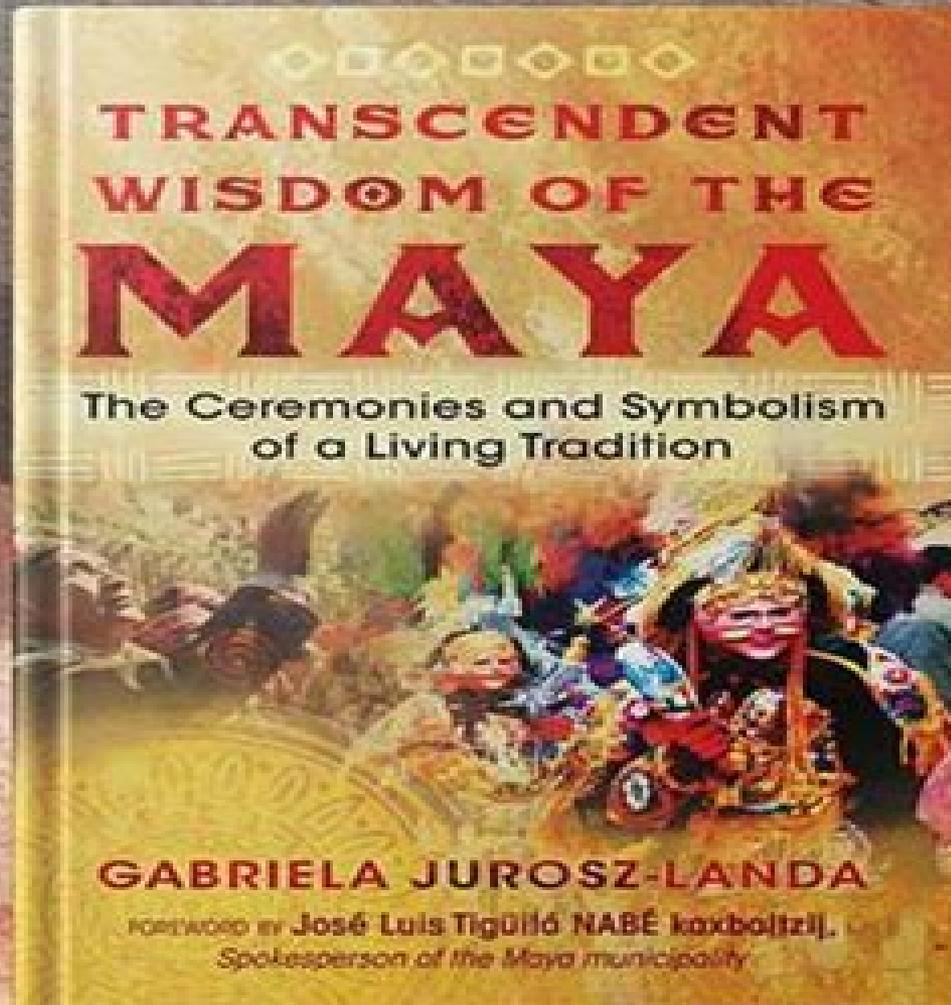


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# Transcendent Wisdom

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**Tsong Khapa's Speech of Gold in the Essence of True Eloquence** Robert A.F. Thurman, 2014-07-14 This is the first full study translation and critical annotation of the Essence of True Eloquence by Tsong Khapa 1357-1419 universally acknowledged as the greatest Tibetan philosopher The work is a study of the major schools of Mahayana Buddhism known as Vijnanavada and Madhyamika and an explanation of the Prasangika Dialecticist interpretation of Madhyamika Centrism Originally published in 1984 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover

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philosophy as well as aid in making better known the doctrine of Mulla Sadra in synthesising between revelation illumination and ratiocination in a world which is suffering so grievously as a result of it having separated these paths to the Truth from each other Chapter One of this book discusses the question of what Transcendent Philosophy is When we turn to the writings of Mulla Sadra himself we do not find any passages in which he explicitly designates his own school as Transcendent Philosophy al hikmat al muta aliyah Mulla Sadra expands the meaning of falsafah to include the dimension of illumination and realisation as implied by the ishraqi and also Sufi understanding of the term For him as for his contemporaries as well as most of his successors falsafah or philosophy was perceived as the supreme science of ultimately divine origin derived from the niche of prophecy and the hukama as the most perfect of human beings standing in rank only below the prophets and Imams This conception that philosophy deals with discovering the truth concerning the nature of things and that it combines mental knowledge with the purification and perfection of one's being has lasted to this day wherever the tradition of Islamic philosophy has continued it is in fact embodied in the very being of the most eminent representatives of the Islamic philosophical tradition thus far Both their works and their lives were testimony not only to over a millennium of concern by Islamic philosophers with regards to the meaning of the concept and the term philosophy but also to the significance of the Islamic definition of philosophy as that reality which transforms both the mind and the soul and which is ultimately never separated from the spiritual purity and ultimately the sanctity that the very term hikmah implies in the Islamic context Chapter Two Being and its various polarizations consists of four sections 1 Existence as a Predicate 2 The Metaphysical Distinction between Quiddity and Existence The Fundamental Principle of Ibn Sina's Ontology 3 The Principle of Primacy of Existence over Quiddity and its Philosophical Results 4 Mulla Sadra's Proof of God's Existence Burhan e Siddiqin The Argument of the Righteous The question of existence as a predicate enjoys an outstanding significance from the historical and comparative point of view Kant the eminent German philosopher claimed that existence could not be a real predicate for its own subject since existence is not a concept that could add anything to an object According to Kant existence in its logical sense is merely copula rabi rather than either of the terms The copula of the proposition on the other hand does not indicate something that owns a real referent Its exclusive role is rather to establish a nexus between the predicate and the subject Mulla Sadra accepts existence as an The Flower Ornament Scripture, 1984 **Transcendent Formation** Adrian L. Van Kaam, 1995 The human hunger for transcendence permeates every page of this exploration of the human condition A systematic look at the present state of spiritual anthropology it calls for a truly wholistic understanding of character and personality development Dr van Kaam makes it clear that what makes us distinctively human is our transcendence dynamic and he describes how our spiritual lives unfold *The Homilist; or, The pulpit for the people, conducted by D. Thomas. Vol. 1-50; 51, no. 3- ol. 63* David Thomas, 1878 **Buddhism in Translations** Henry Clarke Warren, 1900 *The Book of the Prophet Isaiah ... With Introduction and Notes*, 1897 Moral and Methaphysical Philosophy Frederick Denison

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