Buddhism and Postmodernity
Healing Deconstruction
Advaita Vedanta and Zen
Buddhism and Deconstruction
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A Buddhist's Shakespeare
A Critique of Western Buddhism
Buddhism and Deconstruction
Buddhism on Deconstructing Life-worlds
Critical Buddhism
The Making of Buddhist Modernism
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Dao Companion to Chinese Buddhist Philosophy
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Linguistic Strategies in Daoist Zhuangzi and Chan Buddhism
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The Dharma of The Princess Bride
Exorcising the Phantom of Theology
Buddhism and Cultural Studies
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Aging as a Spiritual Practice
Emptiness and Joyful Freedom

Though contemporary European philosophy and critical theory have long had a robust engagement with Christianity, there has been no similar engagement with Buddhism—a surprising lack, given Buddhism's global reach and obvious affinities with much of Continental philosophy. This volume fills that gap, bringing together three scholars to offer individual, distinct, yet complementary philosophical takes on Buddhism. Focused on “nothing”—essential to Buddhism, of course, but also a key concept in critical theory from Hegel and Marx through deconstruction, queer theory, and contemporary speculative philosophy—the book explores different ways of rethinking Buddhism's nothing. Through an elaboration of “sunyata,” or emptiness, in both critical and Buddhist traditions; an examination of the problem of praxis in Buddhism, Marxism, and psychoanalysis; and an explication of a “Buddaphobia” that is rooted in modern anxieties about nothingness, Marcus Boon, Eric Cazdyn, and Timothy Morton open up new spaces in which the radical cores of Buddhism and critical theory are renewed and revealed. This collection reflects the confluence of two contemporary developments: the Buddhist-Christian dialogue and the deconstruction theory of Jacques Derrida. The five essays both explore and demonstrate the relationship between postmodernism and Buddhist-Christian thought. The liberating and healing potential of de-essentialized concepts and images, language, bodies and symbols are revealed throughout. Included are essays by Roger Corless, David Loy, Philippa Berry, Morny Joy, and Robert Magliola. This book explores the reciprocity between Buddhist, Derridean, and Foucauldian understandings about ethics, subjectivity, and ontological contingency, to investigate the ethical and political potential of insight meditation practice. The book is narrated from the perspective of a postcolonial ‘Western Buddhist’ convert who, despite growing up in Singapore where Buddhism was a part of his disporaic ‘Chinese’ ancestral heritage, only embraced Buddhism when he migrated to Australia and discovered Western translations of Buddhist teachings. Through an autoethnography of the author’s Buddhist-inspired pursuit of an academic profession, the book develops and professes a non-doctrinal understanding of faith that may be pertinent to ‘believers’ and ‘non-believers’ alike, inviting the academic reader in particular to consider the (unacknowledged) role of faith in supporting scholarly practice. Striking a careful balance between critical analysis and self-reflexive inquiry, the book performs in all senses of the word, a profession of faith. As the first systematic attempt to probe the linguistic strategies of Daoist Zhuangzi and Chan Buddhism, this book investigates three areas: deconstructive strategy, liminology of language, and indirect communication. It bases these investigations on the critical examination of original texts, placing them strictly within soteriological contexts. Whilst focusing on language use, the study also reveals some important truths about these two traditions and challenges many conventional understandings of them. Responding to recent critiques of Daoist and Chan Buddhist thought, it brings these two traditions into a constructive dialogue with contemporary philosophical reflection. It discovers Zhuangzian and Chan perspectives and sheds light on issues such as the relationship between philosophy and non-philosophy, de-reification of words, relativising the limit of language, structure of indirect communication, and use of paradox, tautology and poetic language. Friendship. Romance. Family. These are the three areas Ethan Nichtern delves into, taking as departure points the indelible characters--Westley, Fezzik, Vizzini, Count Rugen, Princess Buttercup, and others from
