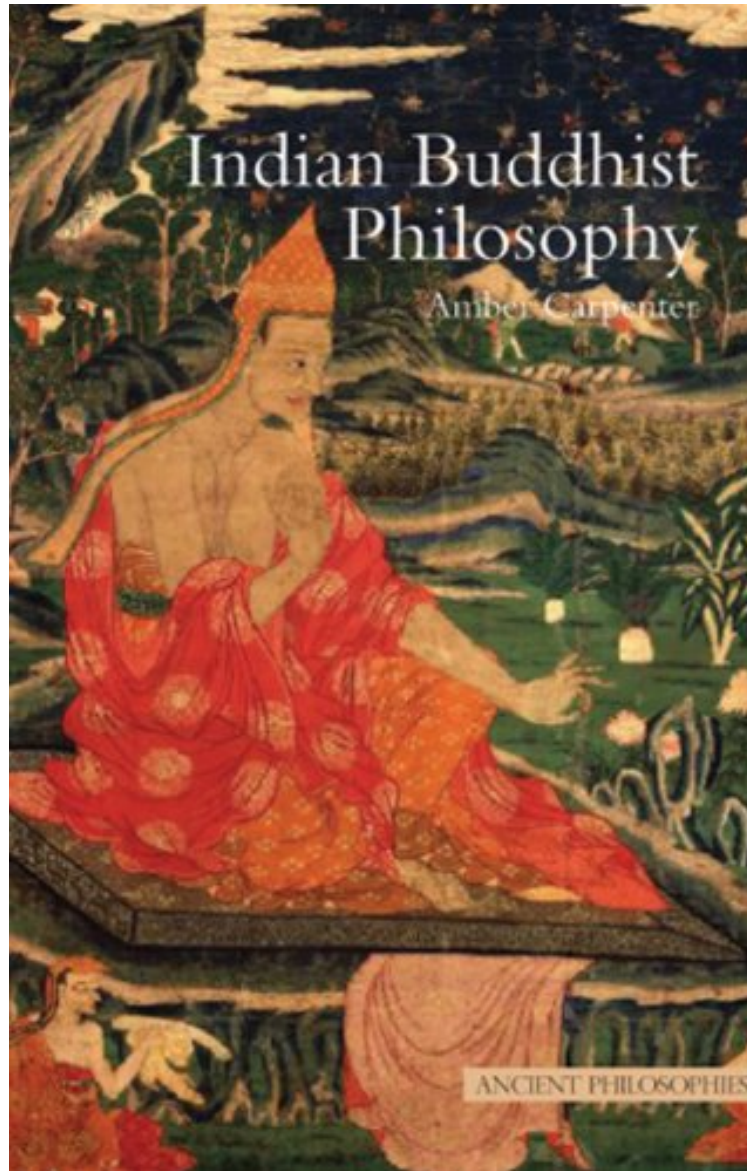


[Download] Indian Buddhist Philosophy (Ancient Philosophies)

Indian Buddhist Philosophy (Ancient Philosophies)

Amber Carpenter

*ePub | *DOC | audiobook | ebooks | Download PDF*



[Download](#)

[Read Online](#)

#1291684 in Books 2014-08-10Original language:EnglishPDF # 1 8.50 x 5.50 x 1.251, .0 #File Name: 184465298X256 pages | File size: 52.Mb

Amber Carpenter : Indian Buddhist Philosophy (Ancient Philosophies) before purchasing it in order to gage whether or not it would be worth my time, and all praised Indian Buddhist Philosophy (Ancient Philosophies):

10 of 10 people found the following review helpful. The best introduction to Buddhist philosophyBy Georges DreyfusThis is by far the best introduction to Buddhist philosophy (please read carefully: I said Buddhist philosophy, not Buddhism), a must read for those interested in Buddhist thought, particularly as it concerns ethics. In a few pages,

Carpenter manages to present complex ideas in a way that makes them easily accessible without being superficial. A veritable tour de force. 0 of 0 people found the following review helpful. Three StarsBy Adriano Salles Toledo de CarvalhoThe book is provocative and place questions for meditations , and solutions the readers need find.Adriano.4 of 6 people found the following review helpful. A fine survey, with a caveatBy A readerGenerally speaking, this is a fine survey of Indian Buddhist philosophy. My only criticism is that the scope is artificially circumscribed in a way that I feel is misleading. The words "vajrayana" and "tantra" appear nowhere in the book. This strikes me as bizarre. Although it is true that in some Tibetan circles it was said that the vajrayana tradition entailed a new set of practices with no change in the corresponding philosophical system (siddhanta) from that of the conventional exoteric mahayana, even a cursory survey of the Klacakratantra literature (to give just one example) demonstrates the fallacy of that stance. We find very sophisticated and innovative philosophy therein. I can understand if Carpenter simply wanted to limit her scope (for the same reason that she doesn't venture past the eighth century in general), but at least a brief acknowledgment of the vajrayana literature was warranted.

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.

"This is an important contribution to the serious, detailed philosophical discussion of Buddhist ideas, an approach to the study of Buddhism that is still relatively young and undeveloped. The arguments for and against various Buddhist views are presented in an accessible and clear way, but without shying away from the inevitable conundrums and complexities. The study is well supported by a wide range of primary sources and references to recent scholarly discussions." --David Burton, Canterbury Christ Church UniversityAbout the AuthorAmber Carpenter is Lecturer in Philosophy at the University of York.