

# Radhakrishnan and the Ways of Oneness of East and West

Organ, Troy Wilson

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# Radhakrishnan And The Ways Of Oneness Of East And West

**American Philosophical Association**



## **Radhakrishnan And The Ways Of Oneness Of East And West:**

Radhakrishnan and the Ways of Oneness of East and West Troy Wilson Organ, 1989 Papers of a conference of the Institute for Environmental Studies Ramapo College of New Jersey May 1986 The book provides an interdisciplinary overview and analysis of radon and the environment No math Accessible to lay readers No index Using the works of Radhakrishnan Organ philosophy emeritus Ohio U identifies eight ways of oneness and concludes that one of them nondestructive dualism is the path toward which Eastern and Western philosophers should work No index Annotation copyrighted by Book News Inc Portland OR

The Epistemology of Comparative Philosophy Joseph Kaipayil, 1995 *Eastern Influences on Western Philosophy* A. L. Macfie, 2019-08-05 This Reader explores the extent of Oriental influence on European thought primarily in the period of the Enlightenment and the nineteenth century period of doubt and scepticism that followed it It is the first Reader to bring together in one place a series of specific historical and textual studies of Oriental influence upon European thinkers

**Beyond Orientalism** Fred Dallmayr, 1996-12-12 Beyond Orientalism explores the confluence of contemporary Western especially Continental philosophy with its focus on otherness and difference and the ongoing process of globalization or the emergence of the global village The basic question raised in the book is What will be the prevailing life form or discourse of the global village Will it be the discourse of Western science industry and metaphysics which under the banner of modernization and development seeks to homogenize the world in its image In Said's work this strategy was labeled Orientalism Or will it be possible to move beyond Orientalism in the direction neither of global uniformity nor radical fragmentation After discussing the broad range of possible modes of cross cultural encounter in a historical perspective the book develops as a preferred option the notion of a deconstructive dialogue or a hermeneutics of difference which respects otherness beyond assimilation This hermeneutics is illustrated in chapters examining several bridge builders between cultures primarily the Indian philosophers Radhakrishnan and J L Mehta and the Indologist Halbfass The remaining chapters are devoted to more concrete social political problems including issues of modernization multiculturalism and the prospects of a globalized democracy which bids farewell to Orientalism and Eurocentrism

Philosophy East & West, 1992 **A Comparative History of World Philosophy** Ben-Ami Scharfstein, 1998-02-27 A Comparative History of World Philosophy presents a personal yet balanced guide through what the author argues to be the three great philosophical traditions Chinese European and Indian The book breaks through the cultural barriers between these traditions proving that despite their considerable differences fundamental resemblances exist in their abstract principles Ben Ami Scharfstein argues that Western students of philosophy will profit considerably if they study Indian and Chinese philosophy from the very beginning along with their own Written with clarity and infused with an engaging narrative voice this book is organized thematically presenting in virtually every chapter characteristic views from each tradition that represent similar positions in the core areas of metaphysics and epistemology At the same time Scharfstein develops each tradition historically as the chapters

unfold He presents a great variety of philosophical positions fairly avoiding the relativism and ethnocentrism that could easily plague a comparative presentation of Western and non Western philosophies Oriental Enlightenment J.J.

Clarke,2002-09-11 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 **Beyond**

**Orientalism** Eli Franco,1997 Wilhelm Halbfass philosopher and Indologist is a committed participant in the dialogue between India and Europe whose reflections on the Indian tradition and its Western perception are accompanied by reflection on and critical examination of the Western tradition In this innovative combination of Indological research and philosophical hermeneutical research in the history of ideas he demonstrates a purpose more ambitious and a scope wider than Edward Said s who constructed the Western study of the so called Orient as an attempt to deprive it of its identity and sovereignty and who perceived the pursuit of Oriental Studies in Western universities to be an extension of a fundamentally political will to power and domination Without denying the domination of the dialogue between India and Europe by the West Halbfass goes beyond that to show a different way of approaching Indian thought he strives to establish the presuppositions and prerequisites that would make a true dialogue and mutual understanding between Indian and Western intellectual cultures possible The papers in the present volume originate from twenty three scholars of Indology philosophy religious studies comparative theology classics folkloristics and political theory working in eleven countries spread over three continents They address central issues of Halbfass work his critical responses to them commence with an extensive essay in which he assesses in a masterly manner the state of Indian studies almost twenty years after the publication of Said s

**Orientalismz** **Beyond Orientalism** Wilhelm Halbfass,1997 ISBN 9042002409 paperback NLG 100 00 interests and values are these Mangoes Or Bananas? Yung Hwa,1997 *Ethical and Religious Classics of East and West* A. J.