Rob Reiner's perennially popular film—as he also draws lessons from his own life and his work as a meditation teacher. Nichtern devotes the first section of the book to exploring the dynamics of friendship. Why do people become friends? What can we learn from the sufferings of Inigo Montoya and Fezzik? Next, he leads us through all the phases of illusion and disillusion we encounter in our romantic pursuits, providing a healthy dose of lightheartedness along the way by sharing his own Princess Buttercup List and the vicissitudes of his dating life as he ponders how we idealize and objectify romantic love. Finally, Nichtern draws upon the demands of his own family history and the film's character the Grandson to explore the dynamics of "the last frontier of awakening," a reference to his teacher Chogyam Trungpa's claim that it's possible to be enlightened everywhere except around your family.A great deal of Buddhist literature and scholarly writing about Buddhism of the past 150 years reflects, and indeed constructs, a historically unique modern Buddhism, even while purporting to represent ancient tradition, timeless teaching, or the "essentials" of Buddhism. This literature, Asian as well as Western, weaves together the strands of different traditions to create a novel hybrid that brings Buddhism into alignment with many of the ideologies and sensibilities of the post-Enlightenment West. In this book, David McMahan charts the development of this "Buddhist modernism." McMahan examines and analyzes a wide range of popular and scholarly writings produced by Buddhists around the globe. He focuses on ideological and imaginative encounters between Buddhism and modernity, for example in the realms of science, mythology, literature, art, psychology, and religious pluralism. He shows how certain themes cut across cultural and geographical contexts, and how this form of Buddhism has been created by multiple agents in a variety of times and places. His position is critical but empathetic: while he presents Buddhist modernism as a construction of numerous parties with varying interests, he does not reduce it to a mistake, a misrepresentation, or fabrication. Rather, he presents it as a complex historical process constituted by a variety of responses -- sometimes trivial, often profound -- to some of the most important concerns of the modern era. A philosopher considers entertainment, in all its totalizing variety—infotainment, edutainment, servotainment—and traces the notion through Kant, Zen Buddhism, Heidegger, Kafka, and Rauschenberg. In Good Entertainment, Byung-Chul Han examines the notion of entertainment—its contemporary ubiquity, and its philosophical genealogy. Entertainment today, in all its totalizing variety, has an apparently infinite capacity for incorporation: infotainment, edutainment, servotainment, confrontainment. Entertainment is held up as a new paradigm, even a new credo for being—and yet, in the West, it has had inescapably negative connotations. Han traces Western ideas of entertainment, considering, among other things, the scandal that arose from the first performance of Bach's Saint Matthew's Passion (deemed too beautiful, not serious enough); Kant's idea of morality as duty and the entertainment value of moralistic literature; Heidegger's idea of the thinker as a man of pain; Kafka's hunger artist and the art of negativity, which takes pleasure in annihilation; and Robert Rauschenberg's refusal of the transcendent. The history of the West, Han tells us, is a passion narrative, and passion appears as a killjoy. Achievement is the new formula for passion, and play is subordinated to production, gamified. And yet, he argues, at their core, passion and entertainment are not entirely different. The pure meaninglessness of entertainment is adjacent to the pure meaning of passion. The fool's smile resembles the pain-racked visage of Homo doloris. In Good Entertainment, Han explores this paradox. This fascinating and innovative book explores the relationship between the philosophical underpinnings of Advaita Vedanta, Zen Buddhism and the experiential journey of spiritual practitioners. Taking the perspective of the questioning student, the author highlights the experiential deconstructive processes that are ignited when students' "everyday" dualistic thought structures are challenged by the non-dual nature of these teachings and practices. Although Advaita Vedanta and Zen Buddhism are ontologically different, this unique study shows that in the dynamics of the practice situation they are phenomenologically similar. Distinctive in scope and approach Advaita Vedanta and Zen Buddhism: Deconstructive Modes of Spiritual Inquiry examines Advaita and Zen as living practice traditions in which foundational non-dual philosophies are shown "in action" in contemporary Western practice situations thus linking abstract philosophical tenets to concrete living experience. As such it takes an important step toward bridging the gap between scholarly analysis and the experiential reality of these spiritual practices. The striking parallels between Derrida's deconstruction and certain strategies eschewing oppositional hierarchies in Asian thought, especially in Buddhism and Daoism, have attracted much attention from scholars of both Western and Asian philosophy. This book contributes to this discussion by focusing on the ethical dimension and function of deconstruction in Asian thought. Examining different traditions and schools of Asian thought, including Indian Buddhism, Zen, other schools of East Asian Buddhism, the Kyoto School, and Daoism, the contributors explore the central theme from different contexts and different angles. Insights and notions from the contemporary discussion of Derridean
