

Nietzsche And Asian Thought

An exploration of the complex and interesting relations between Nietzsche's philosophical thought and the Buddhist philosophy which he admired and opposed. The volume will appeal to students and scholars interested in Nietzsche's philosophy, Buddhist thought and in the metaphysical, existential and ethical issues that emerge with the demise of theism.

This book examines the nature of Freud's relationship to the philosopher Friedrich Nietzsche. Nietzsche regarded himself, among other things, as a psychologist. His psychological explorations included an understanding of the meaning and function of dreams, the unconscious, sublimation of drives, drives turned inward upon the self, unconscious guilt, unconscious envy, unconscious resistance, and much more that anticipated some of Freud's fundamental psychoanalytic concepts. Although Freud wrote of Nietzsche having anticipated psychoanalytic concepts, he denied that Nietzsche had any influence on his thought.

This Oxford Handbook offers a broad engagement with the thought of Friedrich Nietzsche. It comprises thirty-two specially written pieces by an international team of scholars, giving a critical view of the current state of research. The first part of the book looks at aspects of Nietzsche's life. The second explores the relation of his thought to that of other thinkers, his contemporaries and those who influenced him, and his own influence on subsequent philosophers. The eight essays in the third part each examine one of his works individually. The final three parts discuss the main topics of his philosophy, under the headings of values, epistemology and metaphysics, and will to power. This Handbook will be a key resource for all scholars and advanced students who work on Nietzsche.

Examines Nietzsche's complex attitudes toward religion and his understanding of how particular religions and deities affect the intellectual, moral, and spiritual lives of their various proselytes and adherents.

Foucault lived in Tunisia for two years and travelled to Japan and Iran more than once. Yet throughout his critical scholarship, he insisted that the cultures of the "Orient" constitute the "limit" of Western rationality. Using archival research supplemented by interviews with key scholars in Tunisia, Japan and France, this book examines the philosophical sources, evolution as well as contradictions of Foucault's experience with non-Western cultures. Beyond tracing Foucault's journey into the world of otherness, the book reveals the personal, political as well as methodological effects of a radical conception of cultural difference that extolled the local over the cosmopolitan.

In the current resurgence of interest in Heidegger, an important aspect of his thought has been neglected--namely, his long-standing interest in Asian philosophy. Heidegger and Asian Thought is the first book devoted to exploring this fascinating topic. It brings together essays twelve scholars from India, China, Japan, Germany, and the United States, most of which were written especially for this volume. The essays discuss Heidegger's thinking in relation to Vedanta, Taoism, Zen, and Tibetan Buddhist philosophy. Heidegger's acquaintance with Asian thought--beginning from his familiarity with the Chuang-tzu as early as 1930--is fully documented, including an account of his work on a partial translation of the Tao Te Ching into German. This book will be of interest not only to Heidegger scholars but also to students of Asian and comparative philosophy and religion.

A Source Book in Chinese Philosophy is a milestone along the complex and difficult road to significant understanding by Westerners of the Asian peoples and a monumental contribution to the cause of philosophy. It is the first anthology of Chinese philosophy to cover its entire historical development. It provides substantial selections from all the great thinkers and schools in every period--ancient, medieval, modern, and contemporary--and includes in their entirety some of the most important classical texts. It deals with the fundamental and technical as well as the more general aspects of Chinese thought. With its new translation of source materials (some translated for the first time), its explanatory aids where necessary, its thoroughgoing scholarly documentation, this volume will be an indispensable guide for scholars, for college students, for serious readers interested in knowing the real China.

In Nietzsche and Other Buddhas, author Jason M. Wirth brings major East Asian Buddhist thinkers into radical dialogue with key Continental philosophers through a series of exercises that pursue what is traditionally called comparative or intercultural philosophy as he reflects on what makes such exercises possible and intelligible. The primary questions he asks are: How does this particular engagement and confrontation challenge and radicalize what is sometimes called comparative or intercultural philosophy? How does this task reconsider what is meant by philosophy? The confrontations that Wirth sets up between Dogen, Hakuin, Linji, Shinran, Nietzsche, and Deleuze ask readers to think more philosophically and globally about the nature of philosophy in general and comparative philosophy in particular. He opens up a new and challenging space of thought in and between the cutting edges of Western Continental philosophy and East Asian Buddhist practice.

A century-and-a-half after his birth, Nietzsche's importance and relevance as a thinker is greater than ever before, and yet a major perspective on his life and work has been left untried: the psychological approach. Composing the Soul is the first study to pay sustained attention to Nietzsche as a psychologist and to examine the contours of his psychology in the context of his life and psychological makeup. Featuring all new translations of quotations from Nietzsche's writings, Composing the Soul reveals the profundity of Nietzsche's lifelong personal and intellectual struggles to come to grips with the soul. Extremely well-written, this landmark work makes Nietzsche's life and ideas accessible to any reader interested in this much misunderstood thinker.

