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Indian philosophy reflects some of the earliest thought-traditions in human history. Its foundations can be traced to ancient minds and their capacity for insatiable curiosity and constant meditation. The Indian thinkers of old aimed their pragmatic philosophies at not just the satisfaction of intellectual curiosity or pursuit of theoretical truths but actually the assimilation of intellectually discerned and established truths into ones own personality for a life of freedom and enlightenment. This is true of modern Indian philosophers, like Sri Aurobindo and Dr. Radhakrishnan, as well. Fundamentals of Indian philosophy reflects the vastness and richness of this philosophic tradition in a comprehensive yet

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compact presentation that lays bare the essentials of Indian philosophy. Prof. Puligandla takes special care to emphasize the methods, temper and goals of Indian philosophy even while delving into the specificities. All the major schools of the philosophic tradition are objectively and thoroughly analyzed — the Carvaka materialism, Jainism, Buddhism, Yoga, and Vedanta among them. The author details the bold and original ideas of the Indian thinker — that awe the reader at times with their brilliant insight and element of truth — in an approach aimed at an all-round understanding of the basics of Indian philosophy. This survey not only introduces the readers to issues and answers but also goes to provide the necessary motivation and resources for further study. Complete with an extensive index and glossary of Sanskrit terms, this text book would prove to be invaluable for students keen to acquire a thorough grounding in the subject. It will also serve as an indispensable reference book for professors and scholars of Indian Philosophy.

Jnana-yoga or The Path of Knowledge is one of the four central paths to knowledge of man and the world and realization of the ultimate reality as obtained in the ancient religious and philosophical traditions of India. It is the way of overcoming doubt through the exercise and development of the buddhi (the discriminative intellect). The roots of this tradition are traced to the glorious Upanisads; and the earliest jnana-yogis are none other than the Upanisadic rsis themselves. In this book, the author presents the fundamental insights of jnana-yoga based upon the teachings of two of the most prominent jnana-yogis — Sankara, the Hindu philosopher, poet and mystic and Nagarjuna, the Buddhist philosopher and patriarch. A result of Prof. Puligandlas theoretical and experimental study of their teachings for over three decades, the book systematically discusses in clear and unambiguous terms three central principles of jnana-yoga, namely, the principle of Superimposition; the principle of Dependent

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Origination; and the principle of Two Truths. The broad-based approach of this work is evident in many ways as, for instance, in its use of the principles of modern science to illustrate the ideas of jnana-yoga and discussion of concepts of the western philosophical tradition as well. The book would immensely aid scholars of religious-philosophical traditions as well as students studying Indian traditional systems of thought.

Written with extraordinary clarity and elegance, this book is an excellent exposition of the complex philosophy of Advaita. A special feature of the book is that it inspires readers to inquire deeply into their own tradition and undertake the mystical quest. The author's emphasis on "first hand truth" is indeed heartening, for as he says quite rightly, "ultimate questions are too important to be left for others to determine the answers." Professor Pugliganda approaches Vedanta as a free and independent thinker with a desire to modernize its format and shows the key to search and reach the highest form of living truth by tracing the single theme of non-dualism.

Some postcolonial theorists argue that the idea of a single system of belief known as "Hinduism" is a creation of nineteenth-century British imperialists. Andrew J. Nicholson introduces another perspective: although a unified Hindu identity is not as ancient as some Hindus claim, it has its roots in innovations within South Asian philosophy from the fourteenth to seventeenth centuries. During this time, thinkers treated the philosophies of Vedanta, Samkhya, and Yoga, along with the worshippers of Visnu, Siva, and Sakti, as belonging to a single system of belief and practice. Instead of seeing such groups as separate and contradictory, they re-envisioned them as separate rivers leading to the ocean of Brahman, the ultimate reality. Drawing on the writings of philosophers from late medieval and early modern traditions,

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including Vijnanabhiksu, Madhava, and Madhusudana Sarasvati, Nicholson shows how influential thinkers portrayed Vedanta philosophy as the ultimate unifier of diverse belief systems. This project paved the way for the work of later Hindu reformers, such as Vivekananda, Radhakrishnan, and Gandhi, whose teachings promoted the notion that all world religions belong to a single spiritual unity. In his study, Nicholson also critiques the way in which Eurocentric concepts—like monism and dualism, idealism and realism, theism and atheism, and orthodoxy and heterodoxy—have come to dominate modern discourses on Indian philosophy.

A comprehensive outline of the major schools of Indian philosophy providing an overview of what comprises Indian philosophy.

The work of three present-day Sankritist-philosophers, *God and the World's Arrangement* allows readers to engage directly with writings of the classical Indian philosophers a kara and V caspati, as well as some of their most acute critics, on the question of whether the existence of a creator God can be known by reason alone. Carefully selected and annotated with the needs of students foremost in mind, these new translations will be of interest to anyone wishing to see up close a newly set gem of our philosophical inheritance from global antiquity.

The essays in this volume are organized around Jacobson's activities, publications, and interests. Authored by an impressive selection of scholars, the essays are grouped into four sections - "Historical Context," "Central Issues," "Practical Implications," and "The Japan Emphasis." Hajime Nakamura, Charles Hartshorne, Kenneth K.

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Indic Visions is the tenth book by the acclaimed scientist and humanist Varadaraja V. Raman. In it he provides a detailed introduction to Indic religions and contemporary interpretations thereof consistent with modern science. In a world of rapid changes, dangerous fundamentalism, parochial chauvinisms, culture wars, and clashing civilizations, this book provides both a soothing balm and potent antidote. By delving more deeply into Indic civilization, Raman shows us the way to transform our emerging global civilization in wholesome and healthy ways consistent with science and the great challenges of the 21st century.

Does the self - a unified, separate, persisting thinker/owner/agent - exist? Drawing on Western philosophy, neurology and Theravadin Buddhism, this book argues that the self is an illusion created by a tier of non-illusory consciousness and a tier of desire-driven thought and emotion, and that separateness underpins the self's illusory status.

With the emergence of positive psychology in the West, and the many fold discovery of the impact of psychology in one 's life, there is a need to understand spirituality, and to use its positive aspects to maintain a balance in hectic modern life. This book presents models for mapping basic psychological processes and their relationships. It covers basic constructs like cognition, emotion, behavior, desires, creativity, as well as applied topics like personal happiness, intercultural conflict handling, and world peace.

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