deconstruction and its ethic or Derridean-Levinasian ethic as a paradigm for comparison or interpretation are used as a framework. Furthering our understanding of the relationship between deconstruction and the ethical in Asian traditions, this book also enriches the contemporary ethical discourse from a global perspective by bridging Asia and the West. In this unprecedented book, contributors use Buddhist philosophical and contemplative traditions, both ancient and modern, and deploy critical philosophy of race, and critical whiteness studies, to address the proverbial elephant in the room - whiteness. Presenting a comprehensive portrayal of the reading of Chinese and Buddhist philosophy in early twentieth-century German thought, Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought examines the implications of these readings for contemporary issues in comparative and intercultural philosophy. Through a series of case studies from the late 19th-century and early 20th-century, Eric Nelson focuses on the reception and uses of Confucianism, Daoism, and Buddhism in German philosophy, covering figures as diverse as Buber, Heidegger, and Misch. He argues that the growing intertextuality between traditions cannot be appropriately interpreted through notions of exclusive identities, closed horizons, or unitary traditions. Providing an account of the context, motivations, and hermeneutical strategies of early twentieth-century European thinkers' interpretation of Asian philosophy, Nelson also throws new light on the question of the relation between Heidegger and Asian philosophy. Reflecting the growing interest in the possibility of intercultural and global philosophy, Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought opens up the possibility of a more inclusive intercultural conception of philosophy. This is a semiotic study of a corpus of texts that Kumārajīva (344-413 CE), Paramārtha (499–569 CE) and Xuanzang (599–664 CE) transmitted from India to China, featuring a critical reading of the Dazhidu Lun (T1509, Mahā-Prajñāpāramitā-upadeśa-Uāstra), San Wuxing Lun (T1617, Try-āsvabhāva-prakara.na), and Guangbai Lun (T1571, Catu.huataka-úāstra-kārika). Focusing its attention on the Mahāyāna Buddhist notion of samatā, it identifies a Buddhist semiotics which anticipates Derrida's invocation of the notion of the Same in his deconstruction of binary oppositions. Explores the relationship between the philosophical underpinnings of Advaita Vedanta, Zen Buddhism And The experiential journey of spiritual practitioners. Explains the aging process based on the Buddhist tenet about the inevitability of change, with descriptions of the four key stages of aging and advice about awareness, adaptation, and acceptance. The pinnacle of Buddhism's understanding of reality is the emptiness of all things. Exploring reality towards the realization of emptiness is shockingly radical. It uncovers an exhilarating freedom with nowhere to stand, while engendering a loving joy that engages the world. This path-breaking book employs the emptiness teachings in a fresh, innovative way. Goode and Sander don't rely solely on historical models and meditations. Instead, they have created over eighty original meditations on the emptiness of the self, issues in everyday life, and spiritual paths. These meditations are guided both by Buddhist insights and cutting-edge Western tools of inquiry, such as positive psychology, neuroscience, linguistic philosophy, deconstruction, and scepticism. The result is a set of liberating and usable tools for Buddhists and non-Buddhists alike. This collection reflects the confluence of two contemporary developments: the Buddhist-Christian dialogue and the deconstruction theory of Jacques Derrida. The five essays both explore and demonstrate the relationship between postmodernism and Buddhist-Christian thought. The liberating and healing potential of de-essentialized concepts and images, language, bodies and symbols are revealed throughout. Included are essays by Roger Corless, David Loy, Philippa Berry, Morny Joy, and Robert Magliola. Explore the Mulamadhyamakakarika the way the Dalai Lama teaches