This important new introduction to Nietzsche's philosophical work provides readers with an excellent framework for understanding the central concerns of his philosophical and cultural writings. It shows how Nietzsche's ideas have had a profound influence on European philosophy and why, in recent years, Nietzsche scholarship has become the battleground for debates between the analytic and continental traditions over philosophical method. The book is divided into three parts. In the first part, the author discusses morality, religion and nihilism to show why Nietzsche rejects certain components of the Western philosophical and religious traditions as well as the implications of this rejection. In the second part, the author explores Nietzsche's ambivalent and sophisticated reflections on some of philosophy's biggest questions. These include his criticisms of metaphysics, his analysis of truth and knowledge, and his reflections on the self and consciousness. In the final section, Welshon discusses some of the ways in which Nietzsche transcends, or is thought to transcend, the Western philosophical tradition, with chapters on the will to power, politics, and the flourishing life.

Treats the nature and ethical significance of emotions from a comparative cultural perspective emphasizing Asian traditions.

Here, Western environmental philosophers and some of our most distinguished representatives of Asian and comparative philosophy critically consider what Asia has to offer. The first section provides an

ecological world view as a basis for comparison. Subsequent sections include chapters by leading contemporary scholars in Chinese, Japanese, Indian, and Buddhist thought that explore the Western perception of Asian traditions—the perception that Asian philosophy is a rich conceptual resource for contemporary environmental thinkers.

What are the roles of human exemplars, moral perfectionism and noble ethics in our 'self-overcoming'? What place does laughter have in Nietzsche's vision of the future? What contribution can Nietzsche make to the issue of humanity's relation to the natural world in an age of ecological crisis? This wide-ranging collection of essays explores various aspects of Nietzsche's thought, centred around the general issue of futurity. Contributors include such leading Nietzsche scholars as Keith Ansell Pearson, Daniel W. Conway, Kathleen Higgins, Laurence Lampert and Graham Parkes.

"These 13 essays seek to discover common ground between Levinas's ethical project and various religious and philosophical traditions of Asia such as Mahayana Buddhism, Theravadic Buddhism, Vedism, Confucianism, Daoism, and Islam"--

A peculiar forgery that, while not succeeding as either philosophy or erotica, at least gives us insights into what some people thought the great man might have been up to in his sanitarium days.

Traditional scholars of philosophy and religion, both East and West, often place a major emphasis on analyzing the nature of "the self." In recent decades, there has been a renewed interest in analyzing self, but most scholars have not claimed knowledge of an ahistorical, objective, essential self free from all cultural determinants. The contributors of this volume recognize the need to contextualize specific views of self and to analyze such views in terms of the dynamic, dialectical relations between self and culture. An unusual feature of this book is that all of the chapters not only focus on traditions and individuals, East and West, but include as primary emphases comparative philosophy, religion, and culture, reinforcing individual and cultural creativity. Each chapter brings specific Eastern and Western perspectives into a dynamic, comparative relation. This comparative orientation emphasizes our growing sense of interrelatedness and interdependency.

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.

Cult of Nothingness: The Philosophers and the Buddha

Nietzsche says "good Europeans" must not only cultivate a "supra-national" view, but also "supra-European" perspective to transcend their European biases and see beyond the horizon of Western culture. The volume takes up such conceptual frontier crossings and syntheses. Emphasizing Nietzsche's genealogy of European culture and his reflections upon the constitution of Europe in the broadest sense, its essays examine peoples and nations, values and arts, knowledge and religion. Nietzsche's apprehensions about the crises of nihilism and decadence and their implications for Europe's (and humankind's) future are investigated in this context. Concerning the crossing of notional frontiers, contributors examine Nietzsche's hoped-for dismantling of Europe's state borders, the overcoming of national prejudices and rivalries, and the propagation of a revitalizing "supra-European" perspective on the continent, its culture(s) and future. They also illuminate lines of syntheses, notably the syncretism of the ancient Greeks and its possible example for the European culture to-be. Finally certain of Europe's current problems are considered via the critical apparatus furnished by Nietzsche's philosophy and the diagnostic tools it provides.