Arberry,S. Radhakrishnan,H. N. Spalding,F. W. Thomas,2022-07-30 In the belief that all the great religions have similarities that confirm and differences that enrich peoples spiritual outlook on the world the editors inaugurated a series which they hoped would bring out the essential tenets of religion in what they perceived to be an age of doubt The series was originally published in the 1950s and consisted of three kinds of books translations of imaginative devotional and philosophic works with an introduction or commentary reproductions of masterpieces of religious art and background books showing the environment in which this literature and art arose and developed The books overlap each other Both Eastern and Western religious art often illustrates a religious text and many of the books seek the common ground in their cultural view of religion or philosophy *Proceedings and Addresses of the American Philosophical Association* American Philosophical

Association,1992 List of members in v 1      *The Oneness of the Eastern Heart and the Western Mind* Sri Chinmoy,2014-03-22 This historic collection of all of Sri Chinmoy s university lectures in eBook form has been released to commemorate the 50th anniversary of Sri Chinmoy s arrival in the West on 13 April 1964 Sri Chinmoy s very first university lecture was given at the University of the West Indies in Kingston Jamaica on 10 January 1968 It was entitled Spirituality What It Is and What It Is Not This inaugurated a whole era of talks which saw Sri Chinmoy travelling ceaselessly across the length and breadth of America and around the world to address the youth of each country He would spend countless hours travelling by car or train to reach far flung universities sometimes visiting two or even three in the course of a single day After many of these sublimely inspiring discourses he would answer questions from the audience or spend time instructing sincere seekers in the age old practices of concentration meditation and contemplation By the mid seventies Sri Chinmoy had spoken volumes and he began to include longer and longer periods of silent meditation in his lectures Then in 1984 in a significant departure from the spoken word he introduced the theme of Peace Concerts At these concerts Sri Chinmoy would play his own soulful and devotional compositions on a variety of instruments of both Eastern and Western origin meditating between each instrument and sometimes giving aphorisms on peace and related themes In 2003 yet another form of Sri Chinmoy s self offering unfolded when he travelled to a number of universities to honour distinguished professors for their significant contributions to the betterment of humanity by physically lifting them overhead This remarkable endeavour was part of his Lifting Up the World With a Oneness Heart award programme Thus through words silence music and a combination of physical and spiritual upliftment Sri Chinmoy has shared his profound spiritual message with the aspiring Truth seekers and God lovers of the university world for four decades Sri Chinmoy s words are mantras for the modern age reverberating in our hearts with their timeless and truly life transforming wisdom In his exquisite prose which is suffused with the very breath and cadence of poetry Sri Chinmoy has revealed all the many stages of the seeker s journey towards the Golden Shores of the ever transcending Beyond For generations to come these three volumes will awaken the inner mounting cry of seekers everywhere to achieve the highest Goal of Yoga union with God in this life      The Oneness/otherness Mystery Sutapas Bhattacharya,1999-01-01 this is a work about our very existence about Reality about the relationship between the individual personality and the cosmos in which that personality exists showing how the person is a microcosm a little part of the cosmos subtly reflecting his w      **Māyā in Radhakrishnan's Thought** Donald A. Braue,1984      Radhakrishnan on Hindu Moral Life and Action Aloysius Michael,1979      **Radhakrishnan** Ishwar C. Harris,1982 On Sarvepalli Radhakrishnan b 1888 Indian philosopher and statesman      Choice ,1990      **The Philosophy of Sarvepalli Radhakrishnan** Paul Arthur Schilpp,1992 About the Book Sarvepalli Radhakrishnan former president of India is regarded as one of the representative of its rich philosophic tradition and its leading spokesman dor a reconciliation of Eastern and western spiritual values Sarvepalli himself has      First Citizens of India, Dr. Rajendra Prasad to Dr. Shanker Dayal Sharma A. B. Kohli,1995

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