it. Nagarjuna's Fundamental Verses on the Middle Way, or as it's known in Tibetan, Root Wisdom, is a definitive presentation of the doctrines of emptiness and dependent arising, and a foundational text of Mahayana Buddhism. In this book, Barry Kerzin, personal physician to the Dalai Lama, presents this fundamental work in a digestible way, using a method favored by His Holiness: focusing on five key chapters, presented in a specific order. First we explore the twelve links of dependent origination, in Nagarjuna's chapter 26, to learn why and how we cycle through sa?sara. Then we examine the self that cycles to discover that, in fact, there is no inherently existent self, based on Nagarjuna's chapter 18. We then enter an analysis of the four noble truths, based on chapter 24, to understand how conventional reality is understood. Next, an investigation of the Tathagata shows the reader that even emptiness is empty in chapter 22. Finally, Nagarjuna re-emphasizes the pervasiveness of emptiness in his first chapter. Thus, Dr. Kerzin walks us through Nagarjuna's masterwork and lets the great teacher introduce us to Buddhist philosophy, step by step—deepening our understanding, enhancing the way we practice. Through a close analysis of Zen encounter dialogues (gong'ans) and Huayan Buddhist philosophy, Buddhism and Postmodernity offers a new ethical paradigm for Buddhist-postmodern philosophy. Buddhism and Deconstructions considers the connection between Buddhism and Derridean deconstruction, focusing on the work of
Robert Magliola. Fourteen distinguished contributors discuss deconstruction and various Buddhism—Indian, Tibetan, and Chinese (Chan)—followed by an afterword in which Magliola responds directly to his critics. 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. In this volume, James Howe analyzes nine Shakespearean dramatic texts, as well as several examples of Western visual art drawn from the sixth to the seventeenth centuries, from a Buddhist perspective. He explains in the process how this perspective parallels Jacques Derrida's ideas about "differance" and how a Buddhist approach to literature can make visible those affirmations which remain invisibly "absent" in Derrida. Assuming the relations between literature and society described by Michel Foucault and the new historicists, Howe studies affirmative possibilities in Shakespeare and disputes the pessimism implicit in much new historicist scholarship. Further, his analysis of visual art demonstrates that certain Buddhist-like positions have always been implicit in the Western tradition. The self-deconstructive nature of Shakespeare's plays brings these affirmative positions forcefully to the surface. In this argument, Howe applies his Buddhist perspective to some key ideas of neo-Marxists, Michel Foucault, and new historicists concerning the relations between literature and society. This perspective provides new challenges to the Marxist view that society necessarily determines our consciousness, Foucault's position that everyone in society is necessarily enclosed within a power field of competing and therefore oppositional interests, and the new historicist position that a society's established authority maintains itself in part by legitimating dissent in order to contain it. Howe proposes instead the possibility of a non-oppositional, nonideological posture in which one can stand apart from the class oppositions of Marx, the power field of Foucault, and the containment of dissent alleged by many new historicists, yet in a way which actually reduces the misery caused by social injustice. Engaging contemporary theoretical debate, Howe draws a parallel between Jacques Derrida's ideas about "differance" - in which "presence" occurs only in "absence" - and the Buddhist idea of shunyata, the fullness of emptiness. He also shows the similarities between Derrida's and Buddhism's critiques of reason and language. The essential Buddhist perspective, Howe argues, is that "reality" lacks the solidity which we habitually assume it has, and that therefore the appropriate attitude toward life is to play it as we would a game - with unusual seriousness, for itself rather than for any ulterior motive, even that of investing it with meaning. Howe also demonstrates that the "real" subject of representational art is always just itself. The significance of such art depends upon the concession that it has no significance. In the same way, it is precisely the self-deconstructive nature of Shakespeare's plays which makes their Buddhist-like affirmative positions visible. In the late 1980s and early 1990s, the relative calm world of Japanese Buddhist scholarship was thrown into chaos with the publication of several works by Buddhist scholars Hakamaya Noriaki and Matsumoto Shiro, dedicated to the promotion of something they called Critical