Death and Philosophy considers these questions with different perspectives varying from the existentialist - deriving from Camus, Heidegger or Sartre, to the English speaking analytic tradition of Bernard Williams or Thomas Nagel; to non-western approaches such as are exemplified in the Tibetan Book of the Dead and in Daoist thought; to perspectives influenced by Lucretius, Epicurus and Nietzsche. *Death and Philosophy* will be of great interest to philosophers, or those studying religion and theology, but its clarity and scope ensures it will be accessible to anyone who has considered what it means to be mortal. Engaging in existential discourse beyond the European tradition, this book turns to Asian philosophies to reassess vital questions of life's purpose, death's imminence, and our capacity for living meaningfully in conditions of uncertainty. Inspired by the dilemmas of European existentialism, this cross-cultural study seeks concrete techniques for existential practice via the philosophies of East Asia. The investigation begins with the provocative writings of twentieth-century Korean Buddhist nun Kim Iryop, who asserts that meditative concentration conducts a potent energy outward throughout the entire karmic network, enabling the radical transformation of our shared existential conditions. Understanding her claim requires a look at East Asian sources more broadly. Considering practices as diverse as Buddhist merit-making ceremonies, Confucian/Ruist methods for self-cultivation, the ritual memorization and recitation of texts, and Yijing divination, the book concludes by advocating a speculative turn. This 'speculative existentialism' counters the suspicion toward metaphysics characteristic of twentieth-century European existential thought and, at the same time, advances a program for action. It is not a how-to guide for living, but rather a philosophical methodology that takes seriously the power of mental cultivation to transform the meaning of the life that we share.

Heidegger's Hidden Sources documents for the first time Heidegger's remarkable debt to East Asian philosophy. In this groundbreaking study, Reinhard May shows conclusively that Martin Heidegger borrowed some of the major ideas of his philosophy - on occasion almost word for word - from German translations of Chinese Daoist and Zen Buddhist classics. The discovery of this astonishing appropriation of non-Western sources will have important consequences for future interpretations of Heidegger's work. Moreover, it shows Heidegger as a pioneer of comparative philosophy and transcultural thinking.

Current territorial disputes between the Northeast Asian countries have stimulated a resurgence of bellicose nationalism, and threaten to upset recent efforts to achieve regional cooperation and economic integration in East Asia. Alongside this, debates over pre-1945 Japanese wartime atrocities, aggravated by still unresolved territorial disputes between Japan and its neighbours have triggered diplomatic conflicts in Japanese-South Korean relations, virulent anti-Japanese protests in China, and a dramatic increase of right-wing nationalism in Japan. Many have perceived these phenomena as inevitable corollaries, inasmuch as they regard the Northeast Asian countries as historically homogeneous and nationalistic states, and have begun to question the feasibility of the post-Cold War efforts to replace nationalism with a moderate version of civic solidarity. This book contributes to the debates surrounding patriotism and nationalism in Northeast Asia, and investigates the feasibility of non-ethnocentric patriotism in countries across the region. In doing so, it highlights the differences between Asian and Western concepts of republican patriotism via theoretical discussions of the evolving discourses on nationalism, patriotism, democracy and civic solidarity. The chapters combine theoretical discussion with historical case studies such as modern state building in late Qing Dynasty; nineteenth century Japanese political thought; and the twentieth century Korean independence movement. In turn, the contributors explore the possibilities for republican patriotism in contemporary Northeast Asia, with a focus

on the Chinese term *minzu*, and the possibilities it holds for an alternative configuration of national identity in the age of globalization; Maruyama Masao's theories of nationalism in Japan; the National Security Law in South Korea, and the impact it has had on the country's political culture; and the Taiwanese movement for self-governance. Patriotism in East Asia will appeal to students and scholars of Asian politics, political theory, Asian history and peace studies, as well as to those interested in issues of nationalism.

Recognizing the importance of the Kyoto School & its influence on philosophy, politics, religion & Asian studies, this text seeks to initiate a conversation between Japanese & Western philosophers. Nietzsche's work has had a significant impact on the intellectual life of non-Western cultures and elicited responses from thinkers outside of the Anglo-American philosophical traditions as well. These essays address the connection between his ideas and ph

A variety of crucial and still most relevant ideas about nothingness or emptiness have gained profound philosophical prominence in the history and development of a number of South and East Asian traditions—including in Buddhism, Daoism, Neo-Confucianism, Hinduism, Korean philosophy, and the Japanese Kyoto School. These traditions share the insight that in order to explain both the great mysteries and mundane facts about our experience, ideas of "nothingness" must play a primary role. This collection of essays brings together the work of twenty of the world's prominent scholars of Hindu, Buddhist, Daoist, Neo-Confucian, Japanese and Korean thought to illuminate fascinating philosophical conceptualizations of "nothingness" in both classical and modern Asian traditions. The unique collection offers new work from accomplished scholars and provides a coherent, panoramic view of the most significant ways that "nothingness" plays crucial roles in Asian philosophy. It includes both traditional and contemporary formulations, sometimes putting Asian traditions into dialogue with one another and sometimes with classical and modern Western thought. The result is a book of immense value for students and researchers in Asian and comparative philosophy.

