

Classical Indian Philosophy (A History of Philosophy Without Any Gaps #5) By Peter S. Adamson
9780198851769 ما هو النشاط الفلسفي المركزي؟ حسنًا ، ربما يكون النشاط الفلسفي الأكثر شيوعًا هو كتابة مقال لصف
الفلسفة في وقت متأخر من الليل . أن تكون فيلسوفًا ، أي أن تكون مستعدًا بل ومتهلًا لاختبار وجهة نظرك ضد وجهات النظر
AdamsonClassical المتنافسة ، وإخضاع نظرياتك للدحض وتلبية هذا التفنيد بدفاع مدروس جيدًا ، أو بالفعل بتغيير رأيك
Indian Philosophy Translated By #Maher_Razouk 9780198851769 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.

Fifth volume of the ongoing History of philosophy without any gaps series that is the brainchild of the excellent Peter Adamson (also check the podcast by the same title!). The book co-written by Jonardon Ganeri concludes with three highly informative chapters respectively on Indian influence on Greek thought (though strangely the authors don't consider that such influence could have gone both ways) Indian influence on Islamic and European thought (again with little attention to the flow also going the other way) and a preview of what happened after the period covered by this volume which ends with the Buddhist scholar Dignāga who lived between the end of the 5th and the beginning of the 6th century. Which of course you should! 9780198851769 Here it is another gem from the History of Philosophy Without Any Gaps series this time focusing on a tradition that (arguably) didn't emerge from what the Western and Islamic worlds consider classical philosophy. Some reviewers gripe about Adamson's puns and jokes but I think they're a useful pedagogical tool a kind of verbal wink that says You too can understand this and If you think this philosophical position sounds strange. These along with epics like the Mahabharata and its most famous section the Bhagavad Gita as well as seminal works of grammar and medicine form the intellectual raw material out of which several orthodox schools arose. But the Vedic schools weren't the only game in town: a more ascetic srmana movement primarily consisting of Buddhism Jainism and Ajivika denied the efficacy of ritual and the existence of an unchanging atman and offered their own solution to the problem of suffering. If you were to ask a classical Indian sage from one of the Vedic schools a big philosophical question say about the existence of God or the origin of the universe you'd probably get a yes or no answer depending upon the school's particular tenets. Adamson mentions that a totally different perspective from a different culture can be as eye-opening and thought-clarifying as when we find a clear parallel between the Indian and classical traditions. 9780198851769 very detailed worth a quick read An interesting summary of a thousand years or so of successive series of individuals and schools and movements arguing at each other over ontology epistemology logic semantics philosophy of mind philosophy of language ethics. Next the pair move on to the explosion of philosophical speculation devoted to foundational texts called 'sutras' discussing such traditions as the logical and epistemological Nyāya school the monism of Advaita Vedānta and the spiritual discipline of Yoga. In the final section of the book they chart further developments within Buddhism highlighting Nāgārjuna's radical critique of 'non-dependent' concepts and the no-self philosophy of mind found in authors like Dignāga and within Jainism focusing especially on its 'standpoint' epistemology. Unlike other introductions that cover the main schools and positions in classical Indian philosophy Adamson and Ganeri's lively guide also pays attention to philosophical themes such as non-violence political authority and the status of women while considering textual traditions typically left out of overviews of Indian thought like the Cārvāka school Tantra and aesthetic theory as well. Adamson and Ganeri conclude by focusing on the much-debated question of whether Indian philosophy may have influenced ancient Greek philosophy and from there evaluate the impact that this area of philosophy had on later Western thought. Classical Indian Philosophy (A History of Philosophy Without Any Gaps #5) A very good overview of the intellectual currents of classical India but spoiled a bit by the first author's complete lack of talent for making something humorous. He is clearly not aware of this as he is anything but restrained with his unending procession of lame puns whose only but serious effect is to cause one to wince and of various other attempts at jokes which entirely fail to land. The combined effect of this is to make the reader recoil before the heights to

which delusion of this kind can reach while otherwise feeling locked into the book because of its actually excellent treatment of the vast content surveyed. 9780198851769 i hv read all his works except work on neo platonisme 9780198851769 Peter Scott Adamson is an American academic who is professor of philosophy in late antiquity and in the Islamic world at the Ludwig Maximilian University of Munich as well as professor of ancient and medieval philosophy at Kings College London: Where as I understand it the emphasis at least initially was on certain real/enlightened experiences which supposedly go beyond the incessant prattle of thoughts and words, I guess the monks had to have something to squabble about. From a distance the distinctions seem thin bordering on vacuous, But At least they didn't go to war with each other over who had the best imaginary friend: لكن , التي يمیل الأكاديميون المحترفون إلى القيام بها , لكن الممارسة الأساسية للفلسفة لا تحتاج إلى تضمين الكتابة على الإطلاق, إنه حوار : تبادل هادئ وصريح للأفكار والحجج والأمثلة والأمثلة المضادة. في الأدب الفلسفي القديم ، بالطبع أفلاطون هو الذي يقفز إلى الذهن باعتباره أكبر داعية للحوار الفلسفي The book is a comprehensive exploration of the first millennium and a half of documented philosophical thought in India an impressive feat by any standards. The three major traditions which constantly fed back into each other throughout that period were the Vedic Buddhist and Jainist ones: They all began as we today call philosophies of life analogous to Stoicism Epicureanism Aristotelianism and so forth in the Greco-Roman tradition. Afterwards the scope of philosophical inquiry expanded to include language philosophy of mind metaphysics and epistemology among others: A must read if you have any interest in Indian philosophy. As usual Peter Adamson (joined here by Jonardon Ganeri) makes abstruse subjects comprehensible to a puny intellect like mine. you're right! The corresponding podcast is great but with topics this heavy my brain finds it most useful to move slowly through words on a page, I can't really do this huge topic justice so please forgive in advance the broad strokes: First came the canonical Vedas with their emphasis upon religious sacrifices. Then came the Upanishads essentially commentary upon the Vedas contributing an interest in the self (atman) and its relation to even identity with the cosmos (brahman). Each school was anchored in a work of aphorisms or sutras which invited elaboration in subsequent commentaries: hence this period is known as the age of the sutra: All of the schools adhered to philosophies of path and purpose offering followers a way out of the inevitable suffering of life, Once these groups began writing in the same language as their Vedic counterparts Sanskrit an era of contention and debate was inaugurated, With the revolutionary thought of the Buddhist Dignaga as interpreted by Dharmakirti an age of intellectual borrowing commenced, This is where the narrative trails off but the authors give us hope that another volume may be on the way: If you asked a classical Buddhist you might get silence since Buddhism views certain questions as misleading or inappropriate, And if you asked a Jain you could expect a yes and no answer (!) since Jains believe that many perspectives make up the truth. Interesting no?The details of the philosophical positions are the meat of this book so please go and read it: :) 9780198851769 While they are views from a Western perspective it was an enjoyable read, A good well researched introduction to the varied philosophies of India. And occurring In the overall context of competing brahmanic/Vedic Buddhist the Vedas and the explanatory works that these inspired known as Upanisads: They also discuss other famous texts of classical Vedic culture especially the Mahābhārata and its most notable section the Bhagavad-Gīta alongside the rise of Buddhism and Jainism, In this opening section Adamson and Ganeri emphasize the way that philosophy was practiced as a form of life in search of liberation from suffering[1]

And Jain 'religious' traditions. But what would I know. And with which to distinguish themselves from each other. God. Whatever. Or at least I don't think they did. Peter S. So either way you'll win. Rich traditions. Too much to ever learn in any real detail.