Buddhism (hihan bukkyo). In their quest to re-establish a "true" - rational, ethical and humanist - form of East Asian Buddhism, the Critical Buddhists undertook a radical deconstruction of historical and contemporary East Asian Buddhism, particularly Zen. While their controversial work has received some attention in English-language scholarship, this is the first book-length treatment of Critical Buddhism as both a philosophical and religious movement, where the lines between scholarship and practice blur. Providing a critical and constructive analysis of Critical Buddhism, particularly the epistemological categories of critica and topica, this book examines contemporary theories of knowledge and ethics in order to situate Critical Buddhism within modern Japanese and Buddhist thought as well as in relation to current trends in contemporary Western thought. This book establishes a constructive and mutually stimulating dialogue between Jacques Derrida and Eastern thought. Surprising parallels are found with some traditional Indian philosophies of language, especially with the Hindu philosopher Bhartrhari, and with the Chinese Taoists. Conversely, the views of Sāṅkara and Nagarjuna on language definitely differ from those of Derrida. Derrida and Indian Philosophy builds a bridge by
which traditional Eastern views on language can engage the latest in modern Western thought. It also shows that our understanding of Derrida can be enhanced when his thought is approached from an Eastern perspective on language. This text by an established specialist in French deconstruction, written after his many years in Asia and in the West, celebrates both Buddhist and Christian cultures and the negative but fertile differences between them. This volume brings together a variety of historians, epigraphists, philologists, art historians and archaeologists to address the understanding of the encounter between Buddhist and Muslim communities in South and Central Asia during the medieval period. The articles collected here provoke a fresh look at the relevant sources. The main areas touched by this new research can be divided into five broad categories: deconstructing scholarship on Buddhist/Muslim interactions, cultural and religious exchanges, perceptions of the other, transmission of knowledge, and trade and economics. The subjects covered are wide ranging and demonstrate the vast challenges involved in dealing with historical, social, cultural and economic frameworks that span Central and South Asia of the premodern world. We hope that the results show promise for future research produced on Buddhist and Muslim encounters. The intended audience is specialists in Asian Studies, Buddhist Studies and Islamic Studies. Exploring key concepts and metaphors, Bernard Faure guides readers to an appreciation of some of the more elusive aspects of the Chinese traditions of Chan Buddhism and Japanese Zen. Faure focuses on Chan's insistence on "immediacy"—its denial of all traditional meditations, including scripture, ritual, good works—and yet shows how these meditations have always been present in Chan. Buddhism and Deconstructions considers the connection between Buddhism and Derridean deconstruction, focusing on the work of Robert Magliola. Fourteen distinguished contributors discuss deconstruction and various Buddhisms—Indian, Tibetan, and Chinese (Chan)—followed by an afterword in which Magliola responds directly to his critics. This is a semiotic study of a corpus of texts that Kumārajīva (344–413 CE), Paramārtha (499–569 CE) and Xuanzang (599–664 CE) transmitted from India to China, featuring a critical reading of the Dazhidu Lun (T1509, Mahā-Prajñāpāramitā-upadeśa-Uṣṭra), San Wuxing Lun (T1617, Try-asvabhāva-prakara.na), and Guangbai Lun (T1571, Catu.hūataka-Uṣṭra-kārika). Focusing its attention on the Mahāyāna Buddhist notion of sāmatā, it identifies a Buddhist semiotics which anticipates Derrida's invocation of the notion of the Same in his deconstruction of binary oppositions. Newman Robert Glass argues that there are three workings of emptiness capable of grounding thinking and behavior: presence, difference, and essence. The first two readings, exemplified by Heidegger and Mark C. Taylor respectively, present opposing views of the work of emptiness in thinking. The third, essence, presents a position on the work of emptiness in desire and affect. Glass begins by offering a close analysis of presence and difference. He then fashions his own understanding of essence, or emptiness. He goes on to use this third reading to construct a comprehensive Buddhist position based in desire and affect—a Buddhism of essence. What are we to make of Western Buddhism? Glenn Wallis argues that in aligning their tradition with the contemporary wellness industry, Western Buddhists evade the consequences of Buddhist