Uses the concept of religiosity to challenge traditional views of Nietzsche and Zhuangzi as nihilistic and anti-religious.

This work of comparative philosophy envisions a cosmological whole that celebrates difference.

History and memory rank as central themes in the philosophy of Friedrich Nietzsche. As one of the last philosophers of the 19th century, Nietzsche naturally belongs to the so-called 'historical century'. The contentious exchange with the past and with antiquity – as much as the mechanisms, the dangers, and the lessons of memory and tradition – are continually examined and stand in close relationship with Nietzsche's vision of life and his project of human development. As Jacob Burckhardt once wrote of the cultural critique to his Basel colleague: "Fundamentally, you are always teaching history" (9/13/1882). Following Burckhardt's judgment, the contributors focus on the analysis of core questions in the philosophies of history and memory, and their respective convergence in the thought of Nietzsche. The epistemological relevance of these central concepts will be thematized alongside those concerning tradition, and education. The discussion of these rich themes unifies a broad spectrum of questions, ranging from cultural memory to contemporary philosophy of mind. The contributions are revised versions of selected papers presented at the 2018 conference of the annual meeting of the Nietzsche Society in Naumburg.

Suggests that we read Friedrich Nietzsche from a different point of view, as a provocative writer who means to transform the way we view our lives. The author reminds us that Nietzsche is not a philosopher of abstract ideas but rather of the personal insight, the provocative challenge, the incisive personal probe.

Renowned scholars explore and discuss Nietzsche's desire to challenge the very conception of philosophy, and his methods of doing so.

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.

Thus Spoke Zarathustra is Nietzsche's most problematic text. There appears to be no thematic connection between its four Parts and numerous sections. To make it even worse, the book contains a number of thematic contradictions. The standard approach has been a method of selective reading, that is, most critics select a few brilliant passages for edification and ignore the rest. This approach has turned Nietzsche's text into a collection of disjointed fragments. Going against this prevalent approach, T.K. Seung presents the first unified reading of the whole book. He reads it as the record of Zarathustra's epic journey to find spiritual values in the secular world. The alleged thematic contradictions of the text are shown to indicate the turns and twists that are dictated by the hero's epic battle against his formidable opponent. His heroic struggle is eventually resolved by the power of a pantheistic nature-religion. Thus Nietzsche's ostensibly atheistic work turns out to be a highly religious text. The author uncovers this epic plot by reading Nietzsche's text as a baffling series of riddles and puzzles. Hence his reading is not only edifying but also breathtaking. In this unprecedented enterprise, the author takes a complex interdisciplinary approach, engaging the five disciplines of philosophy, psychology, religious studies, literary analysis, and cultural history.

A 1996 companion to Friedrich Nietzsche, one of the most influential of modern philosophers.

'The profoundest book there is, born from the innermost richness of truth, an inexhaustible well into which no bucket descends without coming up with gold and goodness.' Thus Spoke Zarathustra (1885) was Nietzsche's own favourite among all his books and has proved to be his most popular, having sold millions of copies in many different languages. In it he addresses the problem of how to live a fulfilling life in a world without meaning, in the aftermath of 'the death of God'. Nietzsche's solution lies in the idea of eternal recurrence which he calls 'the highest formula of affirmation that can ever be attained'. A successful engagement with this profoundly Dionysian idea enables us to choose clearly among the myriad possibilities that existence

offers, and thereby to affirm every moment of our lives with others on this 'sacred' earth. This translation of Zarathustra (the first new English version for over forty years) conveys the musicality of the original German, and for the first time annotates the abundance of allusions to the Bible and other classic texts with which Nietzsche's masterpiece is in conversation. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

What is the place of Eastern thought - Buddhism, Taoism, Hinduism, Confucianism - in the Western intellectual tradition? *Oriental Enlightenment* shows how, despite current talk of 'globalization', there is still a reluctance to accept that the West could have borrowed anything of significance from the East, and explores a critique of the 'orientalist' view that we must regard any study of the East through the lens of Western colonialism and domination. *Oriental Enlightenment* provides a lucid introduction to the fascination Eastern thought has exerted on Western minds since the Renaissance.

In nineteenth-century Vienna, a drama of love, fate, and will is played out amid the intellectual ferment that defined the era. Josef Breuer, one of the founding fathers of psychoanalysis, is at the height of his career. Friedrich Nietzsche, Europe's greatest philosopher, is on the brink of suicidal despair, unable to find a cure for the headaches and other ailments that plague him. When he agrees to treat Nietzsche with his experimental "talking cure," Breuer never expects that he too will find solace in their sessions. Only through facing his own inner demons can the gifted healer begin to help his patient. In *When Nietzsche Wept*, Irvin Yalom blends fact and fiction, atmosphere and suspense, to unfold an unforgettable story about the redemptive power of friendship.

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