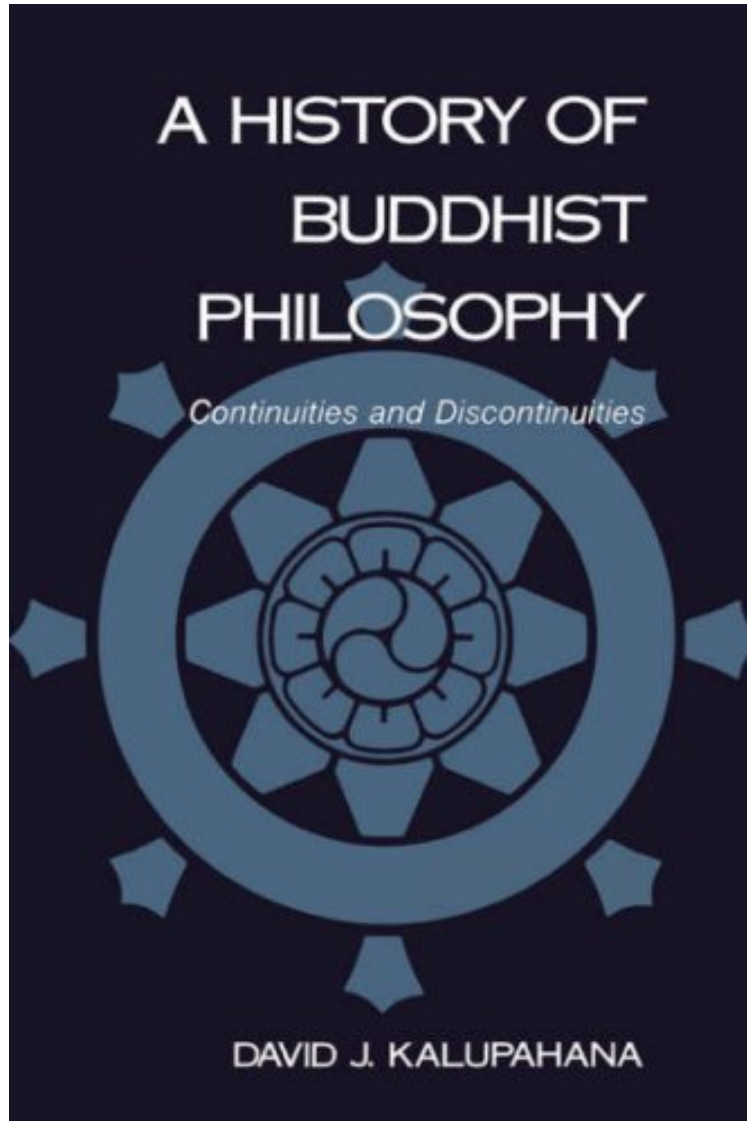


A History of Buddhist Philosophy: Continuities and Discontinuities

David J. Kalupahana

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David J. Kalupahana : A History of Buddhist Philosophy: Continuities and Discontinuities before purchasing it in order to gage whether or not it would be worth my time, and all praised A History of Buddhist Philosophy: Continuities and Discontinuities:

1 of 1 people found the following review helpful. An Essential WorkBy Jim SchibikIf I had to pick 10 works on the teachings of the Buddha, this would certainly be towards the top of the list. Prof. Kalupahana took a brave step forward in articulating the various modern schools continuities and discontinuities from the teachings of the Buddha as recorded in the Suttas. While Buddhism is often defined as non-dogmatic, this should not be misconstrued to mean

that any teaching can be called the "teaching of the Buddha" from time immemorial. The Buddha taught us to compare our experiences against the Dhamma; the Dhamma being the litmus test as to whether or not we are traveling the "path". I know it is difficult, maybe the most difficult thing we'll ever have to do, in setting aside our own feelings and dispositions in order to stop the becoming. This book, if studied diligently and not just read, will help one along the way. I can't recommend it highly enough. 1 of 3 people found the following review helpful. good condition/ thank you /book is very clean/ i am glad i ordered this product/ i would recommend this product to 14 of 17 people found the following review helpful. A Difficult, Ultimately Unsatisfying Read By umze My purpose in reading this book was to harmonize my somewhat limited knowledge of Western philosophy with my somewhat limited knowledge of Buddhist philosophy. I must say that I gained tremendously in my knowledge of both areas. However, the path was arduous, and Kalupahana was a difficult companion. Kalupahana's goal was somewhat different than my own, and I'll judge him on that goal first. Kalupahana seeks to analyze the "original" teachings of Gotama, sort through later thinkers, and pronounce them as being in the true spirit of Gotama's teachings or not. This task, I fear, is impossible - the records are too unreliable. Kalupahana does come up with some fascinating and scholarly work. I don't have the expertise to judge; however, I am not convinced that Gotama was not a complete nihilist, or very close to one. Later thinkers introducing "absolutism" into his system would not be perverters of his philosophy, but rather saviors. It seems to me that Nagarjuna was the first true clear advocate of the middle path, and Kalupahana (and some other authors I have read) wants to imbue Gotama with Nagarjuna's insights. The book contains fascinating insights into concepts of logic, perception, and language. Sometimes that discussion does not reach a satisfactory conclusion: for example, Kalupahana provides some tantalizing ideas about adopting non-binary logic systems, but doesn't really explain how such a system works in practice. He also spends some time condemning the sectarian rift between the Mahayana and Theravada schools, but doesn't (to my mind) harmonize them or fully acknowledge that they are, in fact, different. The writing is dense, and hard to follow. Part of this is the subject matter; however, some is Kalupahana's unclarity. I have had an easier time reading detailed descriptions of Kant, which is much more dense material than tackled here. Although Western concepts are sprinkled about, they are not integrated. For example, if I were to answer the question of whether the Buddha was, in Kalupahana's opinion, a nominalist or a realist, I would have to give a koan-like response. A thought-provoking, rich book, but a lot of work.

David J. Kalupahana's *Buddhist Philosophy: A Historical Analysis* has, since its original publication in 1976, offered an unequalled introduction to the philosophical principles and historical development of Buddhism. Now, representing the culmination of Dr. Kalupahana's thirty years of scholarly research and reflection, *A History of Buddhist Philosophy* builds upon and surpasses that earlier work, providing a completely reconstructed, detailed analysis of both early and later Buddhism.

This erudite, well-written, highly instructive, and constantly interesting work ... covers a broad spectrum, including Dignaga, Tantrism, and Ch'an. A single focus is maintained, however, by Kalupahana's insistence on the non-absolutistic, non-foundationalist, non-essentialist character of the Buddha's philosophy, set off against the absolutism of previous Indian philosophy and against the recurring revivals of absolutism within the Buddhist tradition itself.-- "Japanese Journal of Religious Studies" This erudite, well-written, highly instructive, and constantly interesting work ... covers a broad spectrum, including Dignaga, Tantrism, and Ch'an. A single focus is maintained, however, by Kalupahana's insistence on the non-absolutistic, non-foundationalist, non-essentialist character of the Buddha's philosophy, set off against the absolutism of previous Indian philosophy and against the recurring revivals of absolutism within the Buddhist tradition itself. (Japanese Journal of Religious Studies)