thought. This book shows that with concepts such as vanishing, nihility, extinction, contingency, and no-self, Buddhism, like all potent systems of thought, articulates a notion of the “real.” Raw, unflinching acceptance of this real is held by Buddhism to be at the very core of human “awakening.” Yet these preeminent human truths are universally against in contemporary Buddhist practice, contravening the very heart of Buddhism. The author's critique of Western Buddhism is threefold. It is immanent, in emerging out of Buddhist thought but taking it beyond what it itself publicly concedes; negative, in employing the “democratizing” deconstructive methods of François Laruelle's non-philosophy; and re-descriptive, in applying Laruelle's concept of philofiction. Through applying resources of Continental philosophy to Western Buddhism, A Critique of Western Buddhism suggests a possible practice for our time, an “anthropotechnic”, or religion transposed from its seductive, but misguiding, Idealist haven. How can we respond urgently and effectively to the ecological crisis—and stay sane doing it? This landmark work is simultaneously a manifesto, a blueprint, a call to action, and a deep comfort for troubling times. David R. Loy masterfully lays out the principles and perspectives of Ecodharma—a Buddhist response to our ecological predicament, introducing a new term for a new development of the Buddhist tradition. This book emphasizes the three aspects of Ecodharma: practicing in the natural world, exploring the ecological implications of Buddhist teachings, and embodying that understanding in the eco-activism that is needed today. Within these pages, you’ll discover the powerful ways Buddhism can inspire us to heal the world we share. Offering a compelling framework and practical spiritual resources, Loy outlines the Ecosattva Path, a path of liberation and salvation for all beings and the world itself. A prolific scholar surveys classical Buddhism’s approach to sex, gender, and sexual orientation in this landmark volume. More than twenty-five years in the making, this detailed sourcebook on Buddhist understandings of sexuality, desire,
ethics, and deviance in classical South Asia is filled with both engaging translations and original and provocative analysis. Jose Cabezon, the XIVth Dalai Lama Professor at the University of California Santa Barbara, marshals an incredible array of scriptures, legal and medical texts, and philosophical treatises, explaining the subtleties of this ancient literature in lucid prose. This work will be of immense interest not only to scholars of Buddhism and gender studies but also to lay readers who want to learn more about traditional Buddhist attitudes toward sex. This book examines culture, religion and polity in the context of Buddhism. Gananath Obeyesekere, one of the foremost analytical voices from South Asia develops Freud’s notion of ‘dream work’, the ‘work of culture’ and ideas of no-self (anatta) to understand Buddhism in contemporary Sri Lanka. This work offers a restorative interpretation of Buddhist myths in contrast to the perspective involving deconstruction. The book deals with a range of themes connected with Buddhism, including oral traditions and stories, the religious pantheon, philosophy, emotions, reform movements, questions of identity and culture, and issues of modernity. This fascinating volume will greatly interest students, teachers and researchers of religion and philosophy, especially Buddhism, ethics, cultural studies, social and cultural anthropology, Sri Lanka and modern South Asian history.

In the late 1980s and early 1990s, the relative calm world of Japanese Buddhist scholarship was thrown into chaos with the publication of several works by Buddhist scholars Hakamaya Noriaki and Matsumoto Shiro, dedicated to the promotion of something they called Critical Buddhism (hihan bukkyo). In their quest to re-establish a “true” - rational, ethical and humanist - form of East Asian Buddhism, the Critical Buddhists undertook a radical deconstruction of historical and contemporary East Asian Buddhism, particularly Zen. While their controversial work has received some attention in English-language scholarship, this is the first book-length treatment of Critical Buddhism as both a philosophical and religious movement, where the lines between scholarship and practice blur. Providing a critical and constructive analysis of Critical Buddhism, particularly the epistemological categories of critica and topica, this book examines contemporary theories of knowledge and ethics in order to situate Critical Buddhism within modern Japanese and Buddhist thought as well as in relation to current trends in contemporary Western thought. 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.

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