian Philosophy

The Oxford Handbook of Indian Philosophy tells the story of philosophy in India through a series of exceptional individual acts of philosophical virtuosity. It brings together forty leading international scholars to record the diverse figures, movements, and approaches that constitute philosophy in the geographical region of the Indian subcontinent, a region sometimes nowadays designated South Asia. The volume aims to be ecumenical, drawing from different locales, languages, and literary cultures, inclusive of dissenters, heretics and sceptics, of philosophical ideas in thinkers not themselves primarily philosophers, and reflecting India's north-western borders with the Persianate and Arabic worlds, its north-eastern boundaries with Tibet, Nepal, Ladakh and China, as well as the

southern and eastern shores that afford maritime links with the lands of Theravda Buddhism. Indian Philosophy has been written in many languages, including Pali, Prakrit, Sanskrit, Malayalam, Urdu, Gujarati, Tamil, Telugu, Bengali, Marathi, Persian, Kannada, Punjabi, Hindi, Tibetan, Arabic and Assamese. From the time of the British colonial occupation, it has also been written in English. It spans philosophy of law, logic, politics, environment and society, but is most strongly associated with wide-ranging discussions in the philosophy of mind and language, epistemology and metaphysics (how we know and what is there to be known), ethics, metaethics and aesthetics, and metaphilosophy. The reach of Indian ideas has been vast, both historically and geographically, and it has been and continues to be a major influence in world philosophy. In the breadth as well as the depth of its philosophical investigation, in the sheer bulk of surviving texts and in the diffusion of its ideas, the philosophical heritage of India easily stands comparison with that of China, Greece, the Latin west, or the Islamic world.

In *The Concealed Art of the Soul*, Jonardon Ganeri presents a variety of perspectives on the nature of the self as seen by major schools of classical Indian philosophy. For Indian thinkers, a philosophical treatise about the self should not only reveal the truth about the nature of the soul, but should also engage the reader in a process of

study and contemplation that will eventually lead to self-transformation. By combining careful attention to philosophical content and sensitivity to literary form, Ganeri deepens our understanding of some of the greatest works in Indian literary history. His magisterial survey includes the Upanisads, the Buddha's discourses, the epic Mahabharata, and the writings of Candrakirti, whose work was later to provide the foundation for Tibetan Buddhism. Ganeri argues that many Western theories of selfhood are not only present in, but are developed to high degree of sophistication in these writings, and that there are other ideas about the self found in the work of classical Indian thinkers which present-day analytic philosophers have not yet begun to explore. Scholars and students of philosophy and religious studies, particularly those with an interest in Indian and Western conceptions of the self, will find this book fascinating reading. The selection of essays in this volume aims to present Indian philosophy as an autonomous intellectual tradition, with its own internal dynamics, rhythms, techniques, problematics and approaches, and to show how the richness of this tradition has a vital role in a newly emerging global and international discipline of philosophy, one in which a diversity of traditions exchange ideas and grow through their interaction with one another. This new volume is an abridgement of the four-volume set, Indian Philosophy, published

by Routledge in 2016. The selection of chapters was made in collaboration with the editors at Routledge. The purpose of this volume is to reintroduce the heritage of 'Indian Philosophy' to a contemporary readership by acquainting the reader with some of the core themes of Indian philosophy, such as the concept of philosophy, philosophy as a search for the self, Buddhist philosophy of mind, metaphysics, epistemology, language and logic.

Since the Buddha did not fully explain the theory of persons that underlies his teaching, in later centuries a number of different interpretations were developed. This book presents the interpretation by the celebrated Indian Buddhist philosopher, Candrakirti (ca. 570–650 C.E.). Candrakirti's fullest statement of the theory is included in his Autocommentary on the Introduction to the Middle Way (Madhyamakavatarabhasya), which is, along with his Introduction to the Middle Way (Madhyamakavatara), among the central treatises that present the Prasavgika account of the Madhyamaka (Middle Way) philosophy. In this book, Candrakirti's most complete statement of his theory of persons is translated and provided with an introduction and commentary that present a careful philosophical analysis of Candrakirti's account of the selflessness of persons. This analysis is both philologically precise and analytically sophisticated. The book is

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of interest to scholars of Buddhism generally and especially to scholars of Indian Buddhist philosophy.

A Concise Dictionary of Indian Philosophy

The Self in Its Worlds

Self and Personal Identity in Indian Buddhist Scholasticism

The Refutation of the Self in Indian Buddhism

The Oxford Handbook of Indian Philosophy

The Upanishads: Stories of the Self with Graham Burns