



Mind as Mirror and the Mirroring of Mind



Buddhist Reflections on Western Phenomenology
by
Steven W. Laycock

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**Mind As Mirror And The Mirroring Of Mind Buddhist
Reflections On Western Phenomenology Suny Series
Buddhist Studies**

Jay L. Garfield



Mind As Mirror And The Mirroring Of Mind Buddhist Reflections On Western Phenomenology Suny Series Buddhist Studies:

Mind as Mirror and the Mirroring of Mind Steven William Laycock, 1994 Rooted in the insights of Madhyamika dialectic and an articulated Zen phenomenology this study uncovers and examines the methodological presuppositions undergirding the work of Husserl Sartre and Merleau Ponty and calls into serious question certain of the most fundamental assumptions of the Western phenomenological tradition regarding the nature of mind Mind as Mirror and the Mirroring of Mind presents for the first time a searching and distinctively Buddhist challenge to the Western phenomenologies a challenge that is to grow beyond the settled alternative assumptions that the mind either is or is not mirror like in its experience of phenomenal reality

Nothingness and Emptiness Steven W. Laycock, 2012-02-01 This sustained and distinctively Buddhist challenge to the ontology of Jean Paul Sartre's Being and Nothingness resolves the incoherence implicit in the Sartrean conception of nothingness by opening to a Buddhist vision of emptiness Rooted in the insights of Madhyamika dialectic and an articulated meditative Zen phenomenology Nothingness and Emptiness uncovers and examines the assumptions that sustain Sartre's early phenomenological ontology and questions his theoretical elaboration of consciousness as nothingness Laycock demonstrates that in addition to a relative nothingness the for itself defined against the positivity and plenitude of the in itself Sartre's ontology requires but also repudiates a conception of absolute nothingness the Buddhist emptiness and is thus as it stands logically unstable perhaps incoherent The author is not simply critical he reveals the junctures at which Sartrean ontology appeals for a Buddhist conception of emptiness and offers the needed supplement

Forthcoming Books Rose Arny, 1995-02 *Subject Guide to Children's Books in Print 1997* Bowker Editorial Staff, R R Bowker Publishing, 1996-09 *Whitaker's Books in Print*, 1998 *Subject Guide to Books in Print*, 1997

Index to Book Reviews in Religion, 1995 *In the Mirror of Memory* Janet Gyatso, 1992-10-01 This book studies the diverse array of species of memory in Buddhism Contributors focus on a particular school group of texts terms or practices and identify a considerable range of types of mnemonic faculties in Buddhism Included are discussions of Buddhist teaching meditation visualization prayer commemoration of the Buddha dh rani practice the use of mnemonic lists to condense lengthy scriptures and the purported recollection of infinite previous lives that immediately preceded Sakyamuni's attainment of Buddhahood Even enlightened awareness itself is said by some Buddhist schools to consist in a mnemonic engagement with reality as such The authors explore Buddhist views on mundane acts of memory such as recognizing reminding memorizing and storing data as well as special types of memory that are cultivated in religious practice One of the most striking discoveries is that perception is intimately related to certain types of memory Several essays investigate if and if so how meditative mindfulness and recollection of the past both of which can be designated by the term *smṛti* are connected within the Buddhist tradition The question of whether recollection of the past can be explained without violating the foundational

Buddhist notions of radical impermanence and no self is addressed by several of the contributing scholars Among the primary sources for the studies in this volume are the northern and southern Abhidharma literature the M tk s P li and Mah y na s tras works of the Buddhist logicians Yog c ra materials the Tibetan Great Perfection Rdzogschen tradition and Indian and Tibetan commentarial works Affinities of Buddhist views on memory with those found in Western phenomenology semiology psychology and history of religions are considered as well The Bodymind Experience in Japanese Buddhism David Edward Shaner,1985-01-01 In a pioneering study David Shaner uses the resources of phenomenology to penetrate Buddhist philosophy in terms of K kai and D gen In addition to this original and rigorous methodology his work offers insights into some fundamental difficulties intrinsic to comparative studies The problem of the relation between body and mind is a prime example Shaner s observations shed a brilliant light on these traditional antinomies as they may be resolved or more accurately dissolved when seen in their appropriate contexts In addressing these issues the study also contributes to the understanding of common features that underlie the various doctrines of Japanese Buddhism This work will appeal to both East and West phenomenologists philosophers interested in the mind body problem scholars of comparative philosophy and students of Japanese philosophy and religion *The Body* Yasuo Yuasa,1987-07-01 This book explores mind body philosophy from an Asian perspective It sheds new light on a problem central in modern Western thought Yuasa shows that Eastern philosophy has generally formulated its view of mind body unity as an achievement a state to be acquired rather than as essential or innate Depending on the individual s own developmental state the mind body connection can vary from near dissociation to almost perfect integration Whereas Western mind body theories have typically asked what the mind body is Yuasa asks how the mind body relation varies on a spectrum from the psychotic to the yogi from the debilitated to the athletic from the awkward novice to the master musician Yuasa first examines various Asian texts dealing with Buddhist meditation kundalini yoga acupuncture ethics and epistemology developing a concept of the dark consciousness not identical with the psychoanalytic unconscious as a vehicle for explaining their basic view He shows that the mind body image found in those texts has a striking correlation to themes in contemporary French phenomenology Jungian psychoanalysis psychomatic medicine and neurophysiology The book clears the ground for a provocative meeting between East and West establishing a philosophical region on which science and religion can be mutually illuminating **Reflections in a Mirror** Charlie Singer,2011-09-07 This distillation of important doctrines of Tibetan Buddhism includes a presentation of the four reflections that change the mind bodhichitta emptiness the nature of mind and Dzogchen Also explores the nature of human embodiment and the apparitional nature of the world with Buddha nature as the common thread A thought provoking study This certainly is in the tradition of the wise ones From the Foreword by Ven Lama Pema Wangdak *Reflections of Mind* Tarthang Tulku,1975 Pioneers in the healing professions offer essays based on personal encounters with Tarthang Tulku **Reflections on Reality - The Three Natures and Non- Natures in the Mind-Only School** Jeffrey

Hopkins,2002-08-05 This is the second volume in Jeffrey Hopkins's valuable series on the Mind Only School of Buddhism. Dzongka ba 1357-1419 is generally regarded as one of the greatest Tibetan philosophers and his Mind Only discourse on emptiness is considered a landmark in Buddhist philosophy. In Volume 2, Emptiness in the Mind Only School of Buddhism, Hopkins provided a translation of the introduction and section on the Mind Only School in *The Essence of Eloquence*. The present volume places this enigmatic and influential exposition in its historical and philosophical contexts. *Reflections on Reality* conveys the intellectual vibrancy of the different cultural interpretations of this text and expands the key philosophical issues it addresses.

Encountering Buddhism Seth Robert Segall,2003-05-08 Practicing psychologists explore the mutual impact of Buddhist teachings and psychology in their lives and practice.

Other Lives Sonam Kachru,2021-08-10 Human experience is not confined to waking life. Do experiences in dreams matter? Humans are not the only living beings who have experiences. Does nonhuman experience matter? The Buddhist philosopher Vasubandhu, writing during the late fourth and early fifth centuries C.E., argues in his work *The Twenty Verses* that these alternative contexts ought to inform our understanding of mind and world. Vasubandhu invites readers to explore experiences in dreams and to inhabit the experiences of nonhuman beings: animals, hungry ghosts, and beings in hell. *Other Lives* offers a deep engagement with Vasubandhu's account of mind in a global philosophical perspective. Sonam Kachru takes up Vasubandhu's challenge to think with perspective, diversifying contexts showing how his novel theory draws together action and perception, minds and worlds. Kachru pieces together the conceptual system in which Vasubandhu thought to show the deep originality of the argument. He reconstructs Vasubandhu's ecological concept of mind in which mindedness is meaningful only in a nexus with life and world to explore its ongoing philosophical significance. Engaging with a vast range of classical, modern, and contemporary Asian and Western thought, *Other Lives* is both a groundbreaking work in Buddhist studies and a model of truly global philosophy. The book also includes an accessible new translation of *The Twenty Verses*, providing a fresh introduction to one of the most influential works of Buddhist thought.

Phenomenological Reflections on Mindfulness in the Buddhist Tradition Erol Čopelj,2022-06-24 This book offers an original phenomenological description of mindfulness and related phenomena such as concentration (samādhi) and the practice of insight (vipassanā). It demonstrates that the phenomenological method has the power to reanimate ancient Buddhist texts, giving new life to the phenomena at which those texts point. Beginning with descriptions of how mindfulness is encountered in everyday pre-philosophical life, the book moves on to an analysis of how the Pāli Nikāyas of Theravāda Buddhism define mindfulness and the practice of cultivating it. It then offers a critique of the contemporary attempts to explain mindfulness as a kind of attention. The author argues that mindfulness is not attention nor can it be understood as a mere modification of the attentive process. Rather, becoming mindful involves a radical shift in perspective. According to the author's account, being mindful is the feeling of being tuned in to the open horizon, which is contrasted with Edmund Husserl's transcendental horizon. The book also elucidates the difference between the practice of

cultivating mindfulness with the practice of the phenomenological epoch which reveals new possibilities for the practice of phenomenology itself Phenomenological Reflections on Mindfulness in the Buddhist Tradition will appeal to scholars and advanced students interested in phenomenology Buddhist philosophy and comparative philosophy **Engaging Buddhism** Jay L. Garfield, 2014-12-22 This is a book for scholars of Western philosophy who wish to engage with Buddhist philosophy or who simply want to extend their philosophical horizons It is also a book for scholars of Buddhist studies who want to see how Buddhist theory articulates with contemporary philosophy Engaging Buddhism Why it Matters to Philosophy articulates the basic metaphysical framework common to Buddhist traditions It then explores questions in metaphysics the philosophy of mind phenomenology epistemology the philosophy of language and ethics as they are raised and addressed in a variety of Asian Buddhist traditions In each case the focus is on philosophical problems in each case the connections between Buddhist and contemporary Western debates are addressed as are the distinctive contributions that the Buddhist tradition can make to Western discussions Engaging Buddhism is not an introduction to Buddhist philosophy but an engagement with it and an argument for the importance of that engagement It does not pretend to comprehensiveness but it does address a wide range of Buddhist traditions emphasizing the heterogeneity and the richness of those traditions The book concludes with methodological reflections on how to prosecute dialogue between Buddhist and Western traditions Garfield has a unique talent for rendering abstruse philosophical concepts in ways that make them easy to grasp This is an important book one that can profitably be read by scholars of Western and non Western philosophy including specialists in Buddhist philosophy This is in my estimation the most important work on Buddhist philosophy in recent memory It covers a wide range of topics and provides perhaps the clearest analysis of some core Buddhist ideas to date This is landmark work I think it s the best cross cultural analysis of the relevance of Buddhist thought for contemporary philosophy in the present literature C John Powers Professor School of Culture History Language Australian National University **Buddhist Philosophy and the Embodied Mind** Matthew MacKenzie, 2022-05-23 In the last 30 years embodied embedded enactive and extended 4E accounts of mind and experience have flourished A more cosmopolitan and pluralistic approach to the philosophy of mind has also emerged drawing on analytic phenomenological pragmatist and non Western sources and traditions This is the first book to fully engage the 4E approach and Buddhist philosophy drawing on and integrating the intersection of enactivism and Buddhist thought This book deepens and extends the dialogue between Buddhist philosophy and 4E philosophy of mind and phenomenology It engages with core issues in the philosophy of mind broadly construed in and through the dialogue between Buddhism and enactivism Indian philosophers developed and defended philosophically sophisticated and phenomenologically rich accounts of mind self cognition perception embodiment and more As a work of cross cultural philosophy the book investigates the nature of mind and experience in dialogue with Indian and Western thinkers On the basis of this cross traditional dialogue the book articulates and defends a dynamic non substantialist and embodied account of experience

subjectivity and self Knowing Body, Moving Mind Patricia Q Campbell, 2011-09-02 Knowing Body Moving Mind investigates ritualizing and learning in introductory meditation classes at two Buddhist centers in Toronto Canada The centers Friends of the Heart and Chandrakirti are led and attended by Western sometimes called convert Buddhists that is people from non Buddhist familial and cultural backgrounds Inspired by theories that suggest that rituals impart new knowledge or understanding Patricia Campbell examines how introductory meditation students learn through formal Buddhist practice Along the way she also explores practitioners reasons for enrolling in meditation classes their interests in Buddhism and their responses to formal Buddhist practices and to ritual in general Based on ethnographic interviews and participant observation fieldwork the text follows interview participants reflections on what they learned in meditation classes and through personal practice and what roles meditation and other ritual practices played in that learning Participants learning experiences are illuminated by an influential learning theory called Bloom s Taxonomy while the rites and practices taught and performed at the centers are explored using performance theory a method which focuses on the performative elements of ritual s postures and gestures But the study expands the performance framework as well by demonstrating that performative ritualizing includes the concentration techniques that take place in a meditator s mind Such techniques are received as traditional mental acts or behaviors that are standardized repetitively performed and variously regarded as special elevated spiritual or religious Having established a link between mental and physical forms of ritualizing the study then demonstrates that the repetitive mental techniques of meditation practice train the mind to develop new skills in the same way that physical postures and gestures train the body The mind is thus experienced as both embodied and gestural and the whole of the body as socially and ritually informed Encounters of Mind Douglas L. Berger, 2015-02-23 Encounters of Mind explores a crucial step in the philosophical journey of Buddhism from India to China and what influence this step once taken had on Chinese thought in a broader scope The relationship of concepts of mind or awareness to the constitution of personhood in Chinese traditions of reflection was to change profoundly after the Cognition School of Buddhism made its way to China during the sixth century India s Buddhist philosophers had formulated the idea that in order for human beings to achieve perfect enlightenment they had to produce a state of awareness through practice that they described as luminous However once introduced to the Chinese tradition the concept of the luminous mind was to become a condition already found within human nature for the possibility of achieving human ideals This notion of the luminous mind was to have far reaching significance both for Chinese Buddhism and for medieval Confucianism Douglas L Berger follows the transforming path of conceptions of the luminosity of consciousness and the perfectibility of personhood in order to bring into clearer relief the history of Indian and Chinese philosophical dialogue as well as in the hope that such dialogue will be reignited

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