

Nietzsche And Buddhism A Study In Nihilism And Ironic Affinities

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Nietzsche and Zen
Nationalism and Irony
Irony in Context
The Philosophy of Spirituality
James Joyce's
Mandala
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affinities that nagging sense of familiarity which we get at particular moments in works of art offer a key to the ways in which poets and artists work in nine chapters this book approaches important aspects of the topic and shows how affinity intentional or otherwise can be a signpost to an influence the artist wishes to hide a route into creativity a shared feature of a genre at a particular stage of development or a joyful sharing of a common heritage it can also be the first step in a lawsuit when it is confused with plagiarism the chapters range in topic from wagner and meyerbeer tchaikovsky to the hymnal thomas mann and colm tóibín and agatha christie and george eliot to american naïve painting

how is it possible to feel an affinity with a place what is happening when someone feels almost literally transported to another time by a smell or a texture or a song why do striking family resemblances sometimes feel uncanny in each of these cases a potent connection is being made involving forces flows energies and atmospherics that conventional sociological approaches can find

hard to grasp but that are important nonetheless in this innovative book jennifer mason argues that these are affinities potent charges and charismatically lively connections in personal life that rise up and matter in some way and that enchant or toxify the everyday she suggests that exploring affinities opens up new possibilities for conceptualizing the experience of living in the world through what she calls the socio atmospherics of everyday life this book invites the reader to embrace possibilities and themes that may seem outside the usual range and to engage in a more open attentive inventive and poetic sociological sensibility

robert morrison offers an illuminating comparative study of two linked and interactive traditions that have had great influence in twentieth century thought buddhism and the philosophy of nietzsche nietzsche saw a direct historical parallel between the cultural situation of his own time and of the india of the buddha s age the emergence of nihilism as a consequence of loss of traditional belief nietzsche s fear still resonant today was that europe was about to enter a nihilistic era in which people no longer able to believe in the old religious and moral values would feel themselves adrift in a meaningless cosmos where life seems to have no particular purpose or end though he admired buddhism as a noble and humane response to this situation nietzsche came to think that it was wrong in not seeking to overcome nihilism and constituted a threat to the future of europe it was in reaction against nihilism that he forged his own affirmative philosophy aiming at the transvaluation of all values nietzsche s view of buddhism has been very influential in the west dr morrison gives a careful critical examination of this view argues that in fact buddhism is far from being a nihilistic religion and offers a counterbalancing buddhist view of the nietzschean enterprise he draws out the affinities and conceptual similarities between the two and concludes that ironically nietzsche s aim of self overcoming is akin to the buddhist notion of citta bhavana mind cultivation had nietzsche lived in an age where buddhism was better understood morrison suggests he might even have found in the buddha a model of his hypothetical ubermensch

in nietzsche and zen self overcoming without a self andré van der braak engages nietzsche in a dialogue with four representatives of the buddhist zen tradition nagarjuna c 150 250 linji d 860 dogen 1200 1253 and nishitani 1900 1990 in doing so he reveals nietzsche s thought as a philosophy of continuous self overcoming in which even the notion of self has been overcome van der braak begins by analyzing nietzsche s relationship to buddhism and status as a transcultural thinker recalling research on nietzsche and zen to date and setting out the basic argument of the study he continues by examining the practices of self overcoming in nietzsche and zen comparing nietzsche s radical skepticism with that of nagarjuna and comparing nietzsche s approach to truth to linji s nietzsche s methods of self overcoming are compared to dogen s zazen or sitting meditation practice and dogen s notion of forgetting the self these comparisons and others build van der braak s case for a criticism of nietzsche informed by the ideas of zen buddhism and a criticism of zen buddhism seen through the western lens of nietzsche coalescing into one world philosophy this treatment focusing on one of the most fruitful areas of research within contemporary comparative and intercultural philosophy will be useful to nietzsche scholars continental philosophers and comparative philosophers

linking together two of the most significant developments of the romantic period this study shows how romantic nationalism in britain developed irony s potential as a powerful source of civic cohesion britain s politics of deference its traditionalism and its celebration of productivity all became occasions for the development of loyalist irony by non english conservatives

in her book barbe discusses verbal irony as an interpretative notion verbal irony is described in its various realizations and thus placed within linguistics and pragmatics from the point of view of an analyzing observer barbe provides an eclectic approach to irony in context a study of how conversational irony works and how it compares with other concepts in which it plays a role in addition by means of the analysis of irony as an integrated pervasive feature of language barbe questions some basic unstated literacy and culture dependent assumptions about language her study of irony complements contemporary research in the area of conversational analysis

the essays in the philosophy of spirituality explore a new field in philosophy until recently most philosophers in the analytic and continental western traditions treated spirituality as a religious concept any non religious spirituality tended to be neglected or dismissed as irremediably vague here from various philosophical and cultural perspectives it is addressed as a subject of independent interest this is a philosophical response to increasing numbers of spiritual but not religious people inhabiting secular societies and the heightened interaction between a multitude of spiritual traditions in a globalized age a provocative array of approaches african indigenous indian stoic and sufic perspectives as well as western analytic and continental views offer fresh insights many articulated by emerging voices contributors are mariapaola bergomi moose biny christopher braddock drew chastain kerem eksen nikolay milkov roderick nicholls jerry piven heather salazar eric steinhart richard white mark wynn and eric yang

the sanskrit word mandala can be translated as sacred circle within the circle sits a microcosm of the universe and or consciousness represented by icons eastern civilizations developed the spiritual artistic practice of creating mandalas with sand paint and architecture to high technical sophistication making manifest a geometry with layers of esoteric meaning for both the mandala artist and the initiated spectator james joyce s mandala outlines and explains this iconic sacred geometry and assesses to what extent joyce s works of literature in particular finnegan s wake can be understood as mandalic constructs using examples from dubliners to the wake we see how fundamental to joyce s fiction is the issue of spiritual paralysis a problem the mandala attempts to dissolve and also how fascinated he was by geometric imagery and symmetry the technical devices employed in mandala construction this is the first book length comparison of joyce s work with the mythic structure of the mandala never discounting the richness of joyce s genius it uses his collideoscape to explore the secrets of the mandala principle as much as it uses mandala theory to illuminate his famed book of the night

the aim of this series of essays is to show the attraction of certain authors themes and movements in german literature and to explore their sometimes surprising affinities with a number of writers and their concerns in the english speaking world composers too are introduced to reveal the diversity of comparative